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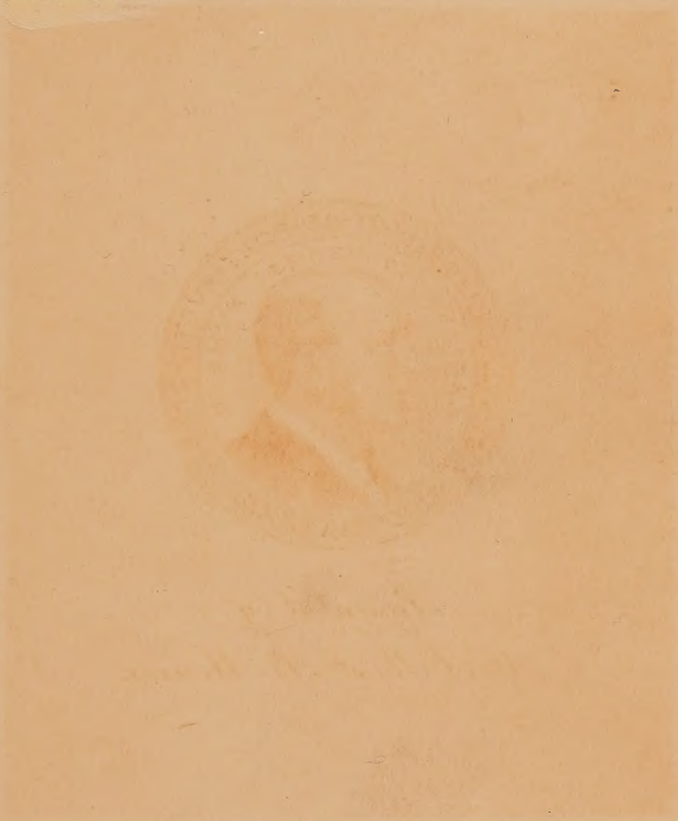

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PREFACE. v. 8

AT the close of another annual volume, it may be proper for us to look back upon the year past, and to examine soberly the tendency and the effect of our labors. Charged with the management of a religious magazine, which is pretty extensively circulated, we ought not only to exercise a spirit of candor and caution generally, but also to seize every suitable opportunity of re-examining our pages. *Know thyself* is an exhortation of great moment to every man; but upon the conductors of religious periodical works, and indeed upon all writers on religious subjects, it presses with peculiar obligation. Persons of these classes should carefully scrutinize their motives, their temper, their habitual feelings; and if these are pure, dispassionate, and benevolent, it may be inferred that they will not produce writings of a dissimilar character. May we ever feel the responsibility attached to our situation; and may the tendency of our exertions be as salutary, as the cause in which we are professedly engaged is sacred and interesting.

Our readers will not forget, we hope, their own responsibility. Should they find us teaching any false doctrine, or leading them astray from the path of duty, they are bound to reject our conclusions in every such instance. They will not, however, for a single error condemn a volume; nor magnify a mistake, or an inadvertency, into an incorrigible fault. Above all, they will not, we are ready to persuade ourselves, neglect any plain duty, which may have been urged in our work to their entire conviction, and which is forced home to their consciences by the most awful sanctions.

The present age is really an age of great improvements, after making every reasonable allowance for prejudice in favor of our own times. It is to be remarked, however, that those who make the greatest boast of their superior illumination are not always favored with the true

light; and that the careful observer of Divine Providence, the studious, unobtrusive, prayerful reader of the Scriptures, is much more probably in possession of genuine wisdom, than those who trust themselves to modern discoveries and new inventions.

Among the improvements of the present day, the increase of able writers, and discriminating readers, is deserving of particular notice. Perhaps our country does not yet come in for a large share of this increase; but in Great Britian no preceding age has seen one tenth part of the number of persons belonging to these two classes, which could now be enrolled and formed into a literary phalanx. On all great moral, religious, and political subjects, the most powerful minds are busily and continually engaged, and real knowledge is continually increased. The amazing events of the last quarter of a century seem to have given a new character to the human intellect. The fierce volcanic fires, which seemed to burst through the fissures of a world crumbling to ruins, have been succeeded by gentler flames, whose kindly influence cheers, enlightens, and blesses mankind. We are far from implying by these observations, that the great mass of literary productions are of so favorable a character. In the present state of the world, it must be expected that the press will be throwing upon the public much corrupt speculation, and much spurious morality. No remedy will be found for this evil before the general prevalence of truth at the introduction of the millennium.

Another great improvement is observable in the fact, that Christians dwell less upon the *forms* and more upon the *substance* of religion, than has usually been the case in preceding times. Hence results an uncommon union in promoting the cause of Christ both at home and abroad; a union which, we trust, will continue, and increase till the kingdom of God shall be established through the world.

To our correspondents we cheerfully return thanks for their assistance, and resign to them their full proportion of whatever merit this volume possesses.

Boston, May 20, 1813.

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THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

No. 1. JUNE, 1812. Vol. V.

ADDRESS TO THE PUBLIC.

At the commencement of every volume of a periodical work the common practice of editors has sanctioned the propriety of making an address to the public. We gladly avail ourselves of this opportunity to state several considerations, which seem peculiarly appropriate at the present time.

When the intelligent and well-informed Christian looks around him, he beholds many consoling evidences that the period in which he lives is, in several respects, a happy one. Although tyranny and infidelity are desolating the earth; although the pillars of the moral world seem to tremble, and the foundations of the great deep of human wickedness are broken up, still there are scenes on which the eye, weary with exhibitions of guilt and misery, can refresh itself, and prospects on which it can dwell with pure and heavenly transport. The last twenty years have been crowded with events, which concern the religious state of mankind, and which are in themselves not less wonderful, and in their consequences vastly more important, than the astonishing political changes which have filled the world with terror and dismay. Christians have extensively, and openly in the sight of mankind, more justly appreciated the value of their religion than had been the case before; they have also awakened to a course of beneficent exertions, in some good degree corresponding with their professions and their hopes. The multiplied associations for the propagation and support of religion, which are almost daily increasing in numbers and strength, are glorious proofs of this assertion; as are, also, the almost innumerable instances of private charity directed to the noblest end, the conversion of the soul.

Among the auspicious occurrences of the present day, perhaps the most important are the establishment and wonderful progress of Bible Societies. The good which these institutions have already produced is incalculable, and suited to call forth expressions of joy and gratitude; but when we contemplate them as admirably fitted to co-operate in bringing forward the millennium, and as able from their extent and probable resources to assist powerfully hereafter in translating the Scriptures into all languages, we are prompted to exclaim, *What hath God wrought? This is the Lord's doing, and it is marvellous in our eyes.* Of the same nature is the general persuasion of the duty and utility of

translating the Scriptures into all languages. If the attempts of this kind should increase for years to come, as they have increased in a few years past, it is impossible to foresee into how many populous nations of the heathen world the word of God will soon be spread.

The engagedness of Christians in supporting missions among the heathen, and among the poor and destitute in Christian countries, is worthy of particular attention. Without missions, the Gospel never has been, and therefore we may safely affirm never will be, promulgated among the heathen; without the Bible, missions cannot be expected to produce any great and permanent effect. Missionaries should therefore go with Bibles in their hands, and Bible Societies should avail themselves of Missionary Societies in order the most effectually to promote all the objects of their institution.

Missions are now supported in many places in each quarter of the globe, and their various success has abundantly proved that the blessing of God attends them, and sufficiently refuted the cavils by which ignorant and irreligious men have assailed them. Let the Christian world awake to a still more animated pursuit of the transcendently great and glorious object, the conversion of the whole human race. A great and effectual door is opening, by which multitudes, it is hoped, will enter, and proclaim the glad tidings of salvation to perishing millions.

It ought to be likewise observed, that real Christians throughout the world are more and more convinced of the importance of those great and peculiar doctrines of Christianity, which alone have produced a reformation of morals, or a salutary change of character in heathen or Christian countries. And while uniting in these doctrines, they are less disposed to dwell upon minor differences which have too often made a line of separation between those, who were in reality engaged in the same cause and partakers of the same grace. A spirit of genuine catholicism is gaining friends and advocates, and is practically exhibited by a very large portion of those who *love our Lord Jesus Christ in sincerity.*

With these things in view, many a devout Christian has exclaimed *What a blessed day is this!* A blessed day, indeed, it is to all who make a wise use of the privileges which every where exist. It is a day in which every wise man lives not for himself alone, nor for his family, nor for his country, but for the whole human race, wherever sin has brought its baleful consequences, and wherever pardon and salvation are offered through the Redeemer's sacrifice. Who will not rejoice that he lives in this enlightened day; and that he is permitted to engage as a Christian soldier in that glorious warfare which is waged under the great Captain of salvation against Satan and his strong holds of idolatry and delusion; a warfare which will not cease till the power of the great enemy of souls is taken from him, and the kingdom of Christ established in every part of the globe. Let every man, who has any regard to the best interests of the human family, take a spirited part in this great

controversy; let him cheerfully devote his time and his property as they are needed, and his fervent prayers which will always be needed, to the beneficent purposes which have been described.

Should it be said, that our national calamities throw a discouragement in the way of all public spirited exertions; perhaps it will be found on consideration, that these very calamities furnish an unanswerable reason for immediate and vigorous efforts. The wealthy men of our country, who have acquired their property by successful business, now experience in how many ways their designs may be frustrated. They may learn the uncertainty of worldly possessions, and may be justly anxious to *save* a considerable portion of their remaining wealth, by applying it to the promotion of that religion, which of course promotes and secures human happiness. Money thus expended can never be lost; it is without the reach of any possible change or misfortune. Though the immediate object for which it was given may fail, yet, if given with good intentions, it shall not lose its reward.

It is remarkable that the beneficence of Christians in Great Britain has regularly increased, notwithstanding the pressure of national calamities. And who can tell how much these calamities have been mitigated, and how many national judgments have been suspended, on account of the excellent spirit which has been shewn by a considerable portion of the people? Who can tell how much the prayers and beneficent actions of Christians in this country, may contribute towards removing the evils which our country feels, and the still greater evils which we fear? Let the experiment be be made; and let all classes of persons attempt to do good to themselves and their country by doing good to mankind at large, and by exercising those mild, meek, and benevolent dispositions which the Gospel inculcates. Such an experiment will certainly succeed. While the Lord is *dashing the nations in pieces like a potter's vessel*, how desirable it is, that there should be some in every nation, who cry unto Him with earnest, efficacious, and unceasing prayer, and whose conduct proves them to be sincere in their professions.

Beside the favorable appearances above detailed, and which are seen in every part of the Christian world, there are several signs which augur well for this country in particular. Among them are the following:

First, a disposition to look to God as the only deliverer from national or individual calamities. Though the pious have always had more or less of this disposition; it is nevertheless believed, that they feel it now more than ever, and that the conviction of the important truth that God is the ruler of nations is producing great and practical effects. It is uniting the wise and good, without any other distinction of sect or party, in supplications for the Divine interposition in favor of their anxious and afflicted country. It is teaching the considerate and reflecting, that in order to expect the Divine favor they must obey the Divine commands. It is admonishing us all, that from national reformation alone can any confident anticipations of national prosperity be formed.

Secondly, a persuasion that united and manly exertions to put down vice and immorality in our country are loudly called for; and that a respectable portion of the community have virtue and courage enough left to make the attempt. We are inclined to think that this persuasion is pretty extensive, and that the connexion between a corruption of manners and national chastisement is clearly seen and explicitly admitted

Thirdly, a great number of reflecting people, and nearly all faithful ministers of the Gospel, depend for lasting good on the plain doctrines of Scripture, illustrated in a plain manner. All other means of doing good have had their inefficacy sufficiently displayed.

These things have appeared to us to deserve a distinct notice in this address to our readers. As our great object is the promotion of genuine piety, nothing which has a direct or more remote reference to that end is improper to be recommended in our pages. Happy will it be for us, if our labors shall be in any degree instrumental in the production of holiness in the heart, and virtue in the life. That such is our intention we know; that this intention may be accomplished we anxiously desire.

While the editors of religious magazines endeavor to encourage others, and to stimulate their readers to love and good works, there are few persons who stand more in need of encouragement than themselves. Those of our friends, therefore, who think our efforts in any measure successful and deserving of encouragement, will feel the propriety of lending their influence towards making our work permanent, so far as an increased patronage will have that effect. The cessation or continuance of our labors must depend on the patronage of the public. Persuaded, as we are, that religious periodical publications are absolutely necessary to the success of any great purpose requiring the continued aid of a multitude of persons, it would be with unfeigned regret that we should consider ourselves obliged to give up a work, which we hope is not altogether unsuited to its professed design.

MISCELLANEOUS.

EVANGELICAL EXERTIONS IN ASIA.

No. III.

Containing an outline of the Baptist Mission in Bengal, with a view of the present number of Protestant Ministers in the East.

THE Mission which is to be the subject of this number, introduced a new and glorious era in the Christian Church. The institution of the Baptist Missionary Society in 1792, may be regarded as the first public event in that splendid series, which has furnished new occasions of wonder and joy to the Church, and needs only to be continued to give the Redeemer *the heathen for His inheritance, and the utter-*

most parts of the earth for His possession. Who does not know that the last twenty years have been different years to Zion from any which went before? Who has not heard of the uncommon effusions of the Divine Spirit in Great Britain and America during this whole period? Who has not heard of the establishment of the London Missionary Society in 1795, of the British and Foreign Bible Society in 1804, and the numberless Institutions of a similar character which have since appeared in Europe and America? Who has not heard of the growth of evangelical sentiments in the important Church of England, the general silence which has been spread among the ranks of Infidelity through the world, the attention every where excited to prophecies, and the illustration which they have received from the dispensations of Providence? Who does not know that every year of the twenty, has strengthened the general hope that the Church is on the eve of a better day? Thus while the enemy were coming in like a flood, and Infidelity was threatening to extinguish the light of Israel, the Lord lifted up his standard. When the time had come to visit with the darkness and plagues of Egypt the nations that had given their power to the beast, it became light in Goshen!—This effusion could not be restrained by one who began his public course the very month that gave birth to the Society at Kettering, and who has had opportunity to observe the whole progress of these wonderful events.

The honor of originating and commencing the Baptist Mission, must be divided between John Thomas and William Carey, two names that will ever be dear to Zion. Without any knowledge of each other, they separately formed the design; their hands were united in the execution. Mr. Thomas had the honor of beginning the Mission without the aid of any Society; Mr. Carey created a Society to render the Mission perpetual.

Analagous to these different parts was a difference running through their whole characters. Thomas was ardent, impetuous, eloquent; Carey was cool, wise, and systematic. Thomas was bold in his designs, but had more talent to form generous purposes than patience to execute them; Carey was slow and persevering. Thomas, munificent, rather wanting in economy, and full of the most tender sensibility, was fitted to be the good Samaritan to the multitudes of poor who needed his medical aid; Carey, economical and prudent, could better superintend the pecuniary concerns of the Mission. Thomas, with a nervous system screwed up to a noble and perilous enthusiasm, that pushed him to great undertakings, while it subjected him to the extremes of joy and depression, rendered him irritable, and gave him a tendency even to madness; Carey, sedate and uniform. With a point in all he said, and pouring every thing from his heart, Thomas could seize, and penetrate, and bear away his audience; Carey, less eloquent, but with a remarkable aptitude at acquiring languages, was better qualified to conduct the translations. "Do not send

men of any compassion here," says Thomas to the Society, "for you will break their hearts. Do send men full of compassion here, where many perish with cold, many for lack of bread, and millions for lack of knowledge." On a time when a large company of brahmins and others were assembled to hear him, one of the most learned, whose name was Mahashoi, offered to dispute with him. He began by asserting that God was in every thing: therefore, (said he,) every thing is God,—you are God, and I am God. "Fie, fie, Mahashoi," answered Mr. Thomas, "why do you utter such words? Sahaib (meaning himself) is in his clothes: therefore, (pulling off his hat and throwing it on the ground) this hat is Sahaib. No, Mahashoi, you and I are dying men, but God ever liveth." This short answer confounded his opponent and fixed the attention of the people, while, as he says, he went on to proclaim one God, one Savior, one way, one faith, and one cast, without and besides which all the inventions of men are nothing. Being once on a journey through the country, he saw a great multitude assembling for the worship of one of their gods. He immediately approached them, and passing through the company placed himself on an elevation near the side of the idol. The eyes of all the people were instantly fixed on him, wondering what he, a European, meant to do. After beckoning for silence he thus began: "It has eyes.... (pausing and pointing with his finger to the eyes of the image, and then turning his face, by way of appeal to the people,) but it cannot see! It has ears,... but it cannot hear! It has a nose,... but it cannot smell! It has hands,... but it cannot handle! It has a mouth,... but it cannot speak, neither is there any breath in it!" An old man in the company, provoked by these self-evident truths, added, "It has feet, but it cannot run away!" At this a universal shout was heard; the faces of the brahmins were covered with shame, and the worship for that time was given up.

Such was Thomas. Carey on the other hand, more fearful of giving offence, holding cautiously the silent tenor of his way, pursuing with unremitted industry the study of the different languages, has attained to the chair of a Professor, and, in the opinion of a distinguished writer, is now "a far more learned orientalist than any European has ever been before him." These are the two interesting characters which I wished in the outset to introduce to my readers.*

Mr. Thomas was the son of a deacon of a Baptist church at Fairford in Gloucestershire. He was bred to medicine, and afterwards walked the hospitals in London. Inclined to dissipation, he bade fair at that age to make great proficiency in wickedness. After completing his education he settled in Great Newport-street, and commenced the practice of surgery and midwifery. Shortly after his marriage, he was brought to the knowledge of the truth under the ministry of Dr. Stennett, in 1781. His

* B. P. A. vol. i, p. 1, 2. M. B. M. M. vol i, p. 253—258. Q. R. No. 1, p. 172, 176, 192, 195, 196.

affairs soon became embarrassed. Finding the world, as he expresses it, more ready to receive credit than give it, he was obliged to sell all and wait in lodgings till an offer was made him of going to sea. In the year 1783 he took a voyage to Calcutta in the character of surgeon of the Oxford Indiaman. Upon his return he was baptized in London, in 1785, and soon after began to preach. He sailed again as surgeon of the same ship in 1786, the year in which the Rev. David Brown, hereafter to be mentioned, went out to India.

On his arrival at Calcutta about the middle of the year, he formed a connexion with several religious persons, and opened for them a lecture on Sabbath evening. By them he was induced, at the beginning of 1787, to turn his attention for the first time to a permanent residence in India, with a view to propagate the Gospel among the Hindoos. This plan was so speedily matured that about the middle of the year he obtained his discharge from the ship, and sat down to learn the language. He could converse a little with the natives in 1788, and had gained so much of the language in 1789 that though his preaching was unintelligible through the faultiness of his pronunciation, he began by the help of Ram Ram Boshoo, his moonshee or teacher, to translate the Scriptures into the Bengalee tongue. He pursued this work till he had translated and dispersed in manuscript a part of Genesis, select portions of the Prophecies, the whole book of Psalms, together with Matthew, Mark, and James. He employed Podo Loson a pundit, or professed instructor, of Nuddeea, to teach him the Shanscrit language. God gave him one or two Europeans as seals of his ministry, and encouraged him by some impressions, (which proved not however permanent,) on several Hindoos, among whom was his moonshee.

But the harvest required more laborers. After spending therefore five years and a half in the country, he embarked for England about the end of 1791, with a view to discharge his debts, to bring out his family, and to enlarge and strengthen the mission. While he was in London endeavoring to raise a fund for this great object, he was informed of the proposed meeting at Kettering. Providentially prevented from being present to witness the formation of the Missionary Society, he wrote shortly after to Mr. Carey, inquiring about the result of the meeting, and expressing an earnest desire to obtain a missionary companion. At a meeting of the Society in November, 1792, Mr. Carey communicated the views and wishes of Mr. Thomas, and proposed to unite the two objects by taking him into the service of the Society, which was done the next January.*

Mr. Carey was born on the 17th day of September, 1761.† Till the twenty-fourth year of his age he was a working shoemaker. His preparations for the ministry seem to have commenced about the time that Mr. Thomas embarked for India in

* B. P. A. vol. i, p. 7, 13—32, 53, 207. Nar. p. 7, 56. M. B. M. M. vol. i, p. 299, 300.

† B. P. A. vol. iii, p. 62.

1783.* In 1786, the year of Mr. Thomas's second voyage, he was invited to preach at Moulton, and in 1787 was ordained pastor of the Baptist church in that town. Before he came to Moulton he was deeply impressed with the state of the heathen world, and the duty of making some exertions to extend to them the blessings of the Gospel. In reference to this object he made himself acquainted with Latin, Greek, and Hebrew, with the geography, population, and religion of the various countries of the earth, and the labors of Christian Missionaries in different ages. In his conversations with his brethren, in his prayers and preaching, he seldom failed to introduce something relative to Missions. While he lived at Moulton, he wrote "An Inquiry into the Obligations of Christians to use Means for the Conversion of the Heathen." In 1790 he removed to Leicester, a shire-town pleasantly situated on the river Sour; but he never concealed from that congregation his earnest desire to be employed as a Missionary whenever an opportunity should offer. About the same time he visited Birmingham, and became acquainted with Mr Pearce, whose kindred soul entered with ardor into all his views. His conversations, together with the monthly prayer meetings, gradually awakened the attention of his brethren; while his zeal for missions, his thirst for geographical knowledge, and his remarkable aptitude at learning languages, led them to regard him for several years as peculiarly fitted to be employed in such a work.

His desire to form a Society and to enter on a Mission himself continued to increase, till at length at a minister's meeting held at Clipstone in the spring of 1791, he brought forward a proposition for the immediate formation of a Missionary Society. Nothing was done, however, at that meeting, but to request him to prepare for the press his *Inquiry*, and it was printed a few months after. At the annual meeting of the Association in May, 1792, Mr. Carey preached. He labored to enforce two points: First, that it was the duty of Christians to *expect* great things; Secondly, that it was their duty to *attempt* great things. The Association went so far as to direct that a plan of a Missionary Society should be drawn up to be laid before the Ministers' Meeting to be holden at Kettering, in the Autumn. This was done; and at Kettering, October 2, 1792, twelve ministers formed themselves into a Missionary Society, and subscribed 13*l.* 2*s.* 6*d.** At their meeting in November the Society received information respecting Mr. Thomas, and appointed Dr. Fuller to make further inquiries about him. The Committee of the Society met at Kettering on the 10th of January, 1793, and after examining the account which Mr. Thomas had drawn up of his labors in Bengal, de-

* Let it be recorded for an encouragement to prayer, that in 1784 an association of Baptist ministers and churches, who were to take the lead in supporting this Mission, agreed to set apart an hour on the first Monday evening in every month to pray for the revival of religion, and the extension of the Redeemer's kingdom. This was continued seven years.

* £58,33.

termined to take him into the service of the Society. Mr. Carey at the same time consented to accompany him on a Mission to India. In the evening Mr. Thomas arrived and acceded to the proposals.

On the 13th of June, 1793, these Missionaries with their families sailed in a Danish East-Indiaman. On their passage Mr. Thomas finished his translation of the book of Genesis. They arrived in India Nov. 11th, and soon met with Boshoo, whom Mr. Carey employed to teach him the language, and to assist him in the translation. On the 22d of January, 1794, Mr. Carey began with the help of his moonshee to correct the translation of Genesis. Mr. Thomas, in addition to his Shanscrit studies, pursued the same work, and that month consulted a printer in Calcutta, with whom were the types used in the country, about the expense of printing a Bengalee Bible. He undertook to support himself at Calcutta by his professional business; but Mr. Carey, whose funds were exhausted, was put to great straits. Early in February taking his family with him in a boat, he sailed in pursuit of some means of subsistence. On the 6th of that month he stopped at Dehatta, about forty miles east of Calcutta, the residence of the late Charles Short, Esq. superintendant of the salt works at that place. Mr. Short, who afterwards married Mrs. Carey's sister, generously received the whole family to his house till their own should be prepared. In that neighborhood, within a quarter of a mile of the impenetrable forests called the Sunderbunds, Mr. Carey erected a mat-house, and took land to cultivate. Here he continued to exercise himself in correcting the translation of Genesis.

In the mean time an event took place which changed the whole of these calculations, and called the Missionaries to a new scene of action. A young man and his wife having been drowned near Calcutta, and his mother, who lived with her son Mr. U— of Malda, being ill through the influence of grief, Mr. Thomas wrote his friend Mr. U— a letter of condolence. He had just entered his new house at Calcutta, when he received an answer from Mr. U— pressing him to visit his mother as a physician. Mr. Thomas obeyed the summons, and set off on a journey of 250 miles. Upon his arrival at Malda he was offered the superintendence of an indigo factory at Moypauldiggy, (commonly called Moypaul,) belonging to Mr. U—, and obtained for Mr. Carey the offer of another, belonging to the same person, at Mudnabatty, sixteen miles south of Moypaul, and thirty miles north of Malda, both in the district of Dinagepore. From Moypaul which lies a hundred miles from the borders of Bootan (a feudatory of Thibet,) you may see the mountains of that country at the distance of 200 or 250 miles. Mr. Carey received the offer on the first day of March, and set off with his family for Malda on the 23d of May. In the boat which conveyed him he continued to pursue the work of translation. When he reached Malda on the 15th of June, he was refreshed by joining once more his colleague, and finding

himself again surrounded by English society to whom he could preach. Before his removal he had begun to converse a little with the natives, and by the help of his moonshee, who had at length acquired English enough to be his interpreter, could preach in a broken manner. He soon was able to do the latter at Mudnabatty; but he found the vernacular dialect so different from that at Calcutta and Dehatta, that the hope of conversing freely and preaching without an interpreter, was longer deferred. He began at times to speak without an interpreter in the spring of 1795, and by the next autumn his preaching was very intelligible to the higher ranks who spoke the Bengalee language in its purity.

As soon as they were settled in their new employment, they relinquished, agreeably to their original intention, the salaries which they received from the Society, and even conceived the hope of being able to print the Bengalee Bible, or some part of it, at their own expense. Before this they had not thought of more than one translation, and scarcely hoped to see the whole of the Scriptures printed in the language of Bengal. *Missions*, where other languages were spoken, they had indeed contemplated. From the beginning Mr. Carey had formed the purpose of devoting his three eldest sons to the study of three separate languages, the Persian, the Chinese, and the Shanscrit, to qualify them for future missions. But that they should live to see one printed version of the Scriptures, was rather an object of desire than of hope. Finding, however, that the vernacular language in that neighborhood was a dialect of the Hindostanee, and that the Bengalee translation would not be generally understood, encouraged also by the income which they expected from their business, they formed a plan in January, 1795, to print the Scriptures and religious tracts both in Bengalee and Hindostanee, and to erect two schools, one at Moypaul, and the other at Mudnabatty. In each school a pundit was to be employed to teach six Mussulman and six Hindoo boys the Shanscrit, Bengalee, and Persian languages. The boys were to be kept at school seven years, and to be furnished gratuitously with tuition, food, clothing, and lodging. The Bible was to be introduced into the schools, together with a little geography and philosophy. One part of this plan was so far carried into execution that two schools were soon opened, which admitted, however, a greater number of scholars than had been contemplated; and before the missionaries removed from that neighborhood, about fifty boys had been taught to read and write. Since that time, a considerable number of schools have been opened in different parts of the country.*

To carry the other part of the plan into execution they imme-

* B. P. A. vol. i, p. 1—3.7 8.17 34, 35, 45, 64 66.68, 73, 75, 78 79 85—94, 121, 124 125 160—171 175 177, 179—183, 186 190, 194—198 203. 211, 213, 216.224;32 .372 374.393 39?.407 420, 436,439.470.479,489 492 527. Vol. iii, p. 18. Nar. p. 3,4,8.10—13 15,35, 36, 38,72,73. Q. R. No. 1, p. 171. M. B. M. M. vol. ii, p. 130,271, 356, 357. N. Y. M. M. vol. ii, p. 479.

diately applied to the Society to send them a printing-press, engaging if they lived to refund the expense. The plan was to employ native printers, but instead of the old types of the country, to get new types cast in London, after a specimen written by a native. The plan thus settled, they both applied themselves with new vigor to the translation, Mr Thomas assisted by Podo Loson, Mr. Carey by Ram Boshoo. The frequent avocations which Mr. Thomas experienced as a physician, left the greater part of this work to Mr. Carey, who possessing a superior relish for the employment, and the better assistant, gradually outstripped his colleague in the knowledge of the language, and at length took upon himself the whole charge of the translation. Mr. Thomas continued, however, to pursue the business with ardor till the printing was postponed in 1796.

By the first of August, 1795, having completed a rough translation of Genesis, Exodus, Matthew, Mark, James, and part of Luke, and given Matthew a revisal, they grew so impatient to put the Scriptures into the hands of the Hindoos, that they abandoned the purpose of getting types from England, and determined to begin to print with the types and presses found in the country, though at a tenfold expense. They hoped at that time to get Genesis, if not Matthew and Mark, printed off by the end of the year. But a flood, which that season injured the indigo, impoverished them so much, that the design was wholly frustrated. They continued, however, translating with unabated ardor, determined to devote all they could earn to the printing, if it was only a chapter at a time. Mr. Carey made every thing else give way to the translation, and in October pronounced Genesis, Exodus, Matthew, Mark, James, and part of John, (Luke was in the hands of Mr. Thomas,) ready for the press. Under their embarassments they were obliged to return to the former plan of getting types from England, and that autumn they sent home a Bengalee alphabet for a specimen. But it was found difficult for strangers to the language to imitate the copy with accuracy, especially to supply a press at the distance of 15,000 miles.*

On the first day of November they formed a church of four members, (the two Missionaries, Mr. Powell, nephew to Mr. Thomas, who accompanied him from England, and died in 1802, and a Mr. Long, baptised by Mr. Thomas while in India before, and afterwards excluded;) and a year after Mr. Carey wrote to the church in Leicester for a dismission. That autumn they were much interested by a letter from Mr. Pearce stating the purpose which he had formed of joining them in the missionary work, and the manner in which that design had been defeated. The letters which they had sent home after arriving in India, had awakened in him so great a desire to follow them, that he had offered himself for a Missionary. The question was

* B. P. A. vol. i, p. 125, 148, 195, 201—203, 206, 207, 212, 217, 223, 227, 232 295, 314, 480. Vol. iii, Pref. p. 6. Theol. Mag. vol. ii, p. 213. M. B. M. M. vol. i, p. 253.

submitted to his brethren, who in November, 1794, decided against his going, on the ground that he was more wanted at home. He lived but five years afterwards. Had he come, Mr. Thomas says they should have thought of spreading the "Gospel into all the islands below, into all the hills of Bootan above, and even into Tartary." They immediately proposed to the Society to institute a mission to Bootan. Lately they had gained some information respecting that country, and had formed a design to visit it. From that time they continued to petition for more Missionaries, alleging that they wanted two or three thousand in Hindostan, and almost that number in Bengal. They indulged a confident hope that by means of that mission the Gospel would extend over all Hindostan into Tartary, and be conveyed in Bengalee, Persian, Shanscirt, Bootanee, and other languages then unknown; and they pressed upon the Society to remember Thibet and Pegu, as well as the extensive regions of Hindostan to the west and north west of Bengal. Mr. Carey had written, before the end of that year, a compendious Bengalee Grammar, and had begun a Bengalee Dictionary.*

Though they had relinquished their salaries, they were not neglected by the Society. In January, 1796, they received assurances of future support should their necessities require it, and of all the aid which the Society could possibly afford them. This was a comforting word under their existing embarrassments. They were earnestly desirous to print, but were too much impoverished to begin. "I would give," said Thomas, "a million pounds sterling, if I had it, to see a Bengal Bible." But this zeal was more generous than wise. The version which their imperfect knowledge of the language had produced, was not fit for the press. This the Society, who were in a situation to judge more coolly, perceived, and the advice received from them that year put a stop for the present to all calculations about printing.

From that time Mr Thomas seems to have given up the translation to his colleague, who himself so far slackened his exertions, that in April he was studying Shanscrit in order to read the Shasters. He applied himself to the acquisition of a more thorough acquaintance with the Bengalee, and while he made rapid advances in the knowledge of the language, still labored abundantly at the translation. The loss of his moonshee, whom he was obliged about that time to discharge, checked the progress of the work, but with the aid of a young pundit he was still enabled to pursue it. By June almost the whole of the Pentateuch and of the New Testament was finished. Abandoning all hope of being able to print at their own expense, the Missionaries that Summer asked of the Society 100*l.* a year for the two-fold purpose of printing the Bible and supporting the schools. With this request the Society

* B. P. A. vol. i, p. 205 211 217, 219–221 223–225, 231 278, 312, 354. Vol. iii, Pref. Nar. p. 14. P's Mem. p. 29, 140.

the next spring voted to comply.*

In April, 1796, Mr. Fountain sailed from England, and on the 10th of October arrived at Mudnabatty. In November Mr. Carey renewed his application to the Society for types and a printing press, and requested that a missionary printer might be sent out. Confessing their inability to support the expense of printing, he strove to awaken the English public to liberal contributions. He calculated then to be ready to print in two years. All the New Testament was translated, except Acts and the last sixteen chapters of Revelation. The epistles had been corrected by a learned pundit as far as the second of Peter: but the whole translation was to undergo several more revisions. At the end of the year he calculated that the New Testament would be finished, and once revised in March. He was persuaded that new types, a printing press, and a missionary printer sent from England, would save 1000*l.* in printing 10,000 copies, the number proposed. He applied to the Society at the same time for Arabic types.

At the beginning of 1797, Mr. Carey visited Calcutta and ascertained that the printing could be performed with a new fount of types cast there at less expense than he had supposed. This information he communicated to the Society the next March, about the time that the first revision of the New Testament was finished. Upon receiving this intelligence in the Spring of 1798, the Society determined to begin the printing without delay, to send out paper for the purpose, and to apply to the Edinburgh Missionary Society for about $1100 which had been promised. But considering the defects which would necessarily attend a first edition they voted to print only 2,000 copies. In the mean time the missionaries had been apprized of a resolution of the Society to pay up their salaries from the beginning, and to assist them to the utmost of their power.

The attention of the Missionaries was not wholly confined to a single language nor a single province. Before Mr. Carey left Dehatta he had acquired a little of the colloquial Hindostanee, and by the end of 1796, he could preach in that language with tolerable ease. His sons also were soon able to speak it with fluency. In December he told the Society that with a sufficient supply of men and money the Gospel might be conveyed from that central situation through the Rajamahl hills, Hindostan, Persia, Bootan, and Assam; that all the education necessary for Missionaries might be obtained in one place; and proposed something like a college. He mentioned the same thing the next March, insisting that the Mission ought to be strengthened as much as possible, as from that situation the Gospel might eventually spread through the greater part of Asia, and almost all the necessary languages might be acquired there. Early in 1797 the Missionaries visited Bootan where they were kindly received by the Soubah of the country, who the next year sent them a

* B. P. A. vol. i, p. 97, 151, 292, 299, 301—305, 308, 311, 337, 348.

present, with a letter, and applied for medicines to cure a disease under which he labored. In December 1797, Mr. Carey renewed his application for more Missionaries. "We are learning," said he, "Bengalee; we want others to learn Hindostanee, others Portuguese, others Persian, others Bootanee, &c." In consequence of these representations the Society, in the autumn of the next year, resolved to send out a new supply of Missionaries. Mr. Carey, in the meantime still pursued the study of Shanscrit, and it soon became apparent that he was reaching forward to great proficiency in that language. By the middle of the year 1797 he had got a Shanscrit, Bengalee, and English Dictionary far advanced. The Bengalee translation however continued to occupy his chief attention, and by the end of November he had finished the Pentateuch and almost all the Psalms.*

Towards the close of the year, an event took place which highly gratified the Missionaries, and promised extensive good to India. A Letter Foundery for the languages of that country was established at Calcutta, not by the friends of the Missionaries, but by men who had no view to their accommodation. The hand of God was visible in making this provision for the dissemination of His word through the East, just at the time when types were wanted for the purpose. Till then Mr. Carey had never relinquished the idea of getting types from England, a hope which probably never could have been realized; but it was now apparent that they could be obtained on better terms in India. He at once proposed to establish a press at Mudnabatty, the press itself to be made in the country; and had some idea, at the recommendation of Mr. U— of printing, for the benefit of the higher ranks, the Persian Pentateuch and Gospels contained in the Polyglott. He still continued to cherish the hope that by means of future Missionaries the Gospel would be introduced into Bootan and all the neighboring nations.*

In the spring of 1798 the Society came to the resolution to begin to print. They had already appointed Mr. Carey their treasurer in India; and in the autumn of that year they authorized him to draw on a banking-house in London for the Translation and other general objects of the Mission.†

Mr. Fountain was able that spring to pray in public, and on the 10th of June, preached his first sermon to the natives. The latter part of that month a very calamitous flood, which swept away all the prospects of the year, obliged Mr. Thomas to relinquish his factory and remove from Moypaul. That circumstance, added to ill health and the death of a sister of which he had lately heard, threw him into great dejection, and in letters written about that time he complained that every prospect of usefulness and comfort had been removed, that he no more hoped

* B. P. A. vol. i, p 1-8,309—311, 320, 328, 331, 334 345—348 358, 360, (which *should be* 361.) 368—370, 372, 379, 389, 403, 408, 416—418 429, 437—439, 447, 493, 470, 471, 473, 476

* B. P. A. vol. i, p. 397, 437. Vol. iii, Pref. p. 6.

† B. P. A. vol. i, p. 416, 419, 451.

for a home on earth, nor expected to continue long. In July he was in the neighborhood of Nuddeea, in August at Chandernagore a few miles above Calcutta, in September at Calcutta, preaching very frequently. Mr. Carey lamented his removal as a great loss to that part of the country, particularly to the sick for whom he had done more, in the opinion of his colleague, than any other person that had ever been in India. Mr. Carey concluded his lamention with this testimony: "He has many qualifications which render him the fittest person for a Missionary that could any where be found."*

About that time Mr. Carey had the satisfaction to obtain a printing press, a blessing which for several years he had scarcely dared to hope for. One had lately been brought from England and advertised for sale at Calcutta. He eagerly secured it, and on the 23d of September it arrived safe at Mudnabatty. He had just received from the new Foundery proposals for casting a fount of types. About the same time he was informed that a Captain in the army at Calcutta, (probably the same that Dr. Buchanan in 1810 calls Lieut. Colonel Colebrooke,) was engaged in translating the Scriptures into Persian.

The manner in which Mr. Carey at that time was employed may be seen in the following extract from one of his letters written in September. "I constantly employ the forenoon in temporal affairs; the afternoon in reading, writing, learning the Shanscrit, &c; and the evening, by candle-light, in translating the Scriptures, and correcting the translation: and except I go out to preach, (which is often the case,) I never deviate from this rule." He had said in January that he frequently devoted the afternoon, as well as the evening, to the transiation. In September he was translating Jeremiah and correcting Isaiah. By the end of October the Pentateuch, Psalms, Isaiah, Jeremiah, part of Ezekiel, and the whole of the New Testament, were finished. By the end of November he had translated Lamentations and more than half of Ezekiel, and hoped to complete the whole Bible in another year. The Historical Books, (viz. from Joshua to Esther inclusive) were left to the last, and Mr. Fountain had just commenced a rough version of that part. Job, the Writings of Solomon, and the Minor Prophets still remained untouched. All these proved too much labor for a single year, but the whole was nearly finished in the spring of 1800.*

The Missionaries had all along been urging on the Society the importance of increasing their number.† That wish was at length gratified by the arrival of four new ministers. Messrs. Marshman, Brunsdon, and Grant, with their wives, Mr. Ward, and Miss Tidd, (who was engaged to Mr. Fountain,) sailed from London, with Captain Wickes, May 25th, 1799, (at the time when Mr. Pearce was languishing with his last sickness,) and

* B. P. A. vol. i, p. 422, 440, 449, 451, 452, 457—463, 470, 477, 489.

* M. B. M. M. vol. ii, p. 130 B P. A. vol. i, p. 372, 403, 439, 468, 469, 471, 472, 486, 487, 429. Ch. Res. p. 90. Nar. p. 18.

† B. P. A. vol. i, p. 304, 319, 320, 324, 328, 329, 334, 347, 370, 372, 389, 428, 437, 338.

on the 13th of October arrived at Serampore, a Danish Settlement fifteen miles above Calcutta. After an illness of four days Mr. Grant was removed on the last of October. The factory at Mudnabatty was then about to be relinquished on account of the failure of crops, and Mr. Carey's engagement was within a few weeks of expiring. He had taken a small place at Kidderpore, twelve miles distant, where he intended to carry on a little business, and erect houses for his newly arrived friends. But the English Government refused to let the Missionaries go up the country, and Mr. Carey was obliged to abandon his place at Kidderpore, with the loss of property to the amount of 500*l.** and remove with Mr. Fountain to Serampore, where he arrived with his family on the 10th of January, 1800. The rent of lodgings being high, the Missionaries purchased a house with a considerable quantity of land on the bank of the river, the rent of which in four years would have amounted to the price.

This change proved very favorable to the Mission. They could scarcely have worked their press to advantage, or obtained an English school, at Kidderpore. They were then hardly known at Calcutta; but their vicinity to the capital of British India soon introduced them to public attention, and obtained for Mr. Carey an important office. What they regarded as a trying necessity proved a merciful dispensation. The same may be said of that long course of embarrassments and disappointments which had delayed the printing till the arrival of Mr. Ward, who having been regularly trained to the business, was able to execute it with accuracy and neatness.

Every preparation was now made for printing. The translation was nearly finished, a press was obtained, types were agreed for, and a printer was on the ground. A sufficient fund to begin with was also furnished. They had received from the Edinburgh Missionary Society $1111; from friends in India $5968, and in the course of that year collected $91 more. They accordingly set up the press at Serampore, and issued proposals for the Bengalee Bible, advertising at the same time for employment in the general line of printing, and for an English school. About fifty copies were subscribed for by the middle of August. The school was established under the care of Mr. and Mrs. Marshman, and has proved the principal means of support to the whole missionary family.†

The College of Fort William, destined to exert a prodigious influence on the civil and religious interests of Asia, and on the Baptist Mission in particular, was founded at Calcutta, by the Marquis Wellesley, on the 4th of May, 1800. Mr. Carey took an impression of the first page of Matthew on the 18th of the same month. About the middle of June they began to print the New Testament. Besides 2,000 copies of the whole, they struck off five hundred copies of Matthew

* $2222.

† B. P. A. vol. i, p. 517, 522, 526, 527. Vol. iii, Pref p. 3—6, p. 26. Nar. p. 16—18. N. Y. M M. vol. ii, p. 235, 479. Pan. vol. vi, p. 39.

for immediate distribution, some hundreds of which were dispersed by the middle of October. Matthew, Mark, and the greater part of Luke were printed by the middle of August, and early the next spring, the whole Testament was completed.*

While the New Testament was in the press, a cluster of events took place, which must not be omitted. Early in June a Bengalee school for the gratuitous instruction of native children was opened by Mr. and Mrs. Marshman, which by the 20th of July contained forty scholars. On the 20th of August Mr. Fountain was removed by death. In October Messrs. Marshman and Ward began to preach to the natives. But the most interesting events are yet to be recited. Mr. Thomas and Mr. Carey had now been in the country seven years, and not a Hindoo had renounced cast for the Gospel, or been baptised. Much rubbish had indeed been cleared away, and many materials collected, but no part of the building was reared. In the recollection of what they had left behind, cut off from Christian society, and crushed by frequent disappointments, their trials, their discouragements, and often their depressions, had been great. The year 1800 was the season of their greatest depression. "It is now," said Mr. Carey in October, "seven years since we entered upon the work of the Mission, and it is uncertain to this hour whether any of the heathen are truly converted." That summer the Missionaries had uncommon desires and a special spirit of prayer for the conversion of the heathen. Mr. Thomas, who was preaching at Bheerboom, largely partook of the same spirit. The latter end of October he visited the other Missionaries, and perceived, as he says, the holy unction on them all. His conversation and prayers appeared unusually impressive to them. At his suggestion they established a weekly meeting for prayer for the success of the Mission. Early in November many of the natives came to the Mission-house for copies of Matthew. On the 25th of that month Mr. Thomas was called to visit Kristno Pawl who had dislocated his arm. Gokool, who for a little time had been somewhat affected, happened to be present. After the operation Mr. Thomas solemnly addressed the patient and those that were with him. The time had come; Kristno with his family and Gokool submitted to the Gospel, and the first Missionary had the happiness of bringing the first Hindoo convert to Christ. On Monday the 22d of December Kristno and Gokool, eat with the Missionaries, and thus publicly threw away their cast. The same evening they with Kristno's family made a solemn profession before the church, intending to be baptised the next Sabbath. "Mr. Thomas was almost overcome with joy." His irritable system was excited too far, and (let it be written with a tear) "he was for some weeks in a state of complete mental derangement." An uproar raised by the natives, intimidated

* Ch. Res. p. 90, 91 Note. Mem. p. 69—72. Nar. p. 18, 20, 24. N. Y. M. M. vol. ii, p. 478—480. Con. E. M. vol. ii, p. 157.

Gokool and the women, but Kristno, together with Felix Carey, Mr. Carey's eldest son, was baptised the next Sabbath, Dec. 28th. "One of the brethren, then laboring under a mortal disease, was brought in a palanquin to witness, the first triumph of the faith." The ceremony was affecting; the Danish governor was unable to restrain his tears. "Ye God's of stone and clay," says one of the Missionaries, "did ye not tremble, when in the name of the Father, Son, and Holy Spirit, one of your votaries shook you as the dust from his feet!"

On the 18th of January, 1801, Mr. Fernandez, a merchant of Dinagepore, and Joymonee, Kristno's wife's sister, were baptised. This was followed on the 22d of February by the baptism of Rasoo, (Kristno's wife,) and Unna, a widow living in the family; by the baptism of Gokool on the 7th of June, and of his wife on the 4th of October. It is worthy to be recorded that this success commenced immediately after the Gospel by Matthew and some religious tracts began to be distributed.*

Just as the printing of the New Testament was finished, in the spring of 1801, Mr. Carey was appointed by Marquis Wellesley Teacher of the Bengalee and Shanscrit Languages in the College of Fort William, with a salary of $3330. That salary, according to a compact subsisting between the Missionaries, went into common stock. The title of his office seems not at first to have been so clearly settled as to exclude all misapprehension; for Mr. Carey informed his friends that he was appointed *Professor* of those Languages. It is certain, however, that another person was Professor of Shanscrit in 1805, (who seems to have been Mr. Colebrooke, author of a Shanscrit Grammar, and styled by Dr. Buchanan "the father of Shanscrit literature,") and that Mr. Carey was only *Teacher* of Shanscrit, Bengalee, and Mahratta, (as he himself afterwards informs us,) till the commencement of 1807, when he was advanced to the office of Professor of Shanscrit and Bengalee, with a double salary.†

Soon after Mr. Carey's appointment to that office, the Mission sustained another loss by the death of Mr. Brunsdon, who after a long illness departed this life on the 3d of July. In expectation of additions to their number, by fresh supplies from England, for which they continued to apply, the Missionaries, early in October, extended their establishment at Serampore by the purchase of more than four acres of land contiguous to their own, with the buildings upon it. That year they collected for the Translation, by the sale of the New Testament and in donations, $5143,42.

This was the state of the Mission when Mr. Thomas was called away from his labors and sufferings to join the spirits of Fountain, Grant, Brunsdon, and Pearce. He lived to see the whole Bible translated and the New Testament published: he

* Nar. p. 18—23, 25—27, 39, 62. B. P. A. vol. iii, Pref. Pan. vol. ii, p. 138. M.B.M.M. vol. i, p. 253. Vol. iii. p. 97, 98, 106. Con. E. M. vol. ii, p. 157. Q. R. No. 1, p. 172, 173.

† M.B.M.M. vol. 1. p. 322. 323. Q.R. No. 1. p. 46, 176. Mem. p. 10, 44. 67. Ch. Res. p. 44, 113, 239 Note. N.Y.M.M. vol. iii. p. 275.

lived to see six natives baptised, and a work of grace begun that was never to end: he lived to see the Mission firmly established at Serampore, under the favor of the Danish and English governments, with every prospect of enlargement, and his colleague devoted to an office in the College that was to extend its protecting shade over the Mission-house: and having seen all this, he fell asleep on the 13th day of October, 1801. By these repeated deaths the number of Missionaries was again reduced to three, with the addition of Felix Carey, who soon after his baptism began to preach.*

(To be continued.)

ON THE NECESSITY OF LIBRARIES FOR THE CLERGY.

To the Editor of the Panoplist.

SIR,

It is, I believe, universally admitted, that those who devote themselves to agriculture and the mechanical arts, must be furnished with the appropriate sets of tools, before they can work to advantage. A young man, setting up for himself on a farm, might, indeed, use his hands instead of a hoe, or a sharpened piece of wood in the room of a spade; he might cut his grass with shears for want of a scythe, or carry his produce to market in a basket instead of a cart; but surely nobody would be so unreasonable as to expect much from him, while laboring under such disadvantages. None but an Egyptian task-master would demand the tale of bricks without giving straw. The same remarks will apply with equal force, to every mechanical trade. The carpenter, the shipwright, and the goldsmith, must have a variety of tools at hand, or they will labor to very little purpose, however diligently they may apply themselves to the business before them.

Now, Sir, I think every reflecting mind must perceive, that what agricultural implements, and mechanical tools, are in the field and the shop, books are in the study of a professional man. They are the instruments with which the mind works; and are as necessary to the student, as the plough or the hoe to the farmer. He can do nothing to purpose without them.

The Physician must have free access to a library of well chosen professional books; and must be well acquainted with their contents. A quack he may be without books, or study; but can never thus become an able counsellor, or useful practitioner.

The Lawyer, also, must have his library, not only while engaged in preparatory studies, but during the whole course of his practice. He must have on his shelves, an extensive collection of the best authors; not indeed to read daily, or in course; but to consult at his leisure, as often as he finds occasion. A person of quick apprehension, may doubtless pass for an ingenious man, without many books, or much reading; but he can never rise to eminence, in the profession of the law.

Need I add, that the Divine too must have a good professional library? Surely it must be obvious, that without books his study lacks its most essential furniture. The Bible indeed, is worth more than all other books.

* Nar. p. 25, 26. B.P.A. vol. i, 485, 490, 491. Pan. vol. vi, p. 39. N.Y.M. M. vol. ii, p. 479. Vol. iii, p. 475.

It is a library of itself, which ought to be estimated above all price. The "man of God," in order to be "thoroughly furnished," must make it his principal study. It should always lie at his right hand, when not in use. But it does not follow, that he must read nothing else, or that other books are of little value; any more than it follows, that because the gift of a Savior outweighs all other gifts of God to men, therefore, other gifts are not worth enjoying, or being thankful for.

The science of Theology, opens to the young and inexperienced minister, a vast and interesting field. The branches of this divine science are numerous and of the highest possible moment. Doctrines which lie at the foundation of the Christian system, are to be defended against a host of assailants, and to be taught with plainness and perseverance. Duties growing out of the most unpalatable of these doctrines, are to be stated and enforced, in direct opposition to many sneers, much false reasoning, and all the bad propensities of the human heart.

Now when any difficult or controverted subject presents itself to a minister for investigation; when it becomes important to bring into a narrow compass the best things that can be said, for the instruction and benefit of his people, books are of great use. After faithfully and prayerfully consulting his Bible, and arranging his own thoughts in the best manner he is able, it is certainly desirable, that he should have all the assistance, which can be derived from the most able and pious of his predecessors. But how is he to obtain that assistance? How but by having ready access to their writings? by having them in his library?

Let a minister adopt and pursue this method of study; let him acquaint himself thoroughly with the Scriptures; let him *always* resort to them in the first instance; let him then read extensively, what the best authors have written upon the point under consideration, bringing every opinion to the unerring standard before him; let him proceed in this manner, giving every subject in its turn a thorough investigation, and his "profiting" will not fail to appear to all. His views will be enlarged, his mistakes corrected, his graces enlivened, and his public discourses enriched.

But a minister cannot adopt and pursue this course without the aid of a good library, containing at least a few expensive standard works, together with a pretty long catalogue of miscellaneous volumes. Such a library, cannot, upon a moderate calculation, cost less than eight hundred or a thousand dollars. And how is it to be obtained? This is the point at which I have been aiming, in most of the preceding observations.

Young men who devote themselves to the ministry, are, in general, far from being wealthy. Most of them nearly or quite expend their patrimony in preparatory studies; and not a few are involved in debt, when they commence preaching. When they are settled, they and their families must have somewhere to live. Houses and lands cannot be purchased without money, or credit. As the persons described have

not the former, they must resort to the latter. Of course at their first setting out, at the very time when they want a library most, they have not a dollar to spare for books; and what shall they do? Their salaries are generally so low, that they find it difficult to meet the current expenses of their families. To run in debt for books, without the prospect of paying, would clearly be wrong. To purchase them with ready money, without doing injustice to creditors is impossible.

This representation is no fiction. A host of witnesses might be summoned to establish every word of it. Hundreds of ministers in our land, know from experience that it is true. For want of books, many a young man, in the ministry, passes the "prime of his prime" for study, with comparatively little improvement to himself; and with much less advantage to his people, than they might and would derive from his labors had he a good library.

Surely, if any method can be devised, to remedy this evil, every man must rejoice at it, who wishes for the respectability and usefulness of the clergy. I have one method to propose, but it must be reserved for a future communication. MIKROS.

ON MISSIONS TO THE INDIANS.

Extracts from two Letters of Eleazer Williams, of the Iroquois nation, who is now in a course of Education under the direction of the American Board of Commissioners for Foreign Missions.

"MUCH has been done by the good people in New England, towards christianizing the American Aborigines. Eliot, the Mayhews, Brainerd, and Sergeant, whose memory will be dear to the latest posterity, spent large portions of their time and talents, in this great and all important work. But of late, the Missionaries have had so little success, that many people are discouraged with regard to the Indians, and think they can neither be civilized, nor christianized. The attempts, however, have not been altogether without success. The result of the labors of some Missionaries has been such as to authorize the belief, that it is at least practicable to meliorate the condition, and convey some light of the Gospel into the minds of the Savages.—

"I have no doubt, that there is room for improvement in the system of Missionary instruction among the Indians; especially in the choice of teachers,—their temper, manners, and address.—The Missionary should endeavor, in the first place, to acquaint himself with their customs, manners, habits, and dispositions; and conform to them to such degree as to give them no occasion to say, "The Englishman despises the ways of the Indians." In this way only, can he gain their attention, secure their confidence, and win their hearts.—

"The success of the Jesuits in Canada was undoubtedly owing, in a great degree, to their acquaintance with human nature. They not only studied the Indian temper and character; but they conformed themselves to the ways and manners of the different tribes, whom they converted to the Romish faith. Their su-

perior knowledge and address gave direction to the counsels and measures of the Savages; their acquaintance with medical and chirurgical subjects qualified them to discharge the duties of Physicians and Surgeons. By their knowledge in the arts of life, the Indians were daily instructed in their rude attainments of fishing, agriculture, and making their cabins and weapons. The Fathers gained their affections by an attention to all the offices of humanity. In this kind of management the Jesuits were most of all distinguished. And it does not appear that any other order of clergy have united such extensive science, such knowledge of business, of men, of human life and conduct. Wherever they went, they met with great success; and when their manners and conduct were compared with the awkward and disgusting manners of the English Missionaries, the natives concluded that the Jesuits were the men who were the favorites of the Great Spirit above; and that he neither did, nor would work much by the other Missionaries, especially by the formal unaccommodating metaphysical English priests.

"No one was more successful then father Fremin. He went incessantly from one canton to another. He spoke the language of the natives as readily as they did themselves. He charmed them with his affability; he gained them by his liberality; while also he commanded respect by his daring conduct; and he well knew what part to act, without hesitation, on occasions where promptitude of decision was required; qualities of essential moment in the situation where he was placed. A most excellent pattern to be imitated by every Missionary.

"Thus you see, my friend, to be successful in christianizing the American ancients, it is a matter of vast importance, that the Missionary should be well acquainted with the Indian temper and character. I would recommend to your attention the following books, wherein you may gain much knowledge and information of the customs and manners of our red brethren: Carver's travels; Colden's History of the Five Nations; Adair's History of American Indians; and memoirs of the Indians in New France, by the fathers Marquette and Hennipen."

LETTER II.

"How gloomy, and how melancholy is the thought, that millions of our fellow creatures whose souls with ours are destined either to happiness or misery beyond the grave, are now involved in gross darkness, ignorance and guilt. Their unhappy state should prompt us to exertion in propagating the Gospel and diffusing more extensively the light of life. If there ever has been a period in which Christians ought to exert themselves, to do something for the heathen, and pray that the kingdoms of this world may become the kingdom of our blessed Immanuel, it is certainly now. Some say, "The time is not yet arrived to promote the conversion of the Heathen." But, I would ask, when will the time

come?—I have been looking into the promises made in the book of God, concerning the heathen, to see whether a certain period has been stated, in which they will be fulfilled: But I looked in vain. The truth is, that God has not plainly revealed any particular period for their conversion; and he has ever required, and does now require, all Christians to do something for the prosperity of that kingdom, which is not of this world.—

"While we, my dear friend, pray that Christ's kingdom may come and his will be done on earth, as it is in heaven; while it is the desire of our hearts and our prayer to God for the heathen, that they may be saved, let us hear their cry, "come over and help us." Let no dangers nor hardships discourage us from going into the wilderness; but as the good soldiers of Jesus Christ, let us, if possible, clear ourselves from the blood of those poor Pagans, who are now perishing for want of the bread of life. Terrible are the yells of the Savages when they dart from their ambush on their foe; but infinitely more terrible will be their screams of agony in a future state, to those who suffer them to perish through neglect. "You white people knew the will of the Great Spirit, but you would not come and tell us. You came indeed into our woods and took away our hunting grounds. You taught us to lie, to cheat, and to swear; but you sent none to teach us how we might be happy when we were gathered to our fathers." How severe will be such reproaches! and alas, how justly merited by some who at the present day, bear the Christian name!—

"In my late tour into Canada, I saw a number of the Algonquin and Iroquois Indians, who expressed a strong desire to have the Gospel preached among them. These two tribes are in a degree civilized; and there is a prospect that many of them would embrace the Christian religion, if they had the means of being instructed in its principles. Now, my friend, when there is any, even the least, prospect of diffusing the Gospel among the poor Pagans in our own country, it should excite our fervent prayers for the furtherance of so desirable an object; and induce us to go, and, if possible, be the means of bringing those, who are now perishing for lack of vision, to a knowledge of those divine and heavenly truths, which are calculated to make man wise unto salvation."

THOUGHTS ON MATT. V, 37.

Let your communication be yea, yea; nay, nay, for whatsoever is more than these cometh of evil.

Commentators have generally concluded, without hesitancy, that this text was meant to apply only to swearing in common conversation. But there is nothing in our Lord's words, which implies such a restriction; and the reason, which follows, will apply to every kind of oaths. Whatsoever, is more than yea, yea, and nay, nay, *cometh of evil.*

There is nothing in our Lord's

words which implies a restriction to conversation. Let your *communication* be yea, yea, &c. The original word (λογος) has as indefinite and general an application as the English word *communication*. It may signify a single word, conversation, a set oration, an epistle, an argument, the reasoning of the mind when not expressed; and it is put for the WORD or SON of GOD. Why then should we not understand the prohibition to be general?

The reason given by CHRIST against swearing is applicable to all kinds of oaths. Whatsoever is more than a simple, or at most a repeated affirmation, or negation, *cometh of evil*. We cannot be too deeply impressed with the intrinsic excellence and universal importance of truth. To the upright man no kind of deceit can ever be necessary. Deceit is useful only to favor iniquity. Would you injure your neighbor? Deceit is often necessary to effect the purpose. Have you been guilty of an action of which you have reason to be ashamed, or to dread the consequences? It is probable you will sacrifice truth, rather than be exposed to disgrace or punishment. But are all your designs pure and generous—there can be no need of concealment, much less of falsehood.

Falsehood being only an handmaid to vice, and entirely unnecessary to the upright soul, is one of the greatest evils. From this evil all oaths originate. Were it not for this, what occasion could there be for swearing? The most simple declarations would be implicitly believed, and would fully answer the purposes, which the most solemn asseverations cannot now always effect. Can we suppose that oaths were known, before falsehood had given occasion for them? If simplicity and godly sincerity could now universally prevail in society, the necessity of oaths would be entirely done away. But it is a melancholy fact, that many, from interest, prejudice, and sometimes from wantonness will misrepresent. Would we, therefore, know the certainty in any important case, it is often necessary to remind men of the presence of an omniscient GOD, and to make them swear by him, and implore his favor only as they speak the truth.*

But can a general rule of moral propriety give way to prudential motives? Yes, oaths have always been permitted by God, when necessary on solemn and important occasions. We find the best men represented in the Scriptures of the Old Testament as swearing, and exacting oaths. St. Paul in his epistles calls God to witness. Our Lord answered to the high priest, when adjured *by the living God*, (the usual mode of administering an oath among the Jews,) to tell him, whether he was the Christ the son of God. And God himself, willing to show unto the heirs of promise the immutability of his purpose, confirmed it by an oath.

Nor is this the only instance in Scripture of a general rule of moral propriety being relaxed for important purposes. Our Lord, being asked on a certain occasion whether it were lawful

*"So help me God," i. e. may God help me only as I speak the truth.

for a man to put away his wife for every cause, replied—"Have ye not read, that He, that made them at the beginning, made them male and female? or, as it would be better rendered, "*one* male and *one* female? and said, for this cause shall a man leave father and mother, and cleave to his wife, and they twain shall be one flesh. Wherefore, they are no more twain; but one flesh. What, therefore, God hath joined together, let not man put asunder." The inquirers very naturally ask, "Why then did Moses command to give a writing of divorcement and to put her away?" He saith unto them, "Moses, because of the hardness of your hearts, *suffered* you to put away your wives, but from the beginning it was not so." Here it is evident, that as in the beginning God made only one male and one female, it was the design of this constitution, that every man should have his own wife, and every woman her own husband, and that the marriage relation should be indissoluble. Yet this original law of our constitution was for a time dispensed with. Moses suffered the Jews to put away their wives. God permitted the patriarchs and prophets to have more wives than one. It appears, then, that what is in itself originally and absolutely best, was for a time dispensed with, from regard to the weakness of men. Such a dispensation, though permitted by God, *came of evil.* Christ accordingly restores the original law of nature, which under the spiritual dispensation of the Gospel is to be considered inviolable.

Now let us apply these remarks. Immediately after forbidding divorce, Christ says, "Again ye have heard, that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, swear not at all, &c. But let your communication be yea yea, nay nay; for whatsoever is more than these, cometh of evil."

As from the hardness of the Jews' hearts it became necessary, that they should have some indulgences with respect to matrimony, inconsistent with the original design of Providence, and the pure state of the Gospel church, so from the prevalence of falsehood in the world, and consequently of distrust, it became necessary, that men should in some important cases be laid under extraordinary and solemn obligations to speak the truth. Hence oaths were permitted, that those, who are not habitually under the influence of religious principles, might, by calling to mind the presence of God, the avenger of perjury, be awed to make a just representation; that others might repose confidence in their testimony; and that so an oath for confirmation might be the end of all strife. The permission of oaths by God no more proves their absolute propriety, or that they would have been proper in a state of innocency, where falsehood and consequently distrust were unknown, than the temporary permission of polygamy and divorce proves them to be agreeable to the original design of God and constitution of nature. The only difference is this. The indulgence with

respect to marriage has ceased, being no longer necessary under the clear light of the Gospel. Oaths are still continued as necessary for man in his present imperfect state. But when that which is perfect is come, these will also be done away.

The practical inferences from this representation are,

1. That all *unnecessary* oaths are improper and sinful. Especially must we condemn that profane swearing so often heard in our streets, and sometimes in shops, counting rooms, offices, and parlors. It appears to have no motive but wantonness; and no other tendency than to corrupt men and insult God.

2. We ought always as carefully to speak truth, as if we were under oath. Every falsehood is in itself criminal, and is designed either to injure some one, or to hide guilt. This is equally true of evasive misrepresentation, and all insincerity; and these will increase to more ungodliness.

3. Whatever we may think of the propriety of multiplying oaths in courts, and before magistrates, to the degree that they are by law multiplied among us, no person need scruple to swear, when required by legal authority. We are to "obey every ordinance of man for the Lord's sake." When any subject is, like this, left discretionary by God, we must submit our discretion to that of the government under which we live, and obey the powers that be.

4. If we uniformly and conscientiously regard truth, our reputation will be so established, that any kind of asseveration will be unnecessary. There are persons, whom it would be thought indecent to request even to repeat their yes or no. All may possess such reputations. Then it will never be necessary to take an oath, except on those judicial occasions, when, to avoid the appearance of partiality, they are uniformly administered. Then it will never be necessary to use any stronger affirmation or negation, than simply yes or no. How desirable is it, that swearing, which originates in evil, which comes from the father of lies, should with all its spurious train be excluded from society. With a sacred regard to truth, let our communication be yes yes, no no. CASSEDRO.

MEMOIRS OF SALLY HEALY, AND JOSIAH MOORE.

To the Editor of the Panoplist.

SIR,

I send you brief memoirs of two young persons who belonged to my congregation, and whose deaths excited here a more than usual interest. If you think them worthy of a place in your publication, they are at your service.

SAMUEL AUSTIN.

Worcester, June 8, 1812.

SALLY HEALY.

THIS young lady, pleasing in her person and manners, of an intelligent and discriminating mind, and much esteemed by her Christian acquaintance, died June 25, 1810, aged 24. She had severe trials of mind before she obtained a hope that she was a subject of that renovation of heart, without which no person can enter the kingdom of heaven. During the

little time that she sustained the name and relation of a disciple of Christ, she was blameless in her walk, and a constant, and apparently devout, attendant upon the public exercises of religious worship. As she became feeble, and the disorder which proved fatal to her advanced, she was subject to great mental depression and despondency. The following extract from her diary, under date of March 20th, while it furnishes evidence of her piety, will shew into what gloominess of mind she was sunk. "Last Sabbath was our communion. For several days before, I felt a distance from God; had no nearness to him in prayer, in reading, or in any duty whatever. There seemed to be a cloud before me; and a great unpreparedness of heart for this holy ordinance. Sabbath morning I arose early, in hopes to feel more alive in the service of God; but prayer was performed more as a burden than a delight. But I still hoped that, in the course of the service, or in communion time, I should be aroused from my slumbers, and warmed with love and repentance. But I remained, through the whole, spiritually dead, and I was led to make a most diligent and serious inquiry into the true state of my mind, and why it was that I did not experience any true and sensible delight in Christ at his table. I did at first think it might be a temptation of the great adversary. But it does appear that I have been greatly deceived, and am still in the gall of bitterness, and bond of iniquity. All my present feelings seem to confirm this solemn truth. I have no heart to pray, no delight in reading the word, or in any means of grace, and there is a secret dread felt at the thought of going to the house of God, and joining in his service. For all these things seem to be adding sin to sin, when the heart is not right with God. For without love we can never please God, or do any thing acceptable in his sight. I have ever felt a want of this love towards God and man, and have prayed more to be made perfect in love than for any thing else. But, alas! What are selfish prayers! They are an abomination in the sight of God, and must be repented of without any delay. My case is very distressing, and alarming. I feel a complaint on my lungs, which I fear will terminate with my life. But, O! how unprepared to die in such a state of hardness and impenitence! I have almost begun several times to tell my mother my unhappy state of mind: but she, kindest, best, most indulgent of parents, shall never be pained by knowing it while it can be concealed. My groans shall disturb no one's peace. They shall be revealed to my pillow alone, and God will dispose of me as in his wisdom he shall see fit. I rest under his care. I awake under his protection, am surrounded with his mercies, and am sustained every moment by him. And, O that I might hereafter record, that my heart is sincerely devoted to him in love!"

In a state of depression like this, with some mitigation of the distress of it, she continued even till the day of her decease. No derangement appeared, but her powers of mind were evidently enfeebled as the powers of ani-

mal nature were exhausted by disease. Very early in the morning of the day in which she died, I was sent for. When I came to her I asked her respecting the state of her mind, her views and feelings in prospect of eternity. She said, "I am willing to be in God's hands. I am willing he should do with me just as he has a mind to do. I hope I love Christ. Will you lift up a prayer for me?" Does it seem desirable to you to go and be with Christ? "Yes." After prayer, perhaps twenty minutes intervening, she had a very remarkable excitement of mind. I was in another chamber when it began. Perceiving something unusual in the chamber where she was, I entered, and observed she was kissing her mother, and saying some very affectionate things to her. I spoke to her of Christ. She smiled. I spoke again. She smiled with a stronger expression of confidence and joy, and soon said, with a strength of utterance and apparent clearness of intellect, as if she had been in perfect health, "He has restored me to life, he has restored me to life." I asked her if she meant that she was to get well and live in this world. "O no," she said, "He is a precious Savior, He is a secret Savior. Don't you see how he has restored me? Don't you see he gives me an angel's countenance?" She called her sisters and recommended Christ to them. She asked them if they would not seek him. She called her father to the bedside, and expressed her tender regard for him and his eternal welfare in the same manner. She told him what a glorious Savior Christ is. She assured him that he would receive him, and forgive all his sins. She begged him to seek him, and asked him if he would not. She asked her mother if she was not willing to have her die; and said she was herself willing. She hoped she should meet them all in heaven. She was much spent by this exertion and said, "I now wish all to retire. She remained a few hours in a state of calmness and apparent resignation and expired. This extraordinary revival, which seemed to be very spiritual and heavenly, I could not but consider as supernatural, and a present pledge of her acceptance in the Beloved, and that she was about to enter into glory. "Blessed are the dead, who die in the Lord, from henceforth, yea, saith the Spirit, for they rest from their labors, and their works do follow them."

JOSIAH MOORE,

The other subject of these memoirs, had been favored with a religious education, was a young man who had maintained a greater decorum of manners, and shewed a more respectful regard to religion than is common to young persons, and who was certainly at times under considerable convictions of sin, and anxiety for his soul. But these convictions were transient, and nothing appeared like a humble acceptation of the mercy of the Gospel, till a little time before his death. His disease was a consumption, which was rapid in its progress, and terminated his life, Jan. 22, 1812. When I was first called to visit him, he was confined to his bed, and was so

low that it was not supposed he could live a great while. He expressed little to me, but the impression he had that his disorder was fatal, an acknowledgment that he was a sinner, and needed a saving union to Christ, and a desire that I would pray with him.

Some things which fell from him about this time have been preserved by the family, and are as follows. To one of the family he said, "I shall leave you soon, and am unprepared to die." Being questioned respecting the state of his mind, he replied, "I am a stupid, hard-hearted sinner. My heart is wholly opposed to God, to his character, and to his government. Hard as it may seem to you, I am a stranger to the love of God in Christ Jesus. Impressions are lost upon me. I have sinned and still continue to sin against light and conviction. I was considerably affected at my mother's death; [his mother died about two years before] but my impressions were like the morning cloud and early dew, which soon pass away. I have now a conviction of my lost and undone state, of the truth of the Gospel, of the excellency of the plan of salvation, and of the justice, as well as of the infinite condescending mercy of God. Yet I have not that feeling sense of these things which alone can humble me at the feet of Jesus. I know that I am in infinite danger, and that now is the only time. Yet I hesitate and put off. I know what I must do. I must fall at the feet of Jesus, a beggar indeed. But I cannot. My will is unsubdued, and my heart tells me to defer it. O, why cannot I feel myself to be miserable, and poor, and blind, and naked? When eternal happiness depends upon the present moment, and I know it, why can I not realize it? Alas, my wicked heart! Why cannot I come to the foot of sovereign mercy? Why can I not pray? What shall I do?" He then entreated his parents to pray for him. He said, he must soon go to hell, unless he experienced a change of heart. He appeared, and continued to be, in much anxiety of mind till the evening of the 27th of December, 1811. There was then an evident alteration in his views and feelings of heart, and in his manner of expressing himself on these subjects. Addressing himself to his sister, he said, "O sister, I have found relief. I am happy, happy indeed. I am going to Jesus. I shall go soon. O sister, don't live in sin one moment, but come to Christ. Only come to him and he will save you. Tell all the young people, tell every body, to come to Christ without a moment's delay." His sister asked him whether he ever was so happy before. He replied, "No, never, notwithstanding I feel this bodily distress." He was then asked respecting the nature and source of his joy. He replied that it was because he had found Christ, and seen the glory of God. He said that God and Christ appeared to him altogether glorious. He was asked why God was so glorious in his view. He replied, "Because he is holy and just." Upon being told that God hated sin with infinite hatred, and that he hated sinners because they were rebellious, he answered, "Yes, and I detest and loathe myself because I am a sinner. But God pardons

sinners for Christ's sake, and I believe he will pardon my sins. I renounce all dependance in every thing else, and depend upon Christ alone, and believe he will receive me. I thought I was going to hell, but I think now I shall go to heaven." The next morning he was asked what views he had then. He said that he had clear views of the glory of God. He was asked whether he thought God would be glorious if he should send him to hell, and punish him for his sins. He replied, "O, yes. I feel that I deserve eternal punishment, but I believe that God, in infinite mercy will save me."

This day his parents sent for me, in the expectation that he would live but a few hours, and with a desire, I suppose, that I might witness the alteration that had taken place in his mind, though no intimation of it was given to me. He took hold of my hand, when I came to his bedside, with a cordiality that he had never before expressed. His countenance and his whole manner indicated the existence of new affections. He could say but little from extreme weakness, but apparently felt much more than he could communicate, of contrition for sin, reliance upon the Savior, joyful hope of acceptance in his name, and resignation to the will of God. He evidently put a restraint upon himself, lest, by giving vent to his feelings, he should be entirely overcome. Soon after this, there was a mitigation of his complaints, and he was in a good measure comfortable in his bodily state, and continued so for several days. Through this time, and to the close of life, he appeared dead to the world, expressing the sense he had of the vanity of every thing upon earth, and his astonishment that he could have been so eagerly engaged in worldly pursuits as he had been. This, he said, was evidence of the total depravity of his heart. At times he was a subject of spiritual darkness, and had doubts of his covenant interest in the grace of God. He appeared, however, humble, and determined to lie at the feet of Jesus; and, as he expressed himself, if he perished, to perish there. This darkness was, at intervals, considerably dispelled, and his comfort and joy in God returned.

On the morning of the 20th of January, he requested to have the family called together, and told them he was going to leave them. He first addressed his parents, and urged them to continue their endeavors to train up his brothers and sisters in the way they should go: and he wished them to do all in their power for the promotion of religion in the world. He then exhorted each one of his brothers and sisters to read the Bible, and to believe in Christ. He said, "I am going to heaven. I am sure of it. I have seen the glory of God, and the glory of the kingdom of God. I have seen the holy angels, and the spirits of the just.* They are all engaged in praising God, and I long to join them." He said, "O that every person in this town may

* This is not to be taken as though he pretended to have seen them with the bodily eye, but that he had seen them with the eye of faith. "Faith is the substance of things hoped for, and the evidence of things not seen."

come to Christ! O that Mr. A. may have great success here! O that every body would come to Christ!" He then took an affectionate leave of the family. I visited him on the day, in which he died. The moment he saw me enter the door, with a countenance, and an effort, strongly expressive of faith and affection, he reached out his hand towards me, and said, "I can now shake hands with a Christian." Being very low, however, he did not say much, but was attentive to all that was said to him, and manifested a fixed and comfortable reliance upon an all sufficient Redeemer. Thus he expired in the 23d year of his age. And it is the belief of the pious in this place, that his immortal spirit, being through sovereign mercy prepared for glory, has ascended to heaven.

May every young person who reads these sketches, be induced, in view of the infinite desirableness of enjoying the gracious presence of God on a death-bed, immediately to flee from the wrath to come, and to lay hold on the hope set before us.

SELECTION.

ON THE LITTLE SUCCESS WHICH ATTENDS THE PREACHING OF THE GOSPEL.

The following sensible, well written, and evangelical paper, is extracted from the Christian Observer, vol. x. p. 746, and recommended to the attentive perusal of Ministers of the Gospel and private Christians. *Ed.*

In your August Number, one of your Correspondents favored us with his sentiments upon the causes of the popularity of Evangelical Preaching. Without discussing the merits of that paper, we may consider it as connected with a question of the greatest practical importance: What is the cause, that when there are so many preachers of the Gospel, and so many hearers attending them, the influence of the Gospel is so small? That such is the case appears clear, not only from the complaints of very many ministers, but from facts before our eyes. If we take the generality of churches, even where men of acknowledged piety officiate, we find but a comparatively small number of communicants; often not one in ten of the congregation; and a still smaller number of persons, who, in any given time, exhibit decided proofs of their being real Christians. So much is this the case, that it has been said, that ministers of the present day might be called anglers, rather than fishers of men; now and then instrumental to a solitary conversion, but scarcely ever going beyond this. I need not mention that there have been seasons when it has been far otherwise. In the days of the Apostles, at the era of the Reformation, in the time of Mr. Edwards and some other good men in America, the Holy Spirit seemed to be remarkably afforded, and extensive effects followed. What is the cause,

then, that there are so few flourishing churches amongst ourselves; that whilst they abound with hearers, the word of God comes to so few "in power and demonstration of the Spirit?" The question is one of the first importance and demands the investigation of every friend to vital godliness. The object of this paper is to lead your readers to a consideration of the subject, while it points out a few of the probable causes of this Divine favor being withheld, and suggests some means which may be instrumental in procuring so great a blessing.

The first cause which may be assigned, is the prevalence of certain national sins—such as profaning the name of the Lord, by oaths of office, upon every trifling occasion; the public gambling in the lottery; and other offences, which are not only tolerated, but authorized, by the nation. But on these evils I will not dwell at present, but advert to others, which depend less on legislative provision for their removal.

Another cause has a particular reference to persons professing religion. How many of these may be considered as grieving the Spirit of God, by not acting up to their convictions of their duty? There are few persons of any seriousness who do not admit, for example, the duty of family prayer, the sinfulness of conformity to the world, and the absolute necessity of devotedness to God; and yet are there not very many who do in practice act agreeably to these admissions? Added to this, we might mention the dishonor done to God, in some congregations, by slighting the prayers of the church; many either not coming into his house till this part of the service is nearly ended, or acting, when there, as if they forgot that the worship of the holy God was to be their employment. His language is, "Them that honor me, I will honor." But can we suppose, that, when a slight is put upon that part of the service which peculiarly teaches us our dependance upon God, he will bless such a people?—If to these omissions we add a want of earnestness, in secret family and social prayer, for the influence of the Holy Spirit (for; alas! how few are continually and earnestly pleading with God for this blessing!) we shall see that it is on account of the lukewarmness of his people, God gives not his blessing to their assemblies.

But, as one who desires to bring the subject nearer to himself, and to benefit his brethren, I would mention another cause why there is not a more abundant spiritual influence at present; and that, one which connects itself with the more pious part of the clergy. I most freely admit, that they are in general men who are devoted to the work of the ministry, and desirous to use the best means of promoting the religion of the Scriptures; and that, so far are they from deserving the reproaches which have been cast upon them, that it may be justly said, they are men of firm religious principle, of sound doctrine, and of holy lives. The points in which they fall short arise partly from the peaceable state of the church, which induces them to be better pleased with the world as the world is better tempered towards them; and

partly from their not sufficiently honoring the Holy Spirit, by frequently exhibiting him in his various offices of the Convincer of sin, the Enlightener of the mind, the Comforter, the Remembrancer, the Helper of our prayers; in short as that Person in the blessed Trinity who is to work all our works *in us*, as the Lord Jesus has done all *for us*. We ought never to lose sight of this, that the conversion of sinners is a work which none but an Almighty Power can effect. We do not so often as we ought hear ministers declaring their own utter insufficiency, except as instruments in the hands of the Holy Spirit, and hence earnestly entreating their congregations to pray for his Divine influence that their labors may be blessed.

Connected with the defect just noticed, is a failure in fully exhibiting the Lord Jesus Christ;—making him, as it were, the chief figure in the picture, and connecting the whole circle of doctrines, precepts, promises, and exhortations with him as a centre. If we lose sight of our blessed Redeemer, we shall find some obscurity in every doctrine. Exclude him as a motive, or as an example, and the precepts will not be followed with the same delight, nor appear with such beauty as in his perfect character. Omit him in the promises, and there will be no rock upon which you may stand; while to him they are all yea and amen. Unless this point be kept in view, the influence of the Holy Spirit will be very confined: for it is his special office to honor Christ; as our Lord says, "He shall glorify me, for he shall receive of mine, and shall shew it unto you."

Another ministerial defect, is the not setting forth the whole counsel of God. Some confine themselves mostly to doctrines; others almost exclusively to practice; without attending to the proportion or harmony of truth. So that some congregations acquire a doctrinal turn, while others hear little of those cheering truths which are the grand motives to practice. Ministers also should preach more frequently and pointedly upon conversion; plainly declaring to their people, that there are but two grand divisions of men, those who "are dead in trespasses and sins," and those who are "alive" to God; shewing how far natural sweetness and amiableness of disposition fall short of the graces of the Spirit; laying open the holy law of God as the ministration of condemnation, and alarming the impenitent by the clear exhibition of the Judgment and its consequences. Unless this plain and practical mode of preaching is adopted, it will be in vain to rest upon general statements of human depravity. The sinner must be convinced of the sins of his own heart, and of his own life, and of his consequent danger, before he can be led to feel that he must indeed be born again before he can enter into heaven.

From the feeble manner in which these important truths are often treated it happens, that any immediate or powerful impression from hearing the word of God, so as from that day to be turned unto the Lord, is not only not expected, but is considered

as mere enthusiasm. And yet in point of fact it was frequentlythus in the apostolic times. The three thousand baptised on the day of Pentecost were converted by a single sermon; Lydia's heart was opened under one discourse; and Dionysius, Damaris, and others, became believers under St. Paul's preaching to the Athenians. What took place then has frequently happened since; and there are even at this day many plain, practical, excellent Christians, who can recollect, equally with the first Christians, the sermon which first affected their minds with a sense of the weight and importance of eternal things. But when the hope is almost exploded, it cannot be surprising if the thing itself should rarely follow. If ministers do not look to the Lord to give an immediate blessing to his word, can they often expect to receive it?

(To be continued.)

RELIGIOUS INTELLIGENCE.

ANNUAL MEETING OF THE MASSACHUSETTS MISSIONARY SOCIETY.

THE MASSACHUSETTS MISSIONARY SOCIETY held in Boston its THIRTEENTH ANNUAL MEETING, on the 26th and 27th days of May last. At the opening of the meeting, the throne of Divine grace was addressed in a prayer by the Rev. Dr. SPRING, and an appropriate Psalm was devoutly sung. The Society then attended to the following

REPORT OF THE TRUSTEES.

WITH lively sensibility, and with grateful acknowledgements to the Father of mercies, the Trustees of this Society meet their Brethren on this pleasing anniversary, and make their annual Report.

The Board, at the commencement of the year, appointed eight missionaries:—the Rev. JOTHAM SEWALL, to be employed the whole year, nine months in the District of Maine, and three months in the destitute parts of the state of Rhode Island; the Rev. JOSEPH BADGER, to be employed half the time during six months, in the region about Lake Erie; Mr. JACOB BURBANK, for four months, on the western side of Lake Champlain; Mr. SAMUEL PARKER, for six months about the head waters of the Susquehannah and Gennessee rivers; the Rev. URBANE HITCHCOCK, for four months in the north west part of Vermont; the Rev. JOHN LAWTON, for three months in the state of Vermont, on the east side of the mountain; the Rev. JOHN SAWYER, for three months in the District of Maine, at Greenland and other places at his discretion; and the Rev. CALEB BURGE, for six months in the District of Maine, in concurrence with the Church in Bethel.

The Rev. Mr. Sewall, agreeably to his appointment, spent the year in the service of the Society; divided his time, in the proportions prescribed, between the District of Maine, and the state of Rhode Island; and, as appears from his journal, fulfilled his mission with his wonted diligence, fidelity and zeal. "I rode," says he, "nearly 3000 miles—delivered 379 sermons—attended 24 conferences, and 19 prayer meetings—visited 618 families, and 38 schools—catechised children 21 times—admitted 10 persons to church fellowship—baptised 4 adults and 49 children—and administered the Lord's Supper 20 times."—"People in general appeared ready to attend my ministrations, and to be thankful for missionary services." "Divine influences

have been graciously shed down on some parts of Maine, the year past: particularly at Machias, under the labors of the Rev. Mr. Steele, and at Chesterville; on which account I have made return of more labors performed at the latter place, than otherwise I should have felt myself justified in performing there. Also at Providence and Scituate, in the state of Rhode Island, there is some special attention to religion."—"I hope, from all I can gather, that God has graciously made my labors, during the year, useful in the conversion of some souls from the power of Satan to God, in watering the destitute churches, and edifying the children of God; and in some instances in softening the prejudices of those who are opposed to truth and Gospel order."—"On the whole the prospect brightens. There have been several good ministers settled in the District of Maine in the course of the year; and there is a prospect of some other vacancies being filled. If exertions be continued, there is ground for the hope that good effects will still follow."

The Rev. Mr. Badger accepted, and has executed *his* mission. He speaks of being gratefully and seriously received in most places; but gives a most affecting account of the deplorable necessities of the people for the the means of religious instruction. Though in several of the places which he visited, churches are formed; yet they are without a pastor, many of them almost without the Bible, and without any considerable number of other religious books. Preaching at Worcester:—"*All* the people," he says, "came together. I found some persons disposed to make serious inquiries after truth; though they were destitute of a *Bible*, and of other religious books, excepting a Testament."—At Aurora:—"The last season there was a pretty general attention to religion in this place, and a church has been gathered of about 30 members. Most of these people were from Hampshire and Berkshire counties, (Mass.) and among them there is a precious number to whom Gospel truths are refreshing."—In other places Mr. Badger found a remarkable ardor to hear the word preached. In Lebanon, a small settlement of eleven families, the most of whom had heard no preaching on the Sabbath since they left New England, though the day was stormy with rain and snow, most of the people came together, as they did also from Rome, a neighboring place. Mr. B. mentions a neighborhood in Salem, where the people were not only the most of them poor, but so far as he could learn, did not possess a single Bible, or other religious book. "They abound," says he, in that sort of morals which generally prevails where the word of God is not read." He also observes, that in general, where people are destitute of Bibles, they are also destitute of all other religious books. Their children of course are growing up in most deplorable ignorance. "I often," says Mr. B. "find children eight, ten, and twelve years of age, and ask them, 'My child, who made you?' 'I don't know.' —'What is the chief end of man?' 'I don't know.' 'Can you read?' No.'"—These people are in a remote region, in a new country; and have really no means of obtaining books. They are to be remembered with compassion.

The Rev. Mr. Burbank found it necessary to relinquish his mission before he had completed the term of his appointment. He was in the service of the Society only seven weeks and four days: During that time, "I travelled," he says, "457 miles, preached 56 times, visited 48 families, administered the Lord's Supper twice, baptised two children, visited the sick, and attended to the other usual duties of a missionary.—'I had not the satisfaction of seeing any special attention to religion where I travelled; but the people were quite as attentive to my appointments, as I have ever found them on missionary ground."—"The people in the region where I labored are generally poor. Their morals are poor. They stand in great need of missionary labors. For about seven thousand square miles, in the north east part of New York, there are but three or four settled ministers."

Mr. Parker accepted his appointment, and performed the duties of his mission, we believe, with fidelity. In his journal he says: "Though in most places, where my labors have been employed, the ways of Zion mourn, and iniquity abounds, yet I hope I have not labored altogether in vain. In two places which I visited, God in mercy has done great things. In Warsaw, between thirty and forty persons, during the winter past, have obtained hope of salvation through the Redeemer. At Athens, also, in the northern part of Pennsylvania, a considerable number have been hopefully brought to the knowledge of Christ, and the good work continues." "Large districts in this region are destitute of the Gospel ministry, and have never been visited by missionaries."

The Rev. Mr. Hitchcock labored in the service of the Society, agreeably to his appointment, 17 weeks, in the Counties of Grand Isle, Franklin, Chittenden, Jefferson, and Orleans in the state of Vermont; preached 70 sermons, made 143 family visits, baptised ten children and one adult, and assiduously employed himself in the various duties of a Christian missionary. "Respecting my success," he says, "I can give no information which will be very interesting. In almost every place which I visited, religion appeared to be on the decline." "In this northern region, there are many deistical characters—many professed deists. I should judge that more than half the youth are growing up in the principles of infidelity! In almost every town which I visited, however, there are a few warm friends to the Gospel; a precious few, who shine as lights in a dark place." "Though many will not attend the preaching of a missionary, yet those who came to hear generally gave solemn attention. I met with some who, I have reason to think, had recently become subjects of renewing grace; and others who appeared to be seriously inquiring the way to Zion."

The Rev. Mr. Lawton had the happiness to be employed in a more pleasant field. His labors were in the vicinity of Windham, in the southern part of Vermont; and they were abundant and successful. "I have the pleasure to inform you," he says, "that a work of Divine grace has been manifest in three of the towns where I have labored, Windham, Jamaica, and Stratton. In these three towns more than 150 have been brought out of darkness into light. The work still continues in Stratton where it last begun, and is very general through the town." At large, however, his field presented various aspects. "Some places," he says, "especially where they have experienced awakenings, the people make great exertions to supply themselves with preaching part of the time. Others seem to be contented in a total neglect of the means of grace. Where there has been no special attention, there appears to remain a great degree of stupidity respecting spiritual things."

The Rev. Mr. Sawyer fulfilled his appointment. His labors were chiefly performed in Garland, (where he resides,) and the vicinity; and his journal affords pleasing evidence of fidelity and usefulness. In a paper addressed to the Board of Trustees, dated at Garland, and signed by a Committee, it is said: "We gratefully acknowledge your benevolent attention to our best interest, in affording the kind aid, without which we could not have been privileged with the Gospel preached in any constant way. We think there are very evident manifestations of a Divine blessing upon the missionary labors amongst us, and while we acknowledge the peculiar favor received, knowing your desire to promote the kingdom of the Redeemer, we would humbly ask a continuance of attention. It is but little that we can do, in these new settlements, to support the Gospel."

From the Rev. Mr. Burge, no return has been received.

Such, Brethren, is the view which we are able to give you of our arrangements for the furtherance of your great and good design, of the labors and success of your missionaries, and of the moral aspects of various portions of our beloved country. Considerable has been done; but

much, very much remains to be done. The harvest truly is plenteous, and holds out every inducement to persevering exertion. From extensive regions of our country, from thousands of our brethren ready to perish, with their children, for lack of the word of life, the cry is heard, loud, impressive, and affecting, "Come—and help us!" This cry will not be heard in vain. We believe, brethren, that to send the Gospel to the poor is the work of God—a work which he prompts, and on which he will smile; and we bless his name in the confidence, that this work, proceeding, or commencing, with so much ardor in the different parts of the Christian world, *will* proceed, till our glorious Redeemer shall be known for salvation to the ends of the earth, and all people shall call him blessed. While we gratefully rejoice that devoted servants of the Lord Jesus, burning as we trust, with apostolic zeal, have gone from our shores to carry the Gospel of unbounded grace to far distant heathen, we devoutly hope that their exemplary devotedness, and the uncommon spirit of exertion and liberality which has appeared in favor of their mission, will provoke a holy emulation in favor of missions to the destitute of our own country. The silver and gold, men and their talents are the Lord's, and he will employ them to build his house. May this Society ever be found forward in his cause, and successful in his service.

The business of the meeting was conducted with great harmony and Christian affection. The Sermon, by the Rev. Dr. Woods, was from Luke x, 2, "*Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye, therefore the Lord of the harvest, that he would send forth laborers into his harvest.*" It was a seasonable, able, and impressive discourse. The Officers of the Society for the present year are,

Rev. Daniel Hopkins, D. D. *President.*
Rev. Samuel Worcester, D. D. *Secretary.*
Jeremiah Evarts, Esq. *Treasurer.*

The President *ex officio*,
Rev. Samuel Spring, D. D.
Rev. Samuel Austin, D. D.
Rev. Elijah Parish, D. D.
Rev. Jonathan Strong,
Rev. Samuel Worcester, D. D.
Rev. Jacob Norton,
Dea. Isaac Warren,
Rev. Timothy Dickinson,
Jeremiah Evarts, Esq.
Mr. John Jenks, *Trustees.*

Ten Missionaries are appointed by the Board of Trustees, for different terms of service the current year; six of them to labor in the District of Maine.

THE NEW HAMPSHIRE BIBLE SOCIETY.

On Wednesday, June 3, 1812, the New Hampshire Bible Society was organized at Concord. The Constitution of the Society is as follows, viz.

1. The Society shall be called THE NEW HAMPSHIRE BIBLE SOCIETY. The sole object of the Society is to promote the more extensive distribution of the Holy Bible. This object is to be invariably pursued by procuring and distributing, gratuitously, among the destitute and needy, or selling at reduced prices, according to the discretion of the Board of Directors, Bibles or Testaments, in the English language, of the present received version, without note or comment; and by aiding, in case the funds of the Society shall admit, in translating and printing the Holy Scriptures, in other languages, for charitable distribution.

2. Every person, who advances forty dollars, shall be a member of the Society for life; and every person, who gives his name to the Secretary, and annually pays either two or three dollars, shall be a member, until he signify to some officer of the Society his desire to withdraw. So long as persons pay their annual subscription, a member who pays two dollars shall be entitled to one Bible annually; and every other member shall be entitled to two Bibles annually: Provided that these Bibles are

applied for at the time of the annual payment, or within a year afterwards.

3. The Officers of the Society shall be a President, Vice-President, Secretary, Treasurer, and four Directors, to be chosen annually by ballot. Of these Officers, the Vice-President, Secretary, and two of the Directors, only, shall be ministers of the Gospel.

4. The abovenamed Officers shall be a Board of Directors; five of whom shall be a quorum for transacting business; but a less number may adjourn from time to time as shall be necessary. This Board shall meet immediately after their appointment, and afterwards upon their own adjournment, and also when requested by the President or Vice-President. They shall manage all the concerns of the Society and exert themselves to promote its object. For this purpose, they shall appoint agents, in different places, for procuring subscriptions and donations, and for distributing Bibles; and shall also adopt whatever rules and measures, they may judge expedient, which are compatible with this Constitution. At every annual meeting, they shall exhibit to the Society a written report of their proceedings, together with such information and suggestions, as they may think deserving the consideration of the Society, and calculated to animate their exertions in distributing the Holy Bible.

5. The Society shall annually appoint two persons, to be Auditors of the Treasurer's accounts, and report to the Society.

6. In case the office of Secretary, or Treasurer, or Auditor, should become vacant, the Board of Directors shall appoint some person to fill such vacancy, until the next annual meeting. But no member of the Board shall ever be appointed an Auditor.

7. The annual meeting of the Society shall be on the Wednesday following the third Tuesday in September, at 5 o'clock, P. M. in the same place where the New Hampshire Missionary Society shall hold their annual meeting; unless the Society shall determine to meet at some other time and place. Notice of the time and place of such meeting shall be given by the Secretary in such manner, as the Society shall direct.

8. All sums which may be given, beside those which constitute membership, will be gratefully received, and devoted to the sole object of the Society.

9. The President, or in his absence, the Vice-President, or in their absence, the senior Director, present, shall preside in all meetings of the Society and of the Board.—The Secretary shall record their proceedings, and correspond in their name. He shall also keep an account of all monies which shall be paid to the Treasurer, and of all orders drawn on him. The Treasurer shall give receipts for all the money which he receives, and shall make no disbursements without an order drawn on him, by direction of the Board.

10. Any article in this Constitution, except the first, may be altered or amended, at an annual meeting, by the vote of two thirds of the members present.

The following persons were elected Officers of the Society, viz.

His Excellency JOHN LANGDON, Esq. *President.*

Rev. SETH PAYSON, D. D. *Vice-President.*

Rev. JOHN H. CHURCH, *Secretary.*

JONATHAN WILKINS, Esq. *Treasurer.*

DANIEL EMERSON, Esq.
Rev. JOHN SMITH,
Major JOHN MILLS,
Rev. REED PAIGE,
} *Directors.*

Rev. ABRAHAM BURNHAM,
Deacon ABIEL ROLFE, *Auditors.*

The annual meeting of the Society will be at Hollis, in September next.

Agents and places of deposit have been appointed by the Board of Directors, and Bibles will soon be procured and transmitted to agents for distribution.

The Secretaries of other Bible Societies are respectfully solicited to transmit copies of their printed Reports to the Secretary of this Society, at Pelham, New Hampshire.

Pursuant to a vote of the Society, the following address is now offered to the people of the State, on the importance of a more extensive distribution of the Holy Bible.

Brethren and friends,

In soliciting your attention to this object, we cannot indulge the thought of being unsuccessful; for this object appeals to your humane and benevolent feelings; it has strong arguments in its favor, and but very few, if any, objections can be urged against it.

The Bible is the source of all correct knowledge of God and true religion; but many, both at home and abroad, are destitute of this precious book.

The works of creation proclaim the existence of a first Cause; or that there is an intelligent, allwise, and powerful Creator. And to those who have remained perfectly holy, these works give very clear discoveries of the being and attributes of God. To such beings, especially, the heavens declare the glory of God; and the whole earth appears full of his goodness.

But men are evidently in a fallen state, and have lost that knowledge of their Creator, which is so natural to the perfectly holy. Sin has filled their minds with moral darkness, and given them a disrelish for the knowledge of the Holy One of Israel. Hence they have chosen to grope in darkness. Even when light has come into the world, they have preferred darkness before the light, because their deeds were evil.

The best informed among the heathen have felt and acknowledged the necessity of having a teacher from heaven, to give them correct views of God and divine things. With all their learning and philosophy, they were in doubt or in ignorance of most important truths. *The world, by wisdom, knew not God.* Heathen philosophy, in its highest state of perfection, could never enable any to know God and Jesus Christ, so as to have eternal life. And Pagans even to this day, are covered with gross darkness. They are deplorably ignorant of the true God; they have no knowledge of Jesus, and his salvation; and they are practising idolatry, the most irrational and absurd, and marked with impurity and cruelty. Many thousands travel a great distance to worship a block of wood, of a frightful visage, with a distended mouth of a bloody color.

But we are highly distinguished, by having the oracles of divine truth. While five sixths of the human race, remain without the glorious Gospel of the blessed God, we have the Scriptures, which are able to make us wise unto salvation, through faith in Christ Jesus. The advantages, we derive from the Bible, are immensely great. If we say nothing of a future state; yet we must confess the Bible to be of unspeakable importance as to the present life. It has great and very beneficial influence on the conduct of men, and on civil society, so as to render the situation of a christianized nation, vastly preferable to that of the most civilized Pagans. The settlement of New England, and the exalted privileges here enjoyed, are to be attributed, in a high degree, to the influence of the Gospel. Where will you find a people more highly favored than we have been, or whose obligations are greater, to communicate the word of salvation to the destitute and perishing?

But even in our own land, there is great want of Bibles. Many are destitute of the Scriptures, either in whole or in part; that is, some have no Bible, others have only parts of the Bible. Many families, in low circumstances, are not furnished with Bibles or Testaments, so that their children can have this most instructive book to read in school. Many of the youth are consequently growing up in great ignorance of God and his holy word. As we extend our views abroad, we find vast multitudes, who have not the good word of God in their habitations. In two provinces of the Russian empire, 400,000 families are destitute of the Holy Scriptures.

Is it not in our power, dear brethren and friends, to favor some of our fellow creatures with the Bible? Can we, in truth, say that we are not able to do any thing towards it? *The widow's mite will be accepted.*

In what way can we more effectually promote the best interests of our fellow men, than by furnishing them with the Bible? What can we put

into their hands so valuable, or so conducive to their eternal well being, as the Holy Scriptures? We may greatly aid the salvation of our fellow men, by distributing among them religious tracts, and by sending them preachers of the Gospel. But these advantages will be very deficient without the Bible. This is the standard, by which men and doctrines are to be tried. And it is highly necessary that all should be able to *search the Scriptures*, daily, and in their own houses, that they may know whether that, which they hear and read, be according to sound doctrine.

The laudable efforts of others in distributing the Bible, should animate us in the good cause. The British and Foreign Bible Society, which was instituted in London, in 1804, stands foremost in the noble undertaking. Their "zeal hath provoked very many." Numerous auxiliary Bible Societies have since been formed in Great Britain, and also nearly twenty Bible Societies in these American States. These Societies have been greatly succeeded in their attempts to diffuse the word of God. A vast many persons now have the Bible in their houses, who would otherwise have remained without this inestimable treasure. But much is yet to be done. Multitudes are still in want of the word of God. Yea, hundreds of millions have never seen the Gospel of Jesus Christ. *Can you see your brethren have need, and shut up your bowels of compassion from them?*

The present aspects of the religious and political world give us reason to hope that the millennium is not far distant, when the knowledge of the Lord shall fill the earth. How greatly the more extensive distribution of the Holy Scriptures, will conduce to this important event, is beyond our power of calculation. Certain we are, that it cannot be useless, nor in vain. It must have great influence, and produce permanent effects.

It is expected, and with good reason, that every minister of the Gospel will take an active and zealous part in this business. Dear brethren, how can you better awaken in the minds of your people, a sense of the value of the Scriptures, than by soliciting their aid in sending the Bible to the destitute and needy? Will not this at once lead them to realize the worth and preciousness of that sacred book? And while they water others, will they not be most likely to be watered themselves, by times of refreshing from the presence of the Lord.

Let all unite in this great object. As we all profess to receive the Bible as the rule of our faith and practice, let us exert ourselves in its more extensive distribution. No one, in doing this, can be justly charged with bigotry, with sectarian zeal, or with party, political views. What object can be so unexceptionable, or so highly deserving the approbation and concurrence of every one, in every station of human life? Who can refuse his aid in giving the *Bible* to his fellow men?

Consider, dear Brethren, how many are now perishing for lack of vision. Realize the worth of their souls; and how much they need a knowledge of the way of salvation. You have opportunity to be instrumental in saving their souls. Soon you will meet them in the presence of your Judge. Shall they perish through your neglect; and be witnesses against you in the judgment day? O make them your friends, by a liberal use of the mammon of unrighteousness, that they may receive you into everlasting habitations.

In behalf of the Board of Directors,
JOHN H. CHURCH, *Secretary.*

BIBLE SOCIETIES IN ENGLAND.

The formation of Auxiliary Bible Societies progresses in England with wonderful zeal and activity. We presume our readers will be pleased with the following details extracted from late numbers of the Christian Observer.

NORFOLK AND NORWICH AUXILIARY BIBLE SOCIETY.

A meeting was held at the Guildhall, Norwich, on the 11th of September,

the Mayor in the chair, for the purpose of instituting an Auxiliary Bible Society. The business was opened by the Mayor; after which the Bishop of Norwich rose, and, in a concise but impressive speech, laid before the assembly a luminous view of the nature and advantages of such an institution, congratulating them at the same time on the union of enlightened Christians of so many different persuasions. The secretaries of the parent society were present, and addressed the meeting with their accustomed energy and effect. Upwards of £800 were immediately subscribed. The Bishop of Norwich was chosen president of the institution. The vice-presidents are: the Earl of Orford; Lord Calthorpe; Sir J. H. Astley, Bart. M. P.; T. W. Coke, Esq. M. P.; J. Pattison, Esq. M. P.; W. Smith, Esq. M. P.; and the Mayor of Norwich.

The address of the Society states that, "from observations lately made (chiefly in the neighborhood of Norwich,) it has been ascertained, that, amongst the poor families, containing individuals who have been taught to read, a very great proportion are without either Bibles or Testaments; and it is supposed, upon the most moderate calculation, that there are at least 10,000 families in the country in this truly lamentable condition. The question, therefore, here agitated, is not, whether it be right to instruct the poor, if that can be a question; but whether it be not our duty to give instruction already received its *proper direction*.—The Committee trust, that a consideration of the important facts here detailed, will be sufficient, with the Divine blessing, to insure the Norwich Auxiliary Bible Society the support and patronage of all within the limits of this county, who wish well to the best interests of their neighbors, and the great cause of truth upon earth.

THE HIGH WYCOMBE AUXILIARY BIBLE SOCIETY.

A MEETING was held on the 26th inst. at Wycombe (Bucks.) for the purpose of forming an Auxiliary Bible Society, in co-operation with the British and Foreign Bible Society, which was most numerously and respectably attended. Viscount Mahon having been called to the chair, delivered a very able and impressive speech, detailing the reasons for such an institution as it was proposed to form; and concluded by reading letters from several persons of distinction, among whom were the Marquis of Buckingham, and Lords Carrington and Grenville, expressing their approbation of the measure, and their regret at not being able to attend. The Vicar of Wycombe, the Rev. W. Pryce, then moved a string of Resolutions, after prefacing them by an address characterized by neatness, piety, and feeling. The London secretaries were then called upon, and Messrs. Steinkopff and Hughes having been introduced by the Rev. Mr. Owen, laid open more particularly the character and proceedings of the parent society and her auxiliaries. The several votes of thanks were moved by Sir Thomas Baring, member for the town; R. Lowndes, Esq. member for the county; the Rev. Messrs. Scott, Marsh, &c. with appropriate and animated addresses. The thanks to the London secretaries were acknowledged by the Rev. Mr. Owen, who took that opportunity of corroborating the statements made by the several speakers who had preceded him, and delineated the characteristic features of the institution, and the honorable attitude in which it placed Great Britian, as extending the everlasting Gospel to every nation and kindred and tongue and people. Nothing could exceed the harmony and Christian feeling which pervaded the meeting. The Marquis of Buckingham was appointed president of the Auxiliary Society; —The Lords Carrington, Mahon, Grenville, Gardner, Cardigan, and Hampden; Sir Thomas Baring, and Sir E. Dashwood King, barts.; and W. Lowndes, Esq. M. P., vice presidents, &c. Upwards of £400 were subscribed before the company left the room.

THE CAMBRIDGE AUXILIARY BIBLE SOCIETY.

THE proposed meeting for considering the propriety of forming an Auxiliary Bible Society at Cambridge took place on the 12th instant. It was most numerously and respectably attended; and the issue was such as might have been expected. A Society was formed, of which the Duke of Gloucester was appointed patron; the Duke of Bedford and the Earl of Hardwicke (who most ably and honorably filled the chair on this occasion) vice-patrons; the Bishop of Bristol President; and the Bishop of Landaff, the Earl of Bristol, Lord Headley, Dr. Milner the Dean of Carlisle, and Dr. Davy, Master of Caius College, vice-presidents. Upwards of one thousand pounds have been subscribed.

BEDFORDSHIRE AUXILIARY BIBLE SOCIETY.

ON the 28th of November, a meeting was held at Bedford, for the purpose of forming an Auxiliary Bible Society for that county and its vicinity.

His Grace the Duke of Bedford opened the business of the day in a manner equally dignified and impressive, and began by stating, that, on receiving an application to accept the office of president to the Society, he had thought it his duty, before he engaged in a step of so much importance, maturely to investigate the nature, plan, and general principles of the institution which he was called upon to support; and that, after the fullest deliberation which he was able to give to the subject, his mind was strongly impressed with the importance of the object, and the obligation on his part to give it his most cordial and unqualified approbation and support. His Grace stated his opinion, that it was to the dissemination of the Scriptures we were to look in order to reclaim the vicious, instruct the ignorant, and administer consolation to the afflicted; and declared his firm conviction, that sound policy and the support of religion were invariably the same;—that what his Majesty had once expressed on this subject was deeply engraven on his mind, viz. "That he hoped to see the day when every poor man's child in his dominions should be able to read his Bible;"—that most willingly did he concur in this sentiment; and with this view he had thought it incumbent on him to countenance the measures taken for extending the blessing of religious education among the lower classes of society.

His Grace was followed by the Rev. Mr. Beachcroft, the rector of Blunham, and by the three secretaries of the parent society, who, with their accustomed ability and feeling, severally explained the nature, and enforced the claims, of the institution which it was proposed to establish. The resolutions for the formation of an Auxiliary Society were unanimously adopted; and his Grace the Duke of Bedford was appointed president of it; the Marquis of Tavistock, Lord St. John, Sir George Osborne, Samuel Whitbread, Esq. M. P. Lee Antonie, Esq. M. P. and Francis Pym, Esq. M. P. vice-presidents. In the course of the proceedings of the day, many speakers distinguished themselves by the force of their arguments and the fervor of their eloquence; and among them, the Rev. Leigh Richmond, rector of Turvey; the Rev. Mr. Anthony of Bedford; John Foster, Esq. of Biggleswade; the Rev. Mr. Hillyard of Bedford; Mr. Professor Martyn, rector of Purtenall; the Rev. Mr. Grimshaw, vicar of Beddenham; the Rev. Richard Whittingham, vicar of Patten; the Rev. Mr. Freeman of Bradford; Samuel Whitbread, Esq.; and John Foster, Esq. of Brickhill. It would be utterly impossible for us to give our readers even a faint sketch of these different speeches, which were certainly in the highest degree honorable both to the heads and hearts of the speakers. All we shall be able to effect is to preserve from oblivion, as far as our ephemeral pages can effect that object, the noble testimony which, with all his characteristic manliness and force, Mr. Whitbread bore in favor of the purposes of the meeting.

(To be continued.)

The following interesting letter from the Rev. Dr. Carey to a friend in Philadelphia, was received by one of the latest arrivals from Calcutta.

DR. CAREY'S LETTER.

MY DEAR SIR,

In the name of the Mission here, I write to acknowledge our obligations to you for the unremitted attention to the cause of our Lord in this country, which you have shewn, and at the same time to acknowledge the receipt of——dollars* brought out by Capt. Griffin of the ——

The religious public in America having so generously contributed to the translation and printing of the Bible in the Oriental Languages, we consider it as our duty to give them all possible information of the present state, and future gradual progress of the work; and I do therefore hereby inform them through you of the present state of the work:

Languages.	*Translated.*	*Printed.*
1 Sangskrit	The whole N. T. & to 1 Kgs. c. viii.	The N. T. Pent. Josh.
2 Bengallee	The whole of the O. & N. T.	The whole Bib. N. T. [third Ed.
3 Orissa	N. T. & O. T. except the Pent.	N. Test. Hagiography, [Prophets, Joshua.
4 Hindoosthannee	N. T. Pent. Historical books	N. T. 2d ed. of the Gos- [pels. Gen. begun.
5 Mahratta	N. T. Pent. Hagiography	N. T. Genesis.
6 Shikh	N. T. Pent. to Numb.	N. T. in the press.
7 Telinga	N. T. Pent. to Numb.	N. T. in the press.
8 Kurnata	N. T. Pent. to Deut.	N. T. just commencing.
9 Chinese	N. T. Gen. Exod. Lev.	Matt. and Mark.
10 Burman	Matt. and Mark	Not begun—types cast.
11 Assam	Matthew	Not begun.
12 Nepala	Matt. to chap. xii	Not begun.
13 Guzerattee	Four Gospels	Matt. begun, but relin- [quished for the present.
14 Cashmeera	Matt. Mark, Luke	Not begun.

The whole Bible is translated and printed in the Malay language. This was done several years ago by the Dutch government, at Batavia. The whole Bible is translated and printed in the Tamul language, or that spoken on the east coast of the Peninsula, from Madras to Cape Comorin. We are about to print a new and large edition of this version, at the expense of the Calcutta Auxiliary Bible Society.

The New Testament is translated into Cingalese, or the language of Ceylon, and the Old Testament is in a course of translation on the Island. We are about also to print a large edition of the New Testament in this language at the expense of the same society. N. B. There are 350,000 professed Christians on that Island, and at present not more than thirty copies of the New Testament to be found among them all.

The Gospels, and I believe the whole New Testament have been lately translated into the Malayalam language, or that spoken on the western side of the Peninsula, by the Bishop of the Syrian churches there. We are about to print an edition of this version also, at the expense of the same society.

There are still several languages in the East into which no translation is yet begun, viz. The language of Cabul; that of Thibet; the languages of Tartary, the Arrakan, Siam, and Cambodian languages, together with

* I am at Calcutta, and our accounts at Serampore, I cannot therefore specify the number of dollars; I only recollect that we received a large sum, I think $2000, and afterwards a small sum, which I believe was that brought by Capt. Griffin, I however well recollect that they exactly agreed with your account which accompanied them.

those spoken by different small nations of mountaineers, north and east of India. Also a number of languages spoken in the Islands, as the Javan, Macassar, Batta, Buggeso, and several others unknown to me.

Among the works in the press at Serampore, I ought to have mentioned a version in the Arabico-Hindoosthannee, by the Rev. Mr. Martyn; a Persian version of the New Testament by the Rev. Mr. Sebastiani, a Catholic; and an Arabic one, not yet put to press, by Mr. Nathaneal Sabat. Thus I have given you a short account of the works which we are carrying on, and of those carrying on by others; also a short and very imperfect account of what still remains to be done in the way of translating the word of God. It must, however, not be supposed that I have given a complete account of all that remains to be done. The languages spoken through all the Islands of the Indian Ocean, and the Chinese seas, must be very numerous, and many of them have scarcely been noticed by Europeans. These islands are, however, full of inhabitants, and many of them are in the most dreadful state of barbarism. In Sumatra, one nation, if not more, are cannibals, and exceed all that has ever been heard of cannibals. We have a lad now in our free school at Calcutta, who was saved from being devoured by a gentleman, captain of a ship in the Eastern trade, who gave me the account, which is as follows. He was on the east side of Sumatra, when having occasion one day to go ashore, his attention was particularly arrested by three boys in a sort of enclosure. On inquiring of a Malay what these boys were intended for, he told him they had been stolen from a neighboring Island, that they would be fattened, and then sold to the Battas, (a nation residing on the island) for food. He inquired the price of the boys, and was told 150 dollars, which he immediately paid, and thus saved them from that destruction. I suppose the greatest enemies to missions will scarcely think it wrong to send the Gospel to a country like this.

The cause of our Redeemer prospers in India, and I trust will go on to prosper. There are five churches in Bengal, two in Hindoosthan, one in Orissa, and one in the Birman Empire. We have it in contemplation to send missions to Java and Amboyna, and, should the Lord prosper us, eventually to other places.

The distress of nations is great, and political confusion prevails all over the earth, but I trust the Lord is carrying forward his great work throughout the earth, and that his cause will triumph, and eventually accomplish all that which has so long been expected in vain from political changes. It will always be found that the depravity of human nature is the root of all human evils, and that the effectual prevalence of the Gospel of our Redeemer in the hearts of men is the only true remedy for it.

Give my love to our good friend Capt. Wickes; and to Mr. Mayhew. I delayed writing because of the great uncertainty of this ship's sailing, and must now make short work of my correspondence, as I find she will sail immediately.

I am very affectionately yours,

W. CAREY.

Calcutta, Oct. 4, 1811.

MASSACHUSETTS BIBLE SOCIETY.

At the third annual meeting of *The Bible Society of Massachusetts*, 4th June, the following Officers were elected:—

His Honor WILLIAM PHILLIPS, *President;* Rev. JOHN LATHROP, D. D. *Vice-President;* Rev. JOSEPH S. BUCKMINSTER, *Corresponding Secretary;* Rev. JOHN PIERCE, *Recording Secretary;* Mr. JOHN TAPPAN, *Treasurer;* Mr. JOHN GREW, *Assistant Treasurer.*

Rev. *John Elliot*, D. D. Rev. *James Freeman*, D. D. Rev *Eliphalet Porter*, D D. Rev. *Abiel Holmes*, D. D. Rev. *Thomas Baldwin*, D. D. Rev. *Charles Lowell*, *Samuel Salisbury*, Esq. *Francis Wright*, Esq. Hon. *William Brown*, Hon. *Isaac Parker*, Hon. *Peter C. Brooks*, *John Tucker*, Esq. *Joseph Hurd*, Esq. *Joseph Sewall*, Esq. *Samuel Parkman*, Esq. *Joseph May*, Esq. *Henry Hill*, Esq. Deacon *John Simpkins*,

SOCIETY FOR PROPAGATING THE GOSPEL.

At the late annual meeting of the *Society for propagating the Gospel among the Indians and others in North America*, the following officers were elected.—

His Honor WILLIAM PHILLIPS, Esq. *President;* Rev. JOHN LATHROP, D. D. *Vice-President;* Rev. ABIEL HOLMES, D. D. *Secretary;* Rev. WILLIAM E. CHANNING, *Assist. Secretary;* Mr. SAMUEL H. WALLEY, *Treasurer;* Rev. JOHN ELLIOT, D. D. *Vice-Treasurer;*---*Select Committee*----SAMUEL SALISBURY, Esq. Hon. JOHN DAVIS; Hon. THOMAS DAWES; Rev. JEDIDIAH MORSE, D. D.; Rev JOHN ELLIOT, D. D. with the PRESIDENT, SECRETARY, and TREASURER.

DONATIONS TO FOREIGN MISSIONS.

May 26. From an anonymous friend of missions in Steuben County, (N.Y.) who states that he was formerly an idolater, supremely devoted to mammon		$5 00
From Mr. Nathaniel Wales, by the hands of the Rev. Jonathan Strong of Randolph		10 00
By the hands of the Rev. Reuben Emerson of Reading, from five young persons in his Society		8 00
By the hands of the Rev. Richard S. Storrs of Braintree, a contribution in his parish	$11 77	
A quarterly contribution by a Society of females in his parish	6 83--18 60	
From the Merrimac Branch of the Foreign Missionary Society, transmitted by Mr. Richard Bartlet, the Treasurer		38 44
From three individuals by the Rev. Dr. Austin, the Rev. John Cleaveland, and the Hon. Ammi R. Mitchell, Esq.		8 00
From four females in the state of New York, by the hands of Mr. Samuel Parker, (towards the translations)		6 00
27. From individuals in Westborough, by the hands of the Rev. E. Rockwood		59 81
28. From a lady in Boston, by the hands of the Rev. Joshua Huntington, (towards the translations)		20 00
29. From the Saco and Biddeford Branch of the Foreign Missionary Society, by the hands of the Rev. Jonathan Cogswell	$44 00	
From several females, friends to missions, by the hands of Mr. Cogswell	6—85 50 85	
From Gen. Huntington of New London, (towards the translations.)		50 00
May 29—June 10. By the hands of the Rev. Dr. Morse, viz. From a clergyman in straitened circumstances.*	$5 00	
From Mrs. Sparhawk of Templeton, widow of the late Rev. Mr. Sparhawk	15 25	
Carried forward	$20 25	$274 70

* *This sum was inclosed in the following note to the Rev. Dr. Morse.*

"*Sir,*

Observing that you are one of the Board of Commissioners for Foreign Missions, and highly approving the object in view, of complying with the manifest indications of Providence, in sending the blessed Gospel to the dark corners of the earth, I take the liberty of enclosing you five dollars, out of my small annual income, to be applied in aid of the above pious and benevolent design.

Respectfully and affectionately yours, A Friend to Missions."

Brought forward		$20 25	$274 70
From individuals in New Bedford, transmitted by Rev. Sylvester Holmes		12 00	
From individuals in Stockbridge, a contribution, transmitted by the Rev. Dr. West.†		183 67	
From the students of Lenox Academy		15 00	230 92
June 4. From the Foreign Missionary Society of Brunswick and Topsham, by the hands of the Hon. Benjamin J. Porter, the Treasurer			100 50
From individuals in West Stockbridge transmitted by the Rev. Alvan Hyde of Lee			11 00
5. From the Rev. Jonathan Osgood, of Gardner, by the hands of the Hon. William Phillips, Esq.			10 00
11. From the Foreign Mission Society of North Yarmouth and the Vicinity, by the hands of the Hon. Ammi R. Mitchell, Esq. the Treasurer			122 00
June 11. Monies received by Mr. Ezekiel Rich; viz.			
From Ruth Wilder, Hingham		5 00	
From Eleazer Peaks and his son, Scituate		10 09	
From the widow Hannah Cushing do.		10 00	
From a friend to missions do.		10 00	
From several individuals do.		7 20	
From several persons in Hanover		10 07	52 27
From Mr. Levi Wild of Braintree			20 00
16. From individuals in the Rev. Daniel A. Clark's Society in Weymouth*			7 50
18. Transmitted by Mr. Chester Dewey, Tutor in Williams' College (part of which being the avails of Dr. Woods's Missionary Sermon)			5 00
20. From Mr. David Fisher (towards the translations)			5 10
24. From the "Essay to do good Society," in Kingston			9 57
From the Female Charitable Society in Sheffield, by the hands of Mr. Jonathan Lee		$56 42	
From the Female Cent Society in Somers, (Conn.) by the same hands		15 57	71 99
Monies received by Mr. John Frost, on his journey; viz.			
From friends to missions in Worcester, by the hands of the Rev. Dr. Austin		$6 00	
From subscribers to the Foreign Missionary Society of Northampton and the neighboring towns		27 00	
From the Female Foreign Mission Society of New Haven, (towards the translations)		23 00	
From the same Society		12 00	
From Dr. Isaac Thompson of New London		5 00	
From friends to missions, New London		19 10	
From Thomas Hubbard, Esq. of Middletown		10 00	
From four persons in New London and Norwich		11 50	
From Joseph Skiff of Windham		5 00	118 60
From the Female Foreign Mission Society of New London and the Vicinity, transmitted by Mrs. Charlotte Wolcott, the Treasurer			146 00
27. From the Foreign Mission Society of New London and the Vicinity, transmitted by Charles Lothrop, Esq. the Treasurer			194 00
			$1,379 15

† *This sum, added to* $66,33 *published in the March Panoplist, makes* $250.
* *We have heretofore published* $21, *as received from this place.*

FOREIGN MISSION SOCIETIES.

THE following gentlemen were elected officers of the Foreign Mission Society of Brunswick and Topsham, Feb. 26, 1812.

The Rev. JESSE APPLETON, D.D. *President.*
JOHN PERRY, Esq. *Secretary.*
Hon. BENJAMIN J. PORTER, Esq. *Treasurer.*
DAVID DUNLAP, Esq. *Collector.*

The officers of the Foreign Mission Society of Hallowell, Augusta, and the Vicinity, elected Feb. 26, 1812, are

The Rev. ELIPHALET GILLET, *President.*
Rev. BENJAMIN TAPPAN, *Vice President.*
Gen. HENRY SEWALL, *Secretary.*
JOHN SEWALL, Esq. *Treasurer.*

The annual subscription of this Society is about $150.

The Foreign Mission Society of New London and the Vicinity was formed on the 14th of April, when the following gentlemen were chosen officers:

Gen. JEDIDIAH HUNTINGTON, *President.*
Hon. ELIAS PERKINS, 1st *Vice President.*
GUY RICHARDS, Esq 2d *Vice President.*
Mr. STEPHEN PECK, *Secretary.*
CHARLES LATHROP, Esq. *Treasurer.*
EDWARD HALLAM, Esq. *Auditor.*

The following gentlemen are chosen officers of the Foreign Mission Society of Norwich and the Vicinity.

The Rev. JOSEPH STRONG, D.D. *President.*
Rev. ASAHEL HOOKER, } *Vice Presidents.*
ZACHARIAH HUNTINGTON, Esq. }
Mr. JABEZ HUNTINGTON, *Secretary.*
Mr. HEZEKIAH PERKINS, *Treasurer.*
JAMES STEDMAN, Esq. *Auditor.*

PROCLAMATION FOR A FAST.

WE cannot present our readers with more interesting matter, at the present awful crisis of our national affairs, than the following excellent Proclamation of the Governor of Massachusetts.

By his Excellency
CALEB STRONG, ESQUIRE,
GOVERNOR of the Commonwealth of Massachusetts,
A PROCLAMATION,
FOR A DAY OF PUBLIC FASTING, HUMILIATION AND PRAYER.

WHEREAS it has pleased the Almighty ruler of the world in his righteous Providence to permit us to be engaged in war against the nation from which we are descended, and which for many generations has been the bulwark of the Religion we profess:—And whereas by this awful and alarming change in our circumstances the People of this Commonwealth are in a peculiar manner exposed to personal suffering, and the loss of a great proportion of their substance:—It becomes us, in imitation of our fathers, in their times of perplexity and danger, with deep repentance to humble ourselves before Him for our sins, and the ungrateful returns we have made to Him for His mercies:—To ascribe righteousness to our Maker, when He threatens us with the most severe of all temporal calamities, and to beseech Him to avert the tokens of his anger, and remember for us His former loving kindness and tender mercy.

I do therefore by and with the ad-

vice and consent of the Council, and at the request of the House of Representatives, appoint THURSDAY, *the Twenty-Third day of July* next, to be observed by the people of this State, as a day of Fasting, Humiliation, and Prayer, that with penitent hearts we may assemble in our places of public worship and unite in humble supplications to the GOD of our Fathers, who was their defence in danger and to whom they never sought in vain; and beseech Him through the merit of His Son, that He would forgive our ingratitude, and the innumerable transgressions of which we have been guilty:—That He would give wisdom, integrity, and patriotism to our national and State governments, that the leaders of the people may not cause them to err:—That He would inspire the President and Congress, and the Government of *Great Britain* with just and pacific sentiments; that He would humble the pride and subdue the lust and passions of men, from whence Wars proceed, and that Peace may speedily be restored to us, upon safe and equitable terms.

That He would guard the lives of our Soldiers and Mariners, and protect our commerce and navigation from the dangers with which they are encompassed;—that He would preserve us from intestine violence and foreign invasion: That He would dispose the people of these States to do justice to the Indian tribes, to enlighten and not to exterminate them: And that He would protect our frontier settlements from their ravages: That He would preserve us from entangling and fatal alliances with those governments which are hostile to the safety and happiness of mankind:—That He would regard with tender compassion the nations whose most essential rights have been wrested from them by fraud and violence, and who are groaning under the cruel hand of oppresssion, and that He would break in pieces the power of the oppressor, and scatter the people that delight in war.

That the inhabitants of this State may be the objects of His peculiar favor: That He would take them under His holy protection, and hide them in His pavilion until these calamities be overpast:—That the chastisements with which He may think proper to afflict us, may serve to humble us, and do us good; and that we may not be like those who are hardened by His corrections, and who in the time of their trouble multiply their transgressions against Him:—That He would save us from the baleful influence of party spirit, and that whatever enemies may rise up against us from abroad, we may have peace and mutual confidence among ourselves, and know by experience, how pleasant it is for brethren to dwell together in unity.

That He would accomplish the promises of His mercy concerning the future repose and prosperity of the human race, when men shall beat their swords into ploughshares, and learn war no more; when fraud and violence shall cease for ever, and righteousnes and peace prevail through the earth; when the Kingdom of the Redeemer shall triumph over all opposition, and the heathen shall be given Him for *His* inheritance; and when the earth shall be full of the knowledge of the LORD as the waters cover the sea.

And the people are requested to abstain from unnecessary labor and recreation on the said day.

GIVEN at the Council Chamber in *Boston*, this twenty-sixth day of June, in the year of our Lord One thousand eight hundred and twelve, and in the thirty-sixth year of the Independence of the United States of *America*.

CALEB STRONG.

By his excellency's Command, with the advice and consent of the Council.

ELDEN BRADFORD, Secretary.

God save the Commonwealth of Massachusetts.

TO READERS AND CORRESPONDENTS,

We intended to have presented our readers with a *Review of the Memoirs of Mrs. Ramsay.* It may be expected next month.

The communication of MIKROS on *Pastoral Visits* will be inserted; as will, also, the *Memoir of Dr. Oliver Brewster.*

We had not room for the pecuniary accounts of the *Massachusetts Missionary Society* in this number. They will be published in our next.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

No. 2. JULY, 1812. Vol. V.

MISCELLANEOUS.

A FEW REMARKS ON THE WANT OF ECCLESIASTICAL TRIBUNALS IN MASSACHUSETTS FOR THE TRIAL OF OFFENDING MINISTERS.

It is a deplorable fact that there is no tribunal in our churches competent to try an offending minister without his own consent. If any, it is his church, or it is a mutual, or an ex parte council. *Not his church.* Though this power is nominally claimed by some churches, it is pointedly disclaimed by others, and is never exercised by any. No church in the serious and ultimate trial of its pastor, *practically* claims to be any thing more than his accuser before a mutual council, an office which it might just as well perform without the least pretension to jurisdiction over him. In those districts of New England where no such claim is set up, any member of the church may accuse a pastor before the tribunal to which he is amenable. Certainly the accuser is not the judge, the informer is not the court. The responsibility of a pastor to his church, whatever may be our theory, is then *in fact* merely nominal.

Not a mutual council. That, it is manifest, cannot exist without his consent. *Not an ex parte council. That* he can easily avoid by agreeing to a dismission without a council, or without one empowered to investigate his character. If a pastor is willing to depart without a recommendation, what church would insist on calling an ex parte council to censure him? what ex parte council would feel authorized, against his protest, to do this act? Indeed who has given them the power? The church could not give it, as I shall show presently. Thus he escapes, if without recommendation, at least without censure, certainly without deposition. He is *in form* a minister still, however depraved, and attaches to the ministry all the reproach of his future immoralities. If he is re-settled, he can escape again in the same way; if he remains unsettled, he cannot be deposed by any power on earth, however degraded he becomes. In either way he must continue a minister *in form* to the end of life. Say that some will not employ him, yet others may. He gathers a church; he administers sacraments; and when his communicants, and those whom he has baptised, apply in future years for admission to our churches, we can scarcely help acknowledging the

validity of his ministrations. Is there not something horribly defective in this state of things?

We have come to this by throwing away some of the principles of the Platform, without adopting others suited to the changes we have made. According to the Platform the minister that was dismissed, was *ipso facto* deposed.* But we very properly acknowledge dismissed ministers to be ministers still. The officers of our University and Divinity College, our missionaries, and others without a charge, who have been ordained, are still recognized as ministers. To this I am far from objecting; I only plead that if the Platform is abandoned, we ought to adopt something else in its room. The Platform was consistent with itself; but that will not render *us* consistent if we throw away a part and retain another part that cannot stand alone.

But the defect of our present system is still more apparent in the case of heresy. Here a minister is absolutely invulnerable. Possessed of every advantage, (especially after he espouses error,) to mould the opinions of his congregation, holding in his hands, almost exclusively, the power of deciding who shall be admitted to his church, he will find it the easiest thing in the world, if he does not unlade his errors too fast, to shape his church in a few years exactly to his mind. In this respect he has a great advantage over orthodox ministers, as it is much easier to form a church of heretics than of Christians. Thus modelled, instead of being his tribunal or his accuser, his church becomes his sanctuary. Who then can touch him? Or if the church should chance to be dissatisfied, (which is not likely to happen except in the case of too rapid a disclosure of his tenets,) it is only for him to consent to a dismission without a council, or without one empowered to examine his opinions. And even should he choose to submit the points in dispute, one half of the council must be chosen by himself, and if he is not most unskilful in the selection, will come together only to defend his sentiments. To obtain sentence against him under these circumstances, is a downright impossibility. Who ever heard such a thing in any of our churches?

In short, the pastor's responsibility to the Christian Church, (I speak it seriously,) scarcely transcends that of the *sexton*, who is always liable to *lose his place* if he does not give satisfaction. Nor is this owing to any casual laxness in the *administration* of our ecclesiastical government, but to a radical defect in the *form*.

A defect it is indeed; for why should not ministers be as accountable to the church of Christ as private Christians? What are they that they should claim this immunity? Are they immaculate? are they impeccable? Or are their sins and errors more harmless than those of others? In what other kingdom, not enslaved, in what other corporation or society was it ever known that the officers were less accountable than the rest? What

* Cambridge Platform, ch. 9. art. 6 & 7.

would be the effect of declaring all the officers of an army irresponsible except to their God? or of pronouncing them amenable, and leaving a thousand doors open for them to elude a trial?

But to call ministers to account for *heresy*, is a domination over conscience! an intolerant attempt to crush free inquiry! forcing men to adopt your explanations of Scripture! denying that the Bible is a sufficient rule of faith without human creeds! foisting technical and scholastic terms into the place of revelation! But not so fast. Do you not call *private* brethren to account for heresy? If not, you are transgressors of as plain precepts as are found in the Bible. "A man that is a heretic, after the first and second admonition reject." For heresy alone, Hymenæus and Alexander were "delivered unto Satan," though nothing worse appears against them than an attempt to explain away the doctrine of the resurrection.* Heresy, which is said to be permitted only to make a clear and public distinction between true and false professors, is numbered among the most abominable works of the flesh.† All this, you may say, (profanely enough) is the language of the severe and ardent Paul. What then says the charitable and sweet tempered John, who, it will be allowed had as much love as any modern latitudinarian? What says he? Only read his three epistles and you will need no more to convince you that heresy is as decisive a proof of irreligion, and as noticeable by the church, as any immorality. At this an uproar is raised; the cry on every hand is, The council of Trent over again! the horrors of the inquisition! a crusade against free inquiry and the rights of conscience! I leave the exclaimers to settle this dispute of interjections with Paul and John, and go on to say, that if it is no tyranny to discipline *private* brethren for heresy, neither is it to deal with ministers. What would the objectors have you do when "there shall be false teachers among you who PRIVILY shall bring in damnable heresies *even denying the Lord that bought them*, and bring upon themselves swift destruction; and (when) many shall follow their pernicious ways, *by reason of whom the way of truth shall be evil spoken of?*" Permit the gentle John to answer. What says he? "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."

But who, since inspiration has ceased, shall determine what "this doctrine," or what heresy is? Answer me another question. *Who did John expect would determine?* Did he speak to the *inspired*, and to them alone? No such thing. *They* had no need of his direction. Inspiration speaks to the *un*inspired. The beloved disciple meant this for the Church in every age; he expected *they* would determine; and if they mistake the application of the precept it is their own fault. There is no necessi-

* 1 Tim. i, 19, 20. 2 Tim. ii, 16—18.

† 1 Cor. xi, 19. Gal. v, 20.

ty for mistake. To a good heart that consults the Great Interpreter, revelation is sufficiently plain. "If our Gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds of them that believe not." But this knot is cut at a stroke. Latitudinarian principles allow every man a right to interpret scripture for himself, and (if the right is good for anything,) *to regulate his duties* by that interpretation. Now, one plain duty, is, to "reject" "a man that is a heretic." In performing this duty then, every authorized tribunal has a right to its own interpretation of Scripture, and must judge for itself what heresy is.

It appears then that there is no tribunal in our churches competent to try an offending minister; but that he ought to be effectually responsible to the Christian Church, as well for his leading opinions, as for his practice. A solemn question, interesting to every man that has a part to act for God, is then brought before us: *Ought not such a tribunal to be erected without delay?*

To render this tribunal competent, three things are essentially necessary.

1. *It must have power to carry discipline through by deposing from office, and therefore must possess the right of ordination.* It is equally the doctrine of the Platform as of common sense, that "*to constitute in office, and remove from office, are acts belonging to the same power.*"* That authority only which invests can divest. The creating is the annihilating power. The *practice* of our churches, whatever may be their theory, sanctions the same principle. No minister is formally tried but by a council of pastors and delegates possessing the power of ordination.

This principle being admitted, it is obvious that *ministers alone*, according to the usage of our churches, and the general opinion of antiepiscopalians, cannot constitute that tribunal; for as without the churches they cannot ordain, so without the churches they cannot depose. Our *associations* then will not answer the purpose.

Neither can a *church*, made up of lay members compose that tribunal. The moment you give a church this power, you revive in its full extent the exploded and disorganizing principle of *lay-ordination.* If a church cannot ordain, it cannot depose; for "to constitute in office, and remove from office, are acts belonging to the same power." If it cannot depose, it cannot excommunicate its pastor; for excommunication necessarily involves deposition, since no one can remain an *officer*, after he ceases to be a *member*, of the Christian Church. If it cannot excommunicate its pastor, it can exercise no efficient discipline over him, and his responsibility to that body is nothing but a name.

I deny a pastor's responsibility to his church, not on account of any *lordly superiority* which he sustains, but for this simple reason,—*The church cannot ordain him, and therefore cannot depose him.* This responsibility must stand or fall with lay ordi-

* Platform, ch. 8, art. 7.

nation. It grew naturally out of that principle, it is inseparably joined with it in the Platform, and ought to have sunk with it; but it is nominally retained by the force of custom after that principle is given up. The framers of the Platform never dreamed of separating the deposing from the ordaining power, nor of making pastors accountable to a body not possessed of both. They supported the broad principle of lay ordination, giving to the brethren, where elders were wanting, full power to ordain and depose. By appointing *Ruling Elders* they also aimed to establish what they considered a *Presbytery in every church*, with the most ample powers of ordination and deposition. This done, they very consistently made the pastor amenable to that *Presbytery*, and in default of elders, to the lay brethren.* Nor did they want very respectable examples drawn from the first ages of Christianity to countenance a *congregational presbytery*. How far they imitated the copy, I will not decide. But we have laid aside Ruling Elders, we no longer possess the appearance of a Presbytery in each church, we have also exploded the principle of lay ordination, and yet most inconsistently retain the notion of a pastor's accountableness to his church, a thing which with these concomitants never was thought of in the Church before. Perceiving however the inconsistency of giving to a body not invested with the power of ordination *efficient* jurisdiction over a pastor, we have *practically* disowned the principle, and by the silent and continued application of good sense, have reduced his responsibility to a mere name. But the name has served to hide from our view the want of the thing, and has kept wise and venerable men easy without any *real* responsibility of ministers except to God. We have come to this by insensibly separating principles which in the Platform were joined together,—by retaining through the force of custom, without examination, one part after relinquishing every thing which rendered that part consistent. Had Cambridge Platform lived, things would not have come to this, but it is dead, and with it are buried *some* principles which can never be revived.

Let it never be put out of view that our present government, whatever it is, *is not the result of deliberation or explicit agreement*, but a motley of materials taken from the ruins of an ancient Constitution, and casually and loosely combined by *usage*. Neither we nor any past generation would have purposely formed such a thing out of new materials. And what has it done? It has brought us to anarchy and left us on the brink of ruin. Is it not time to pause and look around us? to break the fetters of custom that has crept in and fastened its chains by stealth, and by the application of *design*, wise and independent, to form a system capable of bearing examination?

2. *This tribunal must be a body having actual and permanent existence.* Not a creature of him who is to answer before it, not an ephemeral being called into ex-

*Platform, Ch. 7, 8, 9 and 10.

istence by his will and then annihilated, *not a mutual council.* What watch and care can be exercised from year to year by a body which does not exist? How can it vigorously call one to account when it depends for creation on his act? or continually, when it ceases to exist tomorrow? The minister who is held bound to answer only to such a body, sustains no *stated* and *permanent* responsibility, unless he can be accountable to a nonentity.

All this evil you say is provided against. The *church* is the body that watches over the pastor. It watches over him, and holds him bound by implicit agreement to submit every difficulty to a mutual council. But suppose he refuses to fulfil that agreement, *who shall compel him?* Of what avail for the church to watch over him if it cannot bring him to justice? Take stronger ground then, and say that the church in such a case may resort to an ex parte council. This is the only ground on which the present system can be plausibly defended. Let me display the argument in all its force. "Take the church and council together, and we have a competent, standing tribunal. Though the church wants the power of deposition, it can command a council for its arm, and in that arm lies the deposing power. To the watch and discipline of this body, with such an arm, the pastor by explicit covenant has very properly subjected himself. In virtue of this subjection the church, if he refuses a mutual council, can erect an ex parte council into a tribunal to try him." But by what authority is all this said? Where do you get this feeble body with a potent arm? No such complicated principle is found in the Platform. That instrument gives the church, (with or without the advice of other churches indifferently,) full power to ordain, depose, and excommunicate its pastor.* No such complicated principle has been *since* adopted by any specific agreement between the churches, nor sanctioned, I believe, by general usage. No such complicated principle can be found in all the records of antiquity, none such in the Bible. Nor does the pastor's *promised subjection to the church,* (the only *explicit* covenant that he makes,) empower them to carry him to an ex parte council for trial. If I promise subjection to A, it gives A authority over me, but not B and C to whom A has transferred the claim without my consent. I go further. If my subjection to A is *real* and not nominal, he has no need of B and C as auxiliaries to help out his authority; if it is only *nominal,* why do I sport with truth by promising what amounts to nothing? If the promise gives A's will no power over me except to turn me over to the disposal of B and C, it is nothing better than a sham. A's power to bring me before the tribunal of B and C implies no subjection to him. Any of my neighbors have a right if I injure them to bring me before a civil court; but am I therefore subject to them? Whence then does the church derive its power to carry a pastor for trial to an ex parte council? From a *virtual* contract ratified at his ordination? Here the pastor comes forward

* Platform Ch. ix, Art. 3 and 4. Ch. x, Art. 6.

and protests: "There was no *explicit agreement* among the churches, nor any *general usage*, from which I could infer that my ordination would give such power to the church. Nor can it be pretended that I gave that power *in form*. My promised subjection, with Platform and practice in my favor, implied no such thing." With this plea in his mouth what church could drag its pastor before an ex parte council? Only admit then that the church has not in itself the deposing power, and the pastor's responsibility vanishes till some new standing tribunal is erected. If my logic fails I appeal to *facts*. What do facts declare? Let the total want of discipline over the pastors of our churches send home the answer to every heart.

A standing tribunal would bring with it the additional benefit of preventing the jars and strifes of mutual councils. In these bodies, instead of acting as unbiassed judges, men generally take sides, especially in a question of heresy, and often assemble not so much to inquire, as to support opinions formed at home, and to substitute for candid deliberation a scuffle for victory. The chief thing that the world can know after the result, in most cases is, who was fortunate enough to get the odd man. The council chamber is turned into a field of battle where the civil wars of a parish are decided. And has the solemn discipline of the church,—the discipline of ministers,—which was appointed to be administered *in the name and by the authority of the Lord Jesus Christ*,—has it sunk to this!

3. To render this tribunal competent to exercise jurisdiction, *ministers must voluntarily submit to its authority*. All religion is voluntary. No authority on earth has a right, further than the peace of society is concerned, to impose the restraints of religion.

While I would fasten the same obligations on ministers as lie upon common Christians, I would secure to them the same liberty. How stands the account with private Christians. They are under moral obligation to subject themselves to the watch and discipline of some church, but they are not accountable to any church till they have voluntarily submitted to its authority. This done, they cannot escape from its jurisdiction till they are dismissed and join another church. That dismission they are entitled to claim if they demand it before a process of discipline is commenced against them. Now put ministers into the same condition, only in lieu of the church place a tribunal competent to depose and excommunicate them. The matter will then stand thus: they are under moral obligation to submit to this tribunal, but cannot be compelled by man: when they have once submitted they cannot elude its authority till they are regularly dismissed and join some other body: that dismission they have a right to claim if they demand it before their standing is called in question. This places them in point of responsibility exactly on a level with their private brethren.

And why should they not be on a level with their brethren? Is this repugnant to any reasonable ideas of liberty? Wherein is such authority in a *Standing*

Council, or a *Standing Board of Arbitrators*, any more inconsistent with liberty than the subjection of common Christians to the church? Is the cry of domination to be raised against this principle? From what quarter think you it will come? Not from *lay brethren;* the plan contemplates the enlargement of *their* privileges and powers. And does it become *ministers* who hold their lay brethren so strictly bound, to set up this cry when the tables are only turned against them? It ought to be a solemn inquiry how far the *pride* of ministers may be concerned in this outcry. What is Christian liberty? What is the liberty of ministers? Does it consist in a total exemption from all responsibility except to the Head of the Church? Has any man the boldness to affirm that this is "the liberty wherewith Christ hath made us free?"

To the descendants of the Puritans there is a charm in the very name of liberty. It is a spell, a talisman, that bewilders and beguiles. This is not strange considering the *language* we have inherited, accompanied with *fragments* of institutions founded in a jealousy of domination, and unbounded love of freedom. Our fathers lived in a day when the rights comprehended under the term liberty were but little understood. Christian Liberty had been educated in so much obscurity during the dark ages, and so distorted and deformed by the rack of persecution, that she made an indifferent figure for many years after she was brought forth to light, and nominally enthroned by the Reformation. In the twilight of that opening day so obscurely were the rights of conscience discerned that opinions were encountered by the arm of power. The stronger party were always in the right, and the weaker must atone for the temerity of thinking for themselves by the prison and the stake. Our fathers who had not wholly shaken off this delusion, who had themselves smarted under the rod of oppression, and possessed no adequate idea of the safeguard which later investigations of the rights of conscience would throw around the Church, made it a leading object in their institutions to raise entrenchments against the violence of invaders. But since that day the principles of religious liberty have been so thoroughly developed, and are become so generally understood, that ecclesiastical domination is of all things that which we have least reason to fear in New England. The bent of the age is to the opposite extreme. We are much more in danger of anarchy. It can never be sufficiently impressed on the public mind, that the thing which we have most reason to fear is a dissolution of all ecclesiastical government and discipline, leading the way to an apostasy greater than that of Rome. Has not this apostasy already begun to appear? What do we behold? Let any orthodox man lay his hand on his heart and then say, whether, if sufficient responsibility had been attached to the ministerial character fifty years ago, things would have come to their present pass.

But there is another end for which a Standing Council is necessary, I mean *the establishment of uniformity among the orthodox in their treatment of heretical*

ministers and churches. Without uniformity in this matter, instead of frowning error out of countenance, we shall only introduce confusion among the friends of truth. A and B are Christian brethren of the same faith; A withdraws from C as a known heretic; B supports C by still communing with him: will not this disturb the communion between A and B? At least will not B's conduct reproach A's fidelity, and render it still doubtful to the rising generation how they ought to regard C and his opinions? Would you give stable and extensive dominion to truth, let the orthodox express firmly and meekly, with one voice, their disapprobation of men who subvert the Gospel. And how can this be done but by establishing some body with authority to decide in behalf of the ministers and churches which it includes, from whom to withhold communion? That decision would be regarded also by others, as to them a sufficient ground of action, and thus, besides securing uniformity, would save the endless repetition of individual investigations.

I would then with great deference submit the following project. Let a permanent body be formed in each district, under the name of Standing Council, Consociation, Convention, or any other title that may be preferred, composed of ministers and delegates from the churches, with power to discipline ministers voluntarily submitting to its jurisdiction, and to exercise some care or no care over the churches as shall be agreed upon, and also to determine from whom beyond their bounds to withhold communion, and the steps necessary to be taken with them. Let these bodies be connected with each other by some looser bond, sufficient however to secure a general uniformity of operation; so that the whole orthodox community may practically speak one language, and by combining their influence, render it effectual. Let these bodies be sufficiently guarded against the power of exercising unreasonable domination.

The manner of introducing this system is worthy to be the subject of earnest and united prayer. It is not for an individual to dictate. But with great diffidence may I not be allowed to ask, whether a general meeting of ministers and delegates from churches approving the plan may not be held, (as soon as the public mind is prepared,) to draw up a solemn form of agreement for themselves, and for others who may afterwards accede to the union?

Before I close I cannot help hinting at some other advantages to be gained by this union of the churches. It would greatly tend to promote brotherly love, by narrowing the distance which has long kept us strangers to each other. It would bring an incalculable addition of strength to support all the great interests of the church at home and abroad. How little can the churches do for Christ in their insulated state! How weak are millions without a union of strength! How impotent would the American States have been without the federal compact! But in all other kingdoms, in support of all other interests, men will unite. What contracted prin-

ciple, what unmanly jealousy, then, shall prevent the amazing, the everlasting consequences of a systematic and vigorous co-operation of the churches? Let any man who doubts the necessity of some such arrangement, only open his eyes upon the state of our churches under that rope-of-sand system which has been for many years creeping in, and compare this with the reverse of the picture in happier portions of the Church. One would think that every good man after this comparison would first sit down to weep, and then rise up to decisive action.

POSTSCRIPT.

CONTAINING AN ANSWER TO THE QUESTION, WHETHER IN THE PRESENT STATE OF OUR CHURCHES, MINISTERS ARE TO BE CENSURED FOR REFUSING COMMUNION WITH PREACHERS WHO HAVE DEPARTED FROM THE FAITH, BUT HAVE NOT BEEN CONDEMNED BY A PUBLIC TRIBUNAL.

TILL some more regular system can be adopted there seems to be no other way than for individuals to decline communion with individuals according to their discretion. The objection that men having been once ordained must be treated as ministers till they are regularly deposed, would certainly be valid if we had any government capable of deposing them. But to urge this objection under our present system, (or rather in the absence of all system,) appears to me, I must say worse than trifling. By whom, I ask, is a minister to be deposed for heresy in these churches? The very question moves a smile. Are we then to be compelled to commune with all sorts of men claiming to have been ordained, to the end of the world, under penalty of being reproached if not cast out of communion, by our orthodox brethren? With professions of respect for the rights of conscience ringing in our ears; are we to be forced to violate our conscience? We claim no right to lord it over others, to injure them in their persons, name or estate; but we *do* and *must* claim the right of extending or withholding our fellowship according to our own ideas of duty. We assail no man, we excommunicate no man, we hurl no anathemas, we do no positive act; we only sit still and refuse to do what our conscience forbids. We exert no domination, but only refuse to submit to it; we exercise no intolerance, we only repel it; we interfere with no man's liberty of conscience, but only preserve our own; we allow all men to live free, and only ask the privilege of living free ourselves.

It is said that heretical ministers are to be reached *through their churches* by the *third way* of communion pointed out in the Platform? But what if those churches and ministers disown the Platform, and deny any agreement of the churches to commune together except what is implied in *usage* growing every day more indefinite and confused? That this is the case, their practical disregard of the Platform which is notorious, and the opposition lately made in Convention to a new edition of

that instrument are public and sufficient proofs. The ancient union being thus dissolved, the Congregational ministers nd churches who have departed from the faith have no more claim on us than *any other sect.* If they seek our communion, the burden of proof that they deserve it rests on them. We are under no obligation to bring formal proof against them, more than against any other sect with whom we do not commune. Indeed there neither is, nor can be, any tribunal whose jurisdiction they would acknowledge before which the proof could be produced.

ONESIMUS.

ON PASTORAL VISITS.

Mr. Editor,

If you think the following remarks calculated to do good, you are at liberty to insert them in your Magazine.

For the Panoplist.

It is now a little more than five years since I was settled as a Minister of the Gospel, in a country parish, which contains about an hundred and seventy, or eighty, families. Believing it to be a minister's duty, to become as speedily and as extensively acquainted with the spiritual state of his flock, as he can, I embraced the first opportunity, after my ordination, of communicating my views of this, as well as other pastoral duties. I reminded the people of my charge, that they had a right to expect from me occasional pastoral visits, and that I should feel myself bound to make such visits, as often as my health and other circumstances would permit. Nor was it long before I entered upon this laborious and difficult undertaking.

I spent much of my time for some months, in visiting from house to house;—but without any previous appointments. Every where I was received with kindness, and, in some families, found it easy to introduce and keep up religious conversation. In others, however, it was nearly impracticable: not because the attempt was directly opposed, for the people were too well bred, to be guilty of such rudeness. But so many kind inquiries were to be made about my personal interests, and so much time must be taken up in miscellaneous conversation, that the main object of my visit was too frequently pushed into a very narrow compass, if not quite excluded from the family circle. In such cases, I could not but go away dissatisfied, both with myself and my friendly parishioners.

In the way I was proceeding I met with other difficulties, which ought to have been anticipated. As families hardly ever knew when to expect me, they were often scattered by their necessary avocations, or, if together, were not prepared to receive me as they wished. From these causes, whole afternoons were frequently spent to little purpose. I however proceeded much in the same course, for more than four years, growing all the while more and more dissatisfied with it; but hardly knowing how I could do better.

At length, about eight months ago, I publicly, on the Sabbath, proposed a plan, which I had had, for some time, under con-

sideration; and which I have since been carrying into execution, with more success than I expected. I told the congregation that I proposed to commence a course of visits, which should be strictly and exclusively *pastoral* visits; that I should appoint them on the Sabbath, specifying the days to be appropriated to this object, and naming the families, from time to time, on which I intended to call; that, on these occasions, they must not expect me to enter into any but religious conversation; that I should wish them to be free in opening the state of their minds, asking important questions, and the like; and that I should catechise their children, and pray with them, before we separated, if they wished.

In this way, I have now gone about half through my parish. The families, knowing when to expect me, can make their calculations accordingly. I generally find all the members together; can introduce religion every where because nothing else is expected; visit more because when appointments are made they must be attended to; have gained more knowledge of the spiritual state of my charge, within these few months past, than for years before; and have found the method I am pursuing apparently very acceptable to all classes of people.

It is more than possible, Sir, that some of my Fathers and Brethren in the Ministry, have met with discouragements, similar to those that I at first encountered, in attempting to make religious visits. Numbers, probably, have formed and adopted plans, similar to that which has been mentioned. Some I know have, and with very flattering success. I cannot help wishing that all, who have not, would at least make the experiment, unless a better mode can be devised. The undertaking is certainly arduous, especially in a large and irreligious society. The discouragements in prospect are many, and some of them formidable. But I can testify, so far as my own experience extends, that they are much greater in prospect than in reality. When I have been most depressed; when I have set out with the greatest reluctance to fulfil an appointment, I have generally been very agreeably disappointed in my visits. I have either found some persons much more serious than I expected, or have found reason to hope, that the time has been spent very profitably to myself at least, if to no one else.

Fathers and Brethren, will you suffer a word of exhortation from one who will thankfully receive the exhortations of the youngest of his fellow laborers? Let us remember that we watch for souls, as they that must give account; that we are bound to be instant in season, and out of season; that we were charged, by those who invested us with the pastoral office, to teach not only publicly, but from house to house; that our Master expects us to do every thing in our power, to promote the salvation of precious souls; and that only those, who are found faithful unto death, will receive a crown of life.

MIKROS.

For the Panoplist.

DR. VANDERKEMP.

THE death of the venerable missionary, Dr. Vanderkemp, as announced in the Panoplist for May last, naturally excites many solemn thoughts. It is not my intention to say all that might be said on the occasion; much less to write an eulogy on that good man; but simply to express some of the first and most obvious reflections, which have occurred to my mind.

The history of Dr. Vanderkemp is a striking illustration of the power and excellence of the Christian religion. Till about the age of fifty he was an infidel. Immediately after his conversion, he offered himself as a missionary to the heathen, and went to the most ignorant and degraded people in the whole world, the Hottentots of South Africa. He freely gave up the delights of society, the pursuit of science, the endearments of friendship, and became an exile, a wanderer in savage countries, exposed to the dangers of an untried climate, to the beasts of the forest, and to the malice of ferocious and cruel men. He entered upon the laborious, and, to human appearance, most unpromising enterprize of instructing, enlightening, reforming, and converting to the true religion, the naked, houseless, roving tenants of the wilderness. He gave up the hope of any such rest and comfort, as we are accustomed to enjoy in a civilized country. All this he did cheerfully, voluntarily, with joy and zeal. His great motives were love and gratitude to his Savior, and love to the precious souls of the heathen, for whom Christ died. These motives strengthened him on his pilgrimage, supported him in sickness, and illumined his passage through the dark valley of the shadow of death. What but Christianity ever induced a man in such circumstances, to make so great sacrifices? What but Christianity ever sustained the soul for such a length of time in such a state of privation?

Again; the blessing of heaven upon the labors of Dr. Vanderkemp is a sufficient encouragement to labor and pray in the most unpromising circumstances. What could be more disheartening than the attempt to rescue the Hottentot from a state of filth, ignorance, and cruelty, a state which can be adequately described only by the word *brutism*, and to bring him into a state of civilization, industry, and religion? Yet the result of this attempt was most honorable to the cause in which it was made. In the midst of this savage country a permanent settlement was soon brought about; and, in the course of thirteen years, several settlements were fixed, at which the rudiments of knowledge and virtue began to be taught, and the great salvation was proclaimed from Sabbath to Sabbath. The temporal state of the people was greatly improved by the introduction of cleanliness, industry, order, and some of the habits of civilized life; and there is reason to believe that a considerable number of immortal beings have been made heirs of glory, of whom some have fallen asleep, and others remain as lights in a benighted region.

The respect shewn to Dr. Vanderkemp by all classes of persons, is one of the effects and one of the rewards of a life of consistent self-denying virtue. He obtained the confidence and affection not only of the reformed savage, but of the pious soldier, the worthy matron, the zealous fellow laborer; in short of the good in every country where his letters have been perused, or his actions recorded. He conciliated the respect even of vindictive and unsubdued savages, and, on his visits to the Cape, was treated with much attention by the civil authorities of the colony. He was revered by all as the friend of mankind, as a disinterested virtuous man, as a bright example of the religion he professed. Swartz has been called the apostle of Asia; let Vanderkemp be called the apostle of Africa. He possessed truly apostolic zeal, fortitude, patience, hope, love, and joy. He exhibited the genuine fruits of love to God and man. Honored be the memory of the virtuous dead!

Let the world learn from the events which have taken place in South Africa within a few years, that Christianity is the great mean of civilizing mankind. Philosophers have asserted that barbarous nations must be civilized, before they can be instructed in religion. This assertion is folly in the extreme, and can only spring from hatred or ignorance of religion. Christianity is incomparably more efficacious in civilizing barbarous nations, than all other means put together. We might conclude this from a simple consideration of what the Christian religion is; and facts invariably warrant the same conclusion.

The inference is, that all, who wish to promote the civilization of mankind, should encourage and support Christian missions: And while we make this inference, it is a joyful consideration, that the Christian religion has been shewn to be abundantly sufficient for the complete deliverance of the human race from all barbarism, ignorance, superstition, and tyranny.

Let the death of Dr. Vanderkemp be contrasted with the death of an infidel. On being asked, just before his death whether "it was dark or light with him," he answered "LIGHT:" What infidel ever gave the same answer on the like occasion?

Φ. E.

EVANGELICAL EXERTIONS IN ASIA.

No. III.

Containing an outline of the Baptist Mission in Bengal, with a view of the present number of Protestant Ministers in the East.

(Continued from p. 19.)

IN November, 1801, Mr. Carey, who had already written a Bengalee Grammar, was preparing a Grammar of the Shanscrit language, and had in contemplation a Shanscrit Dictionary. At that time the whole Bible was translated, but the unprinted books continued to be subjected to revision and correction. The first volume of the Old Testament, containing the Pentateuch, was far advanced in the press.

This volume (1000 copies) was published in July, 1802. After that was done, the Missionaries proceeded to print a hundred copies of the Psalms and Isaiah, for a class book for the College. This was finished the January following. By the end of the year 1802, it was calculated that 20,000 tracts had been distributed. A cordial friend to the Mission (who appears to have been William Hunter, Esq of the College,) had begun to translate the New Testament into Hindostanee, which gave occasion to Mr. Carey to say, "I have much desired to see the Bible printed in Bengalee and Hindostanee before I die." That year the Missionaries baptised seven natives, and two others, one a German lady since married to Mr. Carey. The sum collected for the translations that year amounted to only $78,23.*

On the 27th of January, 1803, Mr. and Mrs. Chamberlain arrived. Petumber Shingo, the first native preacher, delivered his first sermon on the 6th of March. Kristno Presaud, son in law to Kristno Pawl, and the first brahmin that was baptised, began to preach in May. In August, only 600 copies of the first edition of the New Testament remaining on hand, they began to print 1500 copies of a new and improved edition. Hitherto the Missionaries had undertaken only one translation, but the preparations making in the College for the study of various languages, and a more general work of translation, the commencement already made in two versions, (the Persian and Hindostanee,) the animating effects which had followed the distribution of the Bengalee Testament, and the general countenance of the public, encouraged them, in the year 1803, to enter upon a plan for the translation of the Scriptures into various other languages. But the account of this plan, with its execution, will be altogether reserved for a future Number. That year they collected for the translation $102,56, and baptised, besides William Carey, (Mr. Carey's second son,) thirteen natives, one of whom was a brahmin of Assam.†

Mr. Fernandez was ordained to the work of the ministry, Jan. 16, 1804, and began to preach at Dinagepore, in a brick house which he himself had reared. The same month Mr. Chamberlain was chosen to begin a new establishment at Cutwa, on the Ganges, 70 miles from Serampore, to which station he repaired in May, and removed his family in July. On the 5th of February Petumber Shingo and Kristno Pawl were set apart to the work of the ministry. In April the Missionaries had begun to print Mr. Carey's Shanscrit Dictionary for the use of the College, the Council of which had agreed to take a hundred copies of the work. They were repairing at the same time the Mission-house, and enlarging the buildings appropriated to the school, which had increased so much that the English department contained forty boarders, and seven day scholars, besides their own children. In May the Mission received from a friend a

* N. Y. M. M. vol. iii, p. 475. Vol. iv, p. 245, 247. Pan. vol. vi, p. 39. Ch. Res. p. 89, 90. Nar. p. 32, 62.

† Nar. p. 31—35, 37, 62, 63. Pan. vol. vi. p. 39.

donation of 200 rupees. The expenses of the Mission for the first five years of their residence at Serampore, amounted to 13,000£ of which they had received from England only 5,740£ 17*s.* 7*d.* and even that sum they had vested in the real estate belonging to the establishment; the rest had been supplied by their own industry, and the benefactions of friends in India. That year they baptised a son of Mr. Fernandez, and fourteen natives.

In printing the second edition of the New Testament, besides the 1500 copies of the whole, they struck off 10,000 extra copies of Luke, Acts, and Romans. In September the Testament was in great forwardness, and the edition of 10,000 was begun. By the 8th of February, 1805, the separate edition of Luke was nearly finished, and the printing of the general Testament advanced to the First of Thessalonians. Another volume of the Old Testament, comprising the books from Job to Canticles inclusive, (making the third volume in the set,) was printed to the 136th Psalm.*

Mr. Carey had proposed to the Council of the College to publish all the Shasters, in the Shanscrit character, with an English translation. The Council agreed to patronize the publication, not of the whole, but only of the most useful parts. The proposals to translate and print select portions of these works were also accepted by the Asiatic Society; and Sir John Anstruther, its late president, was conspicuous in encouraging the undertaking. The Society and College engaged to pay an annual stipend of 450£ sterling, and Mr. Carey, and Mr. Marshman undertook the work. The first thing that issued from the press under this patronage, was a volume containing a translation of the first book of the Ramayuna of Valmeeki, a poem supposed to be more ancient than any of the Puranas.

In the beginning of 1805 Mr. Carey was still employed in compiling his Shanscrit Grammar. Before he finished that work he was appointed Teacher of the Mahratta language in the College; and he has published, besides various other things, a Grammar of each of the three languages which he taught.†

The concerns of the Mission were now becoming exceedingly various and important. The four families, (for Mr. Ward was married to Mrs. Fountain, and Felix Carey had been married in October,) constituted but one; and that family, including boarders, found its workmen, and servants, amounted to no less than seventy persons, besides the native brethren who often visted them. The Mission-house and other buildings were proportionably large. The following description drawn up by a brother lately arrived, is too interesting to be omitted. "The Mission-house—is pleasantly situated on the banks of a river [the Hoogly] about half a mile wide. As soon as we ascend the bank, which is rather steep, we enter a gate with a green 120 feet by 90. The first room we enter, by ascending

* Nar. p. 37, 38, 62, 63. R. P. A. vol. i, p. 391. vol. iii, p. 18, 19, 22—24, 32, 36, 37, 40, 41, 60. Pan. vol. ii, p. 138. vol. vi. 39.

† Mem. p. 44, 67 Note. Q. R. No. i, p. 46 No. vi. p. 379, 380. Pan. vol. vii, p. 278.

steps from the green, is the Museum, which is about 60 feet by 24. There is a room at each end, of the same breadth each way. The room for preaching is the same size as the Museum, with a room at each end, 24 feet square. The next is the hall or dining room, 95 feet by 21. Brother Carey and Ward's houses form the two wings in front, joining the hall. We occupy one of the rooms at the end of the Museum, and have a full view of Lord Wellesley's park. Brother Marshman's is not quite so large as the Mission-house, and is about a hundred yards farther up the river. The girls' school is kept in it; the boys' school lies between the two houses, as do also the printing and binding offices, and foundery for the types. There are several other buildings on the premises, which consist of about eight acres of land." Some four weeks after this, the Missionaries purchased a large estate adjoining them on the East, consisting of an extensive lot with many buildings. By enlarging one of their buildings they formed soon after a new printing office, of which Mr. Ward, in June, gave the following account: "It is sixty five feet long, and thirty five feet broad, with pillars down the middle. The press room, with three presses, and the binding-office, are directly opposite one end of the composing-room, and are large and excellent buildings." Here they employed the natives, but were obliged first to teach them the art of printing. It appears by a clause in the missionary journal for April of the preceding year, that there were then among the workmen in the printing office, ten unconverted brahmins.

While these changes were taking place at the Mission house, the family was enlarged by the arrival of four new Missionaries. On the 3d of January, 1804, Messrs. Biss, Mardon, Moore, and Rowe, with their families, sailed from England by the way of America. They embarked again at New York, May 27th, and after a tedious passage arrived at Madras, Nov. 12th. Messrs. Moore and Rowe sailed from Madras, Feb. 4, 1805, and reached Serampore the 22d of that month. The rest of the company arrived on the 8th of May. By this accession the number of Missionaries was increased to ten, (including Mr. Fernandez and Felix Carey,) besides two natives. To that number was presently added William Carey, jun. who as early as August of that year was employed in missionary labors, though not so soon ranked among the number of Missionaries. The same month Petumber Shingo was removed by death.*

Mr. Carey, who had no private table or purse, though he was engaged at the College, still with his family resided at Serampore, where every Monday he delivered a lecture on Astronomy, Geography, &c. In September it was determined to have a lecture once a fortnight on the Languages and Religions of the East. Mr. Carey had till then been the sole pastor of the church; but in October Messrs. Marshman and Ward were chosen co-pastors with him; and the four new Missionaries, togethe

* B. P. A. Vol. iii, p. 25, 26, 36, 42, 50, 89, 100, 105—108, 111, 113, 115 157, 162, 175, 180, 188, 211. Nar. p. 28, 37, 39. M. B. M. M. Vol, ii, p. 130.

with Kristno Pawl and Kristno Presaud, were set apart to the office of deacons. Kristno Presaud died the next year.

In the beginning of October not a copy of the first edition of the New Testament remained on hand, and the second edition was almost completed. The third volume of the Old Testament, of which they struck off nine hundred copies, (besides nine hundred extra copies of the Psalms,) was finished. That year they baptised Mrs. Felix Carey, three other Europeans, and twenty nine natives.*

On the 27th of January, 1806, a church was formed at Dinagepore, consisting of Mr. Fernandez, Mr. and Mrs. Biss, and six natives, all dismissed from the church of Serampore. Mr. Fernandez was chosen their pastor, and about the same time made a donation to the mission of 10,000 rupees.†

Messrs. Chater and Robinson sailed from London, in the ship Benjamin Franklin, Captain Wickes, on the 12th of April, and arrived in India Aug. 23d. On presenting themselves at the police office, it was with difficulty that they obtained permission to proceed to Serampore. Sir George Barlow, then Governor General, had just received information of the mutiny that had taken place in July among the Seapoys (native troops) at Vellore, in the Kingdom of Mysore; and the enemies of the Gospel loudly charged that insurrection and massacre to the measures taken to change the religion of the country. These suggestions excited so much alarm that the two Missionaries by an order of council were directed to return to Europe, and Capt. Wickes was refused a clearance unless he would transport them out of the country. But when it was represented that they were under the protection of the King of Denmark, and were willing still to submit to the wishes of government, Capt. Wickes was furnished with his passports.

There were now fourteen Missionaries, including William Carey, jun. and Kristno Pawl; and besides them there were seven natives of respectable talents who were employed as exhorters, and several others, less distinguished, who accompanied and assisted them in their itinerations.

That year the second edition of the New Testament was published, and Mr. Brown, Provost of the College, pronounced both that and the version of the Old Testament to be "a most admirable translation." The Missionaries baptised the same year one Englishman and twenty four natives.

In the beginning of 1809, Mr. Biss was reduced so low with a liver complaint that he was obliged to leave the country. He embarked with his family for Europe on the 5th of January, and died on his way to America, February 5th. This reduced the number of Missionaries to thirteen, including one native.

Though Mr. Chater and Mr. Robinson had been suffered to remain in the country, the government were not satisfied. To remove all uneasiness, therefore, it was determined to attempt a Mission to the Birman Empire,

* B P. A. Vol. iii, p. 115. Nar. p. 42, 43, 62, 63, 64 Pan. Vol. vi, p 39. N. Y. M. M. Vol. iv, p. 247.

† B. P. A. Vol. iii, p. 223, 228.

and Messrs. Chater and Mardon sailed for Rangoon, in January, on a voyage of discovery. Early in the year a church was formed at Cutwa; and another, of which Ram Mohun and Karonee were chosen deacons, was founded in Jessore. On the last day of May, Ram Mohun was set apart to the work of the ministry. By this time the two brethren had brought back from Rangoon a favorable account and intended in three or four months to return there to settle. Mr Mardon was afterwards obliged by ill health to decline the undertaking, and Felix Carey consented to take his place. Having formed themselves into a church, and chosen Mr. Chater their pastor, Mr. and Mrs. Chater, and Mr. and Mrs. F. Carey, towards the end of November embarked for Rangoon, and arrived there in eighteen days. Felix Carey, who had studied medicine at Calcutta, soon ingratiated himself with the Birmans, by introducing among them the Vaccine Inoculation. About the same time Mr. Moore was stationed at Miniary, (or as it is sometimes written Munoharee,) the late residence of Mr. Grant, a distinguished benefactor of the Mission, who had died in October.

There were now four Baptist churches in Bengal, (at Serampore, Dinagepore, Cutwa, and in Jessore,) one of which was expected soon to be divided into two, and a new one was about to be formed in another place. There was a fifth church at Rangoon. Attached to the Mission were fourteen ministers, including two natives, (Kristno Pawl, and Ram Mohun,) besides five or six native exhorters.

In the course of the year 1807, the edition of 10,000 copies of Luke, Acts, and Romans, was published, as was the fourth volume of the Old Testament, (1000 copies,) comprising the prophetical books. This volume by the first of August was advanced as far as Joel, and at the close of the year not only that was finished, but the remaining volume (the second in the set,) comprising the historical books, was carried forward through Joshua, and a part of Judges. The whole Bible was now printed, except from the 7th chapter of Judges to the end of Esther. That year they baptised nine natives and eleven other persons.*

Serampore was taken by the English on the 28th of January, 1808, but without producing any effect upon the Mission. In February Mr. and Mrs. Mardon, Kristno Dass and several other natives, were formed into a church at Goamalty, and Mr. Mardon was stationed at that place. The same month Kristno Dass was ordained to the work of the ministry. About that time Carapeit Chator Aratoon, by birth an Armenian, was sent to take charge of the church in Jessore. By these additions the number of Missionaries was increased to sixteen, viz. eleven Europeans, one born at Macao, either of Portuguese or Italian extraction, (Mr. Fernandez,) one Armenian, and three Hindoos. The next Autumn Kristno Pawl was fixed at Calcutta, and William Carey, jun. about the same

* M. B. M. M. vol i, p. 297. Vol. ii, p. 6, 45, 67, 130. Nar. p. 43—51, 54—56, 64, 65. Pan. vol. iii, p. 333. Vol. vi, 39. N. Y. M. M vol. iv, p. 247. B. P. A. vol. iii, p. 124, 125. Q. R. No. 1, p. 179, 180.

time was stationed at Sadamahl, twenty miles from Dinagepore. There were now eight missionary stations and five churches in Bengal, besides the church and station at Rangoon: viz.

Sadamahl	William Carey, jun.	One church under the pastoral care of Mr. Fernandez.
Dinagepore	Fernandez	
Goamalty	Mardon and Kristno Dass.	
Miniary	Moore and Ram Mohun	No church.
Cutwa	Chamberlain.	
Jessore	Carapeit Chator Aratoon.	
Serampore	Carey, Marshman, Ward, & Rowe	One church in two branches.
Calcutta	Carey, &c. and Kristno Pawl	
Rangoon	Chater, and F. Carey.	

In the year 1808 twenty one persons were baptised.*

About the beginning of 1809 another volume of the Ramayuna was published, and what remained unprinted of the Bengalee translation had received its last correction. In August the remaining volume of the Old Testament (1500 copies) was finished which completed the Bengalee Bible after the labor of *sixteen years*. At that time a third edition of the New Testament, in folio form (only 100 copies) for the use of the churches in public worship, was in the press, and the printing was advanced to the middle of Acts.

About that time Mr. Marshman (now Dr. M.) published the first volume of the Works of Confucius, in the Chinese character, with an English translation, to which he prefixed a masterly and highly interesting Dissertation on the Chinese Language. That volume, to be followed by four more, was dedicated to Lord Minto, Governor General of India.

While Mr. (now Dr.) Carey, and Dr. Marshman were thus distinguishing themselves by their useful publications, Mr. Ward was not idle. He has sent forth a valuable work in four quarto volumes, (which has lately been reprinted in England,) entitled "Account of Manners, Customs, &c. of the Hindoos," with numerous engravings of the Indian costume.

A mission to Bootan had long been an object of contemplation, and Mr. Robinson seems to have been assigned to that service soon after his arrival in India. After making two visits to Bootan, in the latter of which he had been treated with great kindness by the Soobah, he sailed with his family in the Autumn of 1809, with a view to a settlement there. But having suffered much on his way from robbers, he was induced to stop at Barbaree, on the border of the country, eighteen miles North of Sadamahl. There he remained as late as the month of April, 1811, at which time he hoped soon to be able to penetrate into the country.

Before November, 1809, Mr. Moore had abandoned the station at Miniary, and removed to Bonhipore, near Patna, where he had a prospect of gathering a congregation of Europeans. A church was presently established in that place. John Peters, who de-

* B. P. A. vol. i, p. 391. Nar. p. 55, 56, 59, 60, 63—66, 74. Pan. vol. vi, p. 43. M. B. M. M. vol. ii, p. 271, 295, 328. Ch. Ob. vol. x, p. 394.

scended from the Armenian Christians in India, having preached two years among the natives of Bengal, had lately been set apart to the work of the ministry, and had acquired the language of Orissa, with a view to a mission in that province. He was then waiting only for the means of conveyance to Balasore:

The number of ministers, at that time, amounted to seventeen, including two Armenians, and three Hindoos. The stations were nine, (besides Rangoon,) Berhampore or Barbaree being counted for one.

That year was distinguished by a great revival of religion among the troops stationed at Berhampore, forty miles from Cutwa. Mr. Chamberlain frequently visited them, and great numbers of them were baptised. The baptisms at the several stations amounted that year to eighty-six. At the close of 1809 the whole number in communion with the Baptist churches in India was one hundred and ninety-one.*

In the beginning of 1810 John Peters removed with his family to Balasore in Orissa, where by the middle of November he had gathered a small church. Messrs. Cornish and Peacock were about the same time ordained to the Christian ministry: the former was appointed to join Mr. Robinson at Barbaree, the latter to assist Mr. Chamberlain in founding a new Mission at Agra, in the northwestern part of the English territories, about four months journey from Calcutta, and in the region which by way of eminence is called Hindostan. Mr. Chamberlain's place at Cutwa was supplied by William Carey, jun. and Sadamahl became an appendage of Dinagepore, under Mr. Fernandez. The number of ministers was now increased to nineteen, and the number of churches to eight. The jealousies and prejudices of the natives had greatly subsided. The free school for their children at Serampore was filled. It contained in April fifty scholars. One hundred and five persons were baptised in the course of that year, of whom a great number were converted under the ministry of Carapeit Chator in Jessore.†

In the beginning of 1811, Mr. Chamberlain departed for Agra where he expected to arrive about the first of May. In April there still were but eight churches, of which five were in Bengal, (viz. at Serampore, Chowgacha in the district of Jessore, Cutwa, Goamalty, and Dinagepore;) one at Patna, about half way between Agra and Calcutta, in the region emphatically called Hindostan; one at Balasore in Orissa; and one at Rangoon in the Birman Empire. They had united their missionary stands into ten general stations, at which nineteen ministers, including three Hindoos, were employed. Except Ram

* Nar. p. 60, 61, 67—70, 72—74. M. B. M. M. vol. ii, p. 271, 294, 328. Vol. ii, p. 106, 107. Ch. Res. p. 98, 99 Ch. Ob. vol. x, p. 394. Pan. vol. vi, p. 36—38, 40, 43, 44. Vol. vii, p. 278.

† Nar. p. 67—73. M. B. M. M. vol. ii, p. 98, 106. Pan. vol. vi, p. 570. vol. viii. p. 44. Ch. Ob. vol. x, p. 394, 395, 458, 460.

Mohun and Kristno Dass, whose places of residence are not mentioned, the ministers were divided as follows:

Serampore and Calcutta	Carey, Marshman, Ward, Rowe, and Kristno Pawl.
Chowgacha, and two or three other places in Jessore	Carapeit Chator Aratoon
Cutwa and Berhampore	William Carey, jun.
Goamalty, near Malda	Mardon
Dinagepore and Sadamahl	Fernandez Sen.
Bonhipore, near Patna	Moore
Agra	Chamberlain and Peacock
Barbaree, on the border of Bootan	Robinson and Cornish
Balasore, in Orissa	John Peters
Rangoon, in the Birman Empire	Chater and F. Carey.

Soon after Mr. Chamberlain's arrival at Agra a church was established at that place, which increased the number of churches to nine, viz. five in Bengal, two in Hindostan, one in Orissa, and one in the Birman Empire. This was the number at the end of 1811. Near a hundred were added to the different churches in the course of that year, of whom about seventy were admitted at Calcutta.

As early as the beginning of October, 1811, two new missions were contemplated at Serampore, one to the island of Java, on which lies Batavia, formerly the capital of all the Dutch dominions in the East, but now in the hands of the English, and where the Malay Bible was printed by the Dutch government in 1758; the other to the island of Amboyna, chief of the Moluccas. By letters received in this country from Mr. Ward and Dr. Marshman, under date of Jan. 15 and 18, 1812, it appears, that Mr. Robinson was expecting "in a month or two" to go to Java, by which it would seem that the Bootan Mission is for the present abandoned. At that time Messrs. Chamberlain and Peacock were understood to be going on prosperously at Agra; and a friend who seems to be of another communion, was spreading the Scriptures and the savor of Christ in the Mahratta country. These are the latest accounts from India.*

Messrs Johns and Lawson, with their wives, and Miss. Chaffin, are now on their way to India, and will swell the number of ministers to twenty one. They arrived at New York from London Dec. 23, 1810, and embarked at Philadelphia for India the next May. Obliged to put back in distress, they relanded at Philadelphia the first of June, and continued in the country till February, 1812, when they embarked again at the same port with three of the Missionaries going from America. Mr. Johns has studied surgery, and Mr. Lawson possesses the art of engraving on wood, which will render him an important auxiliary in the work of printing the Chinese Bible.†

*Nar. p. 70, 71, 74. M. B. M. M. vol. ii, p. 294. vol. iii, p. 106, 107. Pan. vol. vi, p. 44. vol. viii, p. 43, 44. Ch. Ob. vol. x, p. 394, 395, 803. vol. xi, p. 61. Guthrie's Gazetteer under Amboyna and Batavia.

†Nar. p. 79, 81. Pan. vol. vii, p. 426.

OTHER MISSIONS AND MINISTERS.

THE following scraps, which have fallen in the way of the compiler as he has been in pursuit of other information, are not brought forward as furnishing, by any means, a full view of the subject to which they relate.

As late as the year 1805, the establishment of chaplains for British India was as follows: six military chaplains for the provinces of Bengal, Bahar, Oude, the Dooab, and Orissa; three chaplains in the town of Calcutta; five at the Presidency of Madras; and four at the Presidency of Bombay. But that list was never full. Two thirds of the number, (that is, twelve,) had been the average for the last ten years. In all India there were but three English churches; one at Calcutta, one at Madras, and one at Bombay.*

Though Mr. Ringeltaube, now in the employment of the London Missionary Society, arrived in India the latter end of 1797, or the beginning of 1798, the Society sent no Missionaries to that country earlier than 1804. Towards the latter end of that year, six of their Missionaries disembarked at Tranquebar, and continued there for some time, learning the Tamul language. The next year they separated to their several stations. Messrs. Cran and Desgranges settled at Vizagapatam in the Northern Sircars, where they carried on an affectionate correspondence with the Missionaries at Serampore, and commenced the translation of the Scriptures into the Telinga language, the vernacular dialect of that province. In 1808 they obtained the assistance of Ananda Rayer, a converted Telinga brahmin, who was well qualified to aid them in the work of translation. Of the other four Missionaries, one remained at Tranquebar, and three went to Ceylon, where they obtained an annual stipend from the government. Two of these settled in the southern part of the island, and the other (Mr. Palm) at Tilly-Pally, a few miles from Jaffna-patam. There he was accommodated with the old Dutch church in which Baldæus, in former times, used to preach to two thousand natives. It was here that Dr. Buchanan found him the next year.*

In 1805 the London Society sent out two more Missionaries, intended for Surat. One of them was Mr. Taylor, and the other appears to have been Mr. Loveless. Mr. Taylor was at Serampore in December, and departed for Surat in January 1806, carrying with him 200 copies of Matthew in the Mahratta tongue, which he had received from the Baptist Missionaries for distribution at Surat. The Mission however failed, and has not been since attempted. What became of Mr. Taylor is not known; Mr. Loveless stationed himself at Madras, and is there still.†

In October 1806, there were in Bengal two Presbyterian min-

* Mem. p. 17. R's. Cyc. under Bengal.

* B. P. A. vol. i, p. 421, 422, 430. Vol. iii, p. 104, 223. M. B. M. M. vol. i, p. 143, 198. Pan. vol. vi, p. 335. Ch. Res. p. 134—139. Ch. Ob. vol. x, p. 61.

† M.B.M.M. vol. i, p. 198. B.P.A. vol. iii, p. 187, 223. Pan. vol. vi, p. 334, 372.

isters, (Messrs. Forsyth and Edmonds,) and five evangelical clergymen of the Church of England; three of whom had lately arrived. Dr. Carey stated in December 1807, that there were, in all India and Ceylon, thirty-five evangelical ministers; of whom sixteen were in Bengal, three in Hindostan, two at Vizagapatam in the Telinga country, eight in Coromandel, three in Ceylon, one at Bombay, and two at Rangoon He was not certain but there were three or four more in Coromandel, which might swell the number to thirty-eight or thirty-nine. Of these, fourteen were Baptists, (including two Hindoos,) seven or eight were Independents (under the London Society,) one or two were Presbyterians, six were of the Church of England, and from five to eleven were Lutherans.*

As early as the year 1808, the London Society had stationed Mr. Morrison in China, where, (residing chiefly at Canton, occasionally at Macao,) he was preparing for the press a Chinese Testament, part of which he had carried out from England. Sometime after, they sent out Messrs. Gordon and Lee by the way of America, to strengthen the Mission at Vizagapatam. These pious adventurers sailed from Philadelphia in May 1809, and arriving at Calcutta in September, proceeded to the place of their destination. About the time of this accession to the Telinga Mission, Mr. Cran was removed by death.†

In November 1809 there were in the Northern Presidency six *evangelical* clergymen of the Church of England, all of whom, except Mr. Brown, had arrived later in the country than Dr. Carey. No others of that denomination and *description* were then to be found in India. In the same Presidency there was one Presbyterian minister, and had lately been two. In other parts of India there were six Independents under the London Society, (there had been seven, but Mr. Carey, one of the number, had lately deceased,) and five Lutherans, three of whom had come to India before Dr. Carey. Besides these eighteen, there were seventeen Baptists, reckoning two at Rangoon, and including two Armenians and three Hindoos. There were in Ceylon three, and in China one, belonging to the London Society. The catalogue at that time consisted of six evangelical Churchmen, ten Independents, five Lutherans, one Presbyterian, and seventeen Baptists, amounting in all to thirty-nine, of whom only four were earlier in the country than Dr. Carey.*

On the 7th of December 1809, Messrs. Pritchett, Brain, and Hands, from the London Society, sailed from the Cape of Good Hope for Madras. The latter was intended for Seringapatam, in the kingdom of Mysore, but was induced by the advice of friends in India, to settle at Bellary, where he began learning the Canara language. Into this dialect, which has affinity to the Telinga, and is spoken from

* M. B. M. M. vol. i, p 297. Vol. ii, p. 130, 131.

† Pan. vol. vi, p. 186—188, 227, 332, 334, 335, 372, 373. Ch. Res. p. 99. Ch. Ob. vol. x, p. 842.

* Pan. vol. vi, p. 43. M. B. M. M. vol. ii, p. 328, Nar. 69.

Goa and the borders of the Mahratta country to the southern extremity of Mysore, he began a translation of the Scriptures, and by October 1811, as appears by a letter not yet published, he had produced a complete version of Luke. The other two proceeded to Rangoon. Mr. Brain was removed by death before November 1810. About the same time Mr. Desgranges was called away from the scene of his labors, a few days after he had finished a translation of Matthew, Mark, and Luke. That portion of the Telinga Bible the Missionaries at Serampore declared in December that they intended to print without delay, as a memorial of the labors of a departed brother. Mr. Horst, after eighteen years labor, had died at Tanjore in August. By this time Messrs. Cornish and Peacock were added to the number of Baptist ministers; and besides Mr. Desgranges, the London Society appear to have lost one of the ten whom Dr. Carey had counted in November 1809. The whole number, therefore, it would seem, amounted at this time to forty.

The Missionaries who had been in Otaheite, sailed in October, 1809, from the island of Huaheine, to which they had fled, except Messrs. Hayward and Nott, who chose for the present to continue at Huaheine. At the Fejee islands Mr. Warner obtained a passage to India; the rest landed in New South Wales, Feb. 17, 1810. In April, 1811, as appears by a letter not yet published, Mr. Warner was at Macao with Mr. Morrison, intending to attempt a Mission in the Prince of Wales' Island. Mr. Morrison had written a Chinese Grammar and Vocabulary, and had printed in that language, a translation of the book of Acts.†

In an Address published by the Directors of the London Missionary Society, in April, 1811, they present the following view of their missionary stations:

Vizagapatam	John Gordon and Willliam Lee, assisted by Ananda Rayer.
Madras	W. C. Loveless.
Bellary	John Hands.
Godagherry, in Travancore	W. T. Ringeltaube.
Ceylon	J. D. Palm, I. P. Ehrhardt, & Wm. Read.
Rangoon	Edward Pritchett.
Canton, (China)	Robert Morrison.

Messrs. Thompson, Spratt, and May, were then on their passage to India, to strengthen the mission at Vizagapatam. Mr. Pritchett it was expected would go to Ava, and undertake a translation of the Scriptures into the Birman language; but it appears from a recent letter not yet published, that in October 1811 he was in Bengal, under sentence of transportation to Europe, owing to the jealousy of government, but was expected, without leave from government, to join the missionaries at Vizagapatam in November.

The Directors stated also that

† Nar. p. 70. Pan. vol. vi, p. 334, 570, 572. Ch. Ob. vol. x, p. 838, 839, 841, 842. Vol. xi, p. 58. R's. Cyc under Canora.

they had thirteen Missionaries in Africa, and six more on the point of sailing to that country; four in the West Indies; eight in New South Wales; and one in Prince Edward Island in North America. These added to the thirteen in Asia, or on their way, (exclusive of Ananda Rayer,) amounted to *forty-five.* Forty-five Missionaries under the care of a single Society!

Two of the Missionaries from that Society were in the ship with the Baptist Missionaries, Johns and Lawson, when they were driven back and obliged to reland at Philadelphia, June 1, 1811. Mr. May sailed from Philadelphia February 18, 1812, with Messrs. Johns and Lawson, and three of the Missionaries from America.

Letters have been received from Vizagapatam, the principal seat of the Asiatic Mission of the London Society, dated in October, and one as late as Nov. 19, 1811. The Missionaries at that station were deeply engaged in carrying forward the Telinga translation begun by Desgranges. Mr. Lee had undertaken Genesis, and Mr. Gordon John. Mr. Gordon was earnestly desirous to live long enough to complete a version of that Gospel, and to see it published with the other three Gospels translated by Desgranges, then printing in Bengal under the superintendance of Ananda Rayer. He seemed to look forward to nothing more on earth. His health and that of his family had been much affected by the climate, and he was expecting an early grave.

New England, after a long, deathlike sleep, has at last begun to awake. The American Board of Commissioners have lately sent out five young men to labor in the dark places of Asia. Messrs. Nott, Hall, and Rice, and Mrs. Nott, sailed from Philadelphia on the 18th; and Messrs. Judson and Newell, with their wives, sailed from Salem on the 19th of February, 1812. After arriving at Calcutta, and conferring with their friends in that country, they will determine for themselves whether to settle in the Birman Empire, or in some other part of India.*

When these ten Missionaries arrive (if no changes have taken place unknown to the compiler,) it will increase the number of evangelical ministers to fifty; to which if you add the eight in New South Wales, it will give you, for the Continent and Islands of Eastern Asia, fifty-eight. Of these, one is a Presbyterian, four are Lutherans, six are of the Church of England, twenty-one are Baptists, and twenty-six are Congregationalists and Independents. Besides these might be mentioned as appertaining to Asia, the Presbyterian and Moravian Missions in the neighborhood of the Caspian Sea. These are the Lord's doings, and they are marvellous in our eyes!

* Nar. p. 75. Pan. vol. vii, p. 426. Ch. Ob. vol. x, p. 841.

SELECTION.

ON THE LITTLE SUCCESS WHICH ATTENDS THE PREACHING OF THE GOSPEL.

(Continued from p. 34.)

I mention but one more cause with which ministers are connected; the want of a *thorough* earnestness, and *entire* devotedness to the work of the ministry. Pious ministers are indeed the lights which are set upon an hill, but there are not so many of them as could be wished who are burning and shining lights; who appear with that lustre which we see in Herbert, in Leighton, in Brainerd, and some worthies of another day. Here I would use the language of the excellent Mr. Cecil:* "I am afraid," says he, "that there is too much of a low, managing, contriving, manœuvering temper of mind among us. We are laying ourselves out more than is expedient to meet one man's taste, and another man's prejudices. The ministry is a grand and holy affair; and it should find in us a simple habit of spirit, and an holy but humble indifference to all consequences." This want of simplicity prevents that zeal which nothing but success will satisfy; that heavenly-mindedness which soars far above the applause of men; that "wrestling with God" in a course of fervent secret prayer, and on days of extraordinary devotion, which brings the minister from his closet to the pulpit like a soldier ready armed for the battle, full of faith and of the Holy Ghost.

To these different causes affecting the nation, the church, and the ministers, we may in some reason attribute the want of more enlarged success in the preaching of the Gospel in the present day. As it is not with any view to censure, that these causes are pointed out—for that would ill become a private individual—but from an earnest desire that good may be done, I would conclude the present paper by suggesting a few of those means which, by Divine grace, might be useful for this purpose.

1st. I would respectfully suggest to such of our legislators as have the cause of religion at heart, the propriety of using all means in their power for removing our national sins, especially those disgraces to our statute book, the frequent repetition of oaths of office upon every trifling occasion, and the public gambling of the lottery.

2d. Let private Christians in general remember, that if they expect true religion to prosper, they should act up to their convictions; they should honor the Lord in private as well as in public; and especially they should habitually in their families and in their closets, pray that the aids of the Holy Spirit may be granted to the church in general, and to their own minister and congregation in particular.

3d. Let the ministers of the Gospel, and to them I would speak with brotherly affection,

*Vol. iv, p. 107, of his works.

bear in mind St. Paul's words to Timothy: "Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." Let them, therefore, use every scriptural means for raising their own personal religion. Let them when they meet stir up each other's minds by the most spiritual conversation, and by earnest prayer. Let them keep days of secret fasting and communion with God, and in those days especially plead for their people. Let them, when unsuccessful, not rest satisfied in the idea that they have no power to effect the work; but let them examine their spirit, their motives, their doctrines, and their lives. Let them suspect themselves and pray to the Lord to shew them the reason why they are not more successful. Let them maintain a constant dependence upon him, and a constant watchfulness over their own spirits, lest they should depart from a childlike humility. In short, let them be emphatically "men of God," having his name written as it were on their foreheads; going forth to their work, with heaven in their eye, the Bible in their hand, and their Savior in their hearts.

4th. Let the clergy throughout the land point out to their congregations the necessity of the Holy Spirit's influence to bless the preaching of the Gospel. Let both ministers and people humble themselves before God for those sins which may have in any degree withheld from them that influence; and let every Christian family unite in imploring that this blessing may be granted. There is no blessing more distinctly promised in answer to prayer than this. Our Savior not only makes the general declaration, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you!" but he reasons with his people: "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the *Holy Spirit to them that ask him.*" May the Lord pour out a spirit of prayer upon his people, and incline them earnestly to plead for this blessing: the happiest effects may then be expected to follow. I am, &c. H.

LETTER FROM INDIA.

The following extracts from a letter to the Rt. Hon. Lord Teignmouth, President of the British and Foreign Bible Society, written by the Hon. John Herbert Harrington, Esq. a Judge in India, and President of the Calcutta Auxiliary Bible Society, are selected from the Review of Martyn's Appeal, &c. in the Christian Observer for Oct. 1811. It always gives us great pleasure to find men in high stations willing to aid, by their talents, influence, and example, the great purposes of benevolence which are formed and executed at the present day. Ed.

OUR first attention will be given to the objects of a sermon preached by the Rev. Henry Martyn, at the commencement of the present year; and I may add that the interest excited by this excellent discourse, for the welfare of so large a number as nearly a million of our Christian brethren, in actual want of the Bible, has, under the direction of a gracious Providence,

contributed essentially to the formation of our society.

I understand, that, in addition to the liberal encouragement already given by the British and Foreign Bible Society to the diffusion of the Gospel in the languages of Asia, a further aid, for the same beneficent purpose, has been voted of two thousand pounds per annum for three years. Uncertain as we are at present what the annual amount of benefactions and subscriptions to the funds of the Calcutta Auxiliary Bible Society, may be, I feel reluctant to hazard the impeding, instead of promoting, the common object of our association, and that established in London by suggesting that any part of this intended supply may now be dispensed with. Adverting, however, to the donations made last year for the purchase of Tamul Bibles, and to those already received this year, towards the object of our newly instituted society, I may venture to assure you, that a sum, at least equal to that intended to be sent from England, will, if it please God to bless our undertaking, be now raised on the spot, within the same period. I hope also, that our example will be followed by the institution of auxiliary societies for the same Christian object at Madras, Bombay, and Columbo; though, on this point, I have no authority to express more than a hope. You will therefore be able to judge, according to the calls upon your truly catholic benevolence in other parts of the world, whether it be proper to withhold any part of the pecuniary aid which you designed for India, or to let the inhabitants of this extensive region still have the full benefit of your bounty to them, in addition to what they may receive from others.

But your views of universal good are not confined to the limits of India, which, for a time at least, until the whole of its Christian inhabitants are supplied from their local source, must be the principal, if not exclusive, field of our exertions. It will be a work of years to supply the demand which now exists for the word of God amongst the different denominations of Indian Christians; and it must be our constant duty to watch for, and meet, any future demand, as it may arise. Whether we shall ever attempt more than this, must depend on circumstances; and especially upon the continued zeal with which our institution may be supported.

Were I authorized to offer an opinion, it should be, that the stream of your charity be still allowed to flow towards the East, and especially to fertilize those countries which have not an appropriate spring. The wide and populous empire of China appears in particular, to call for your continued aid to the praiseworthy missionaries at Serampore, who, by zealous perseverance, have overcome the difficulties of acquiring the Chinese language; have already published a dissertation on the characters and sounds of that language, with a volume of the works of Confucius; and are engaged in a Chinese translation of the New Testament.

I will not attempt to give you any particular information of the progress made in the great work

of publishing correct editions of the Scriptures in the Asiatic languages. Mr. Brown, who corresponds regularly with Mr. Owen, and who, you will be glad to see, is secretary to our society, has, I doubt not, anticipated every thing I could say on this subject; and his communications cannot fail of being satisfactory. The correct and idiomatic Hindostanee version of the New Testament, made by the united labors of Mr. Martyn and Mirza Fitrut, will be an important acquisition to literature, as well as religion; and I am happy to hear that it will be immediately printed.

I will only add, that, with a view to assure the Governor General in Council of our strict adherence to the defined object of our institution, and to furnish him, at all times, with full information of the proceedings of the society and its committee, it was wished to invest the chief secretary to the Government with the office of president; but the entire occupation of his time, by his important duties, prevented his acceptance of that trust, which has consequently devolved to me. You will observe, however, that Mr. Edmonstone is one of the vice presidents; and he has undertaken to keep the Government regularly informed of our proceedings. This precaution was not perhaps necessary, as duty and interest must equally preclude the adoption of any measure not perfectly consistent with our political safety, But it will be satisfactory to ourselves, as well as to others, that the whole of our proceedings are known to the Government; and it will, I hope, stifle the voice of objection from those who are ready to take alarm at every attempt, however legitimate and unexceptionable, to propagate Christianity in India.

Whether the persevering and zealous endeavors of our filial association will ultimately contribute, in any effectual degree, to the primary object of your parental and fostering society, must depend upon a higher Power than that of man, or of combinations of men. We know, from Divine authority, that "except the Lord build the house, they labor in vain that build it;" and that although "Paul may plant, and Apollos water, it is God that giveth the increase." I feel persuaded, however, that, by his grace something will be done in Asia as well as in Europe, towards the spread of the glad tidings of his Gospel over the earth; and if no other good should proceed from our Auxiliary Bible Society at this presidency, it will, I trust be blessed, to render the members of it more sensible of the inestimable value of what Mr. Martyn emphatically calls, "next to the Savior, God's best gift to man," for their own salvation and happiness.

REVIEW.

XXXVI. *Memoirs of the Life of Martha Laurens Ramsay, who died in Charleston, (S. C.) on the 10th of June, 1811, in the 52nd year of her age. With an appendix, containing extracts from her Diary, Letters, and other private Papers; and also from Letters written to her by her father, Henry Laurens, 1771—1776. By* DAVID RAMSAY, *M. D.* Second edition. 1812. pp. 270 12 mo. 75 cents. S. Etheridge, jun. Charlestown, S. T. Armstrong, Boston.

WE intended to have given our readers earlier notice of this interesting and useful little volume. A small part of our work is all that we have been able, for some time past, to devote to reviews; and the pressure of religious intelligence will compel us to be brief, on the present occasion, in the notice which we shall take of the work before us.

The author is well known in this country by various literary productions. Here he has described the character of an affectionate and beloved wife, with a dignity and simplicity rarely equalled in a similar case. The Life of Mrs. Ramsay forms less than a fifth part of the volume. The Appendix contains some of her devotional exercises, and some of her letters to several persons.

The subject of these memoirs was the daughter of Henry Laurens, celebrated in the history of our revolution as having been president of the American Congress, minister to Holland, and a state prisoner in the tower of London. He was a descendant of French Protestants, who were compelled to leave their native country on the revocation of the edict of Nantz.

Martha Laurens was distinguished by early indications of uncommon talents. "In her third year she could readily read any book, and, what is extraordinary, in an inverted position, without any difficulty." She soon acquired a knowledge of the French language, and of all the common branches of education. When sixteen she went to England under the care of an uncle and aunt, (her mother having been dead several years,) and, two or three years afterwards, passed with the family over to France where she resided, at Vigan, much secluded from the world, till the close of the revolutionary war. In 1785, she returned to America, and two years after was married to Dr. Ramsay. In the course of sixteen years she became the mother of eleven children, eight of whom survived her.

Mrs. Ramsay was a diligent, faithful, industrious, affectionate wife; and, judging from the pages before us, (to which we give entire credit,) she was one of the most excellent mothers, of whom our country, or any country, can boast. Let it not be understood that Dr. Ramsay makes this comparison. He deals not in general panegyric, as is too frequently the case with those who write the lives of

near relatives, but simply relates facts, from which *we* make the above inference. Considering the extent of her family cares, from which she was never free after she came to years of discretion, Mrs. R. was a woman of surprising intellectual attainments, and gave sufficient proofs, that had Providence placed her in a state of leisure for study, she might have equalled a Carter, or a More. She was a great reader, especially of the most approved religious works of a practical nature, and of books on education. She found time to fit her sons for College by carrying them through the preparatory studies, and one of her Sunday employments was the reading of the New Testament in Greek with her sons, and in French with her daughters. She superintended the education of her daughters at home, and transcribed, in a fair hand, all the principal literary works of her husband. Her father pronounced her to be the best clerk he ever employed. The simple account of what she performed will have a happy effect upon idlers, who read it, if they have either shame or conscience remaining.

But the great excellence of Mrs. Ramsay's character arose from her religion. She derived all her filial, conjugal, and parental duties, not less than the duties of piety, directly from the Bible. The word of God, as set home upon her heart by the Holy Spirit, was evidently the great agent in forming her for usefulness and dignity in life, and, as we trust, for glory in heaven.

In her twelfth year she was the subject of serious religious impressions, having been previously "well instructed in the great Gospel mystery of salvation by the atoning sacrifice of Jesus Christ for the sins of the world." Three years after, "in conformity to the advice of Dr. Doddridge, and in a form of words recommended by him, she prepared and solemnly executed an instrument of writing, called by her with great propriety, 'A self dedication and solemn convenant with God.'" This instrument is printed in the appendix. We question the utility of entering into such covenants as the one here cited, (especially as it respects ardent young persons,) for reasons which we have not room to state. It does not appear, however, that this proceeding was followed by any unhappy consequence in the case of Miss Laurens. While in England she appears, from letters written by her to an intimate female friend during that time, to have lived in the enjoyment of religion, and to have been blessed with the society of pious friends. Among others she became acquainted with that illustrious example of female piety, and Christian beneficence, the countess of Huntingdon, by whom she was very much noticed. During the war she had been obliged to live in the strictest economy, and by the most unremitting industry, till she met her father at Paris, in the situation of a minister plenipotentiary for negociating a peace. On such a change of circumstances, her Christian principles must, of course, have been put to trial. Let the reader con-

ceive of a young lady of high family connexions, born apparently to great affluence, suddenly deprived of the accustomed means of support, and afterwards suddenly restored to affluence, in a gay city, on a very exhilarating occasion, and he will easily judge what would be the conduct of such a person. What was Miss Laurens's conduct appears from the following anecdote:

"About this time Miss Laurens received from her father, a present of five hundred guineas. For some years before, she had been obliged to live in restricted circumstances, from the impossibility of receiving supplies. To make up for this suspension of her father's usual liberality, he gave her the above mentioned sum at once. Of this she appropriated only a small part to her own use. With the surplus she purchased one hundred French testaments, which was the whole number at market; gave them away* among the poor, in and near Vigan, and also established a school for the instruction of the youth in the same place, engaged a master to preside over it, and constituted a fund to defray its annual expenses. There is reason to believe that the institution continues to this day, for the funds left were fully adequate to its support in that part of France, where the expenses of education and living were then astonishingly low." p. 24.

We cannot make copious extracts for our readers, nor should we desire our extracts to supersede the perusal of the book itself. The following description of the manner in which Mrs. R. conducted herself, as the head of a family, deserves admiration.

"In every period of her adult age, whether married or single, when, from accidental circumstances, she was the head of the family, and in health, she daily read to her domestic circle, a portion of the holy Scriptures, and prayed with them; and frequently on particular occasions, with one or more individuals of it; and regularly, every Sunday, with her young white and black family, in addition to catechetical instructions given to both at the same time. In case of a temporary separation, extraordinary deliverance, providence, misconduct, or even of a quarrel among her boys, she would take the parties and present them with herself before the throne of Grace, and in a solemn address to their common heavenly Father, and her covenant God, state all the circumstances of the case, and implore of him by his grace, to give them the temper, disposition, and views, which were suitable to their situation and condition.* She prized prayer as the courtier does a key, that at all times gives him access to the presence of his sovereign; and in all the important transactions of her life, resolved on nothing till she had previously sought direction of God respecting it. pp. 28—30.

The fact mentioned in the note just quoted is less remark-

*Mrs. Ramsay was very much in the habit of giving books as keepsakes. To young persons she generally gave the Bible and Doddridge's Rise and Progress of Religion. Many persons both in Europe and in America, have received these books from her with a short memorandum in her hand writing, pointing out their important contents.

* It is remarkable, that from and after the time col. John Laurens was killed in South Carolina, August 27th, 1782, his sister, the subject of these memoirs, then in Vigan, never put up a prayer for him, though she was previously in the habit of praying frequently for him, and his death was unknown to her for two or three months after it had taken place. She mentioned the fact, without pretending to account for it, and added, that she several times wondered at her omission of that usual part of her duty, and resolved to retire for the purpose of praying for her brother; but that in every such case, some sudden call or other unexpected event interposed to prevent her doing so.

able, than one which is related in a previous note as follows:

"When Mr. James Laurens died in Vigan, his niece Martha Laurens was with her father in England. She started out of bed and pronounced that her uncle was just dead; and at her request the day and hour was committed to writing, by Miss Futerell. In the ordinary course of the posts between the two countries intelligence of his death arrived, and the day and hour of it precisely corresponded with what had been recorded as afo resaid in England." p.19.

Mrs. R. was a constant and devout attendant on divine worship, and, from her seventeenth year, on the holy communion. She had exalted conceptions of the communion of saints. From her papers, discovered since der death, it appears that she mourned greatly on account of indwelling sin, and, especially, some *easily besetting sin;* though her biographer declares that he is utterly ignorant of any thing in her character or conduct, which might be properly designated by that name. She died with resignation, joy, and calm triumph.

In the writings of Mrs. Ramsay, which compose the appendix, there is much good sense, and much fervent piety. Her letters to a son at College, discover an accurate acquaintance with human nature, and a hatred of every thing frivolous and mean, intermixed with all a mother's yearnings over a beloved child. They deserve to be read by every student at College.

We recommend this work as remarkably calculated to be useful to persons of every description.

RELIGIOUS INTELLIGENCE.

EXTRACTS FROM THE MINUTES OF THE GENERAL ASSOCIATION OF MASSACHUSETTS PROPER—FOR 1812.

AGREEABLY to appointment, the GENERAL ASSOCIATION of Massachusetts proper met at Westfield, June 23, 1812, at 6 o'clock, P. M.

The Association consisted of the following Delegates:

Rev. Jacob Catlin, and Gordon Dorrance,	Berkshire Association.
Theodore Hinsdale, and Aaron Bascom,	Mountain.
Moses Miller, and Thomas H. Wood,*	Northern Hampshire.
Payson Williston, and James Taylor,	Central Hampshire.
Joseph Lathrop, D. D. and Moses Warren,	Southern Hampshire.
Micah Stone,	Brookfield.
Samuel Austin, D. D.	Worcester South.
Joseph Lee, and Joseph Estabrook,	Westminster.

**The Rev. Alvan Sanderson, one of the substitutes from this Association, took his seat till the arrival of Mr. Wood.*

Rev. Jedidiah Morse, D. D. and Joseph Emerson,	Union.
Abiel Abbot, and John Bartlett,	Salem and Vicinity.
Samuel Spring, D. D.	Essex Middle.
Jonathan Allen, and Samuel Mead,	Haverhill.
Amzi Armstrong,	General Assembly of the Presbyterian Church in the United States.
Elijah Waterman, and Erastus Ripley,	General Association of Connecticut.
Ethan Smith, and Sylvester Dana,	General Association of New Hampshire.
Asa Burton, D. D. and Sylvester Sage,	General Convention of Congregational and Presbyterian Ministers in Vermont.

Enoch Hale, Secretary to the General Association, and
Isaac Knapp, Minister of the place.

The meeting was opened in the Academy.

The Rev. Samuel Austin, D. D. was chosen Moderator; the Rev. Payson Williston, Scribe, and the Rev. Samuel Mead, Assistant Scribe.

The Moderator addressed the throne of grace for wisdom and divine direction in the important business of the meeting.*

Voted, That the Rev. Messrs. Catlin, Hale, and Allen, be the Committee of Arrangements.

Voted, That the Associational Sermon be preached tomorrow at 2 P. M.

Adjourned to meet at the Meeting House, at 7 o'clock to-morrow morning.

Wednesday, June 24. Met agreeably to adjournment.

The Rev. Messrs. Mead, Armstrong, and Estabrook, were chosen a committee to take minutes of the narratives of the state of religion.

The Rev. Drs. Lathrop, Spring, and Morse, and the Rev. Messrs. Abbot and Bartlett appeared and took their seats.

The Rev. Dr. Lathrop, on account of his advanced age, resigned his seat as a member of the Association to his second, the Rev. Joel Baker.

The committee of arrangements made their report, which was accepted.

The Rev. John Codman, delegate from this Association to the General Assembly of the Presbyterian church in the United States reported, that he had performed the service assigned him; and referred the Association for a narrative of the state of religion in that part of the country to the delegate from the Presbyterian Church.

The Rev. Jonathan Allen, delegate from this Association to the General Convention of Congregational and Presbyterian Ministers in Vermont, made a report.

A report by the Rev. Rufus Anderson, delegate from this body to the General Association of Connecticut was also read.

Voted, That the gentlemen, who have been delegates to represent this Association in the other ecclesiastical bodies with which we are connected, be invited to sit as honorary members.

A letter communicated by Dr. Burton was read.

Voted, That this letter be committed to the committee of arrangements.

Voted, That a committee, be chosen, consisting of one member from each association belonging to this body, to propose arrangements for raising money to defray the expenses of the Association, and also to specify the particular objects to which this money shall be applied, and that the Rev. Drs. Spring, Austin, and Morse, and the Rev. Messrs. Dorrance, Bascom, Wood, Taylor, Baker, Stone, Estabrook, Abbot, and Mead, be this committee.

Rev. Thomas H. Wood, appeared and took his seat.

* *The Rev. Moderator opened the meeting with prayer on each day, and closed it with prayer on each day except the last.*

The Association proceeded to the choice of delegates to represent this Association in the respective ecclesiastical bodies connected with this body.

The Rev. Jedidiah Morse, D.D. and the Rev. Alvan Hyde, were cho sen delegates to the General Assembly of the Presbyterian Church.

The Rev. Richard S. Storrs and the Rev. Elijah Parish, D.D. were chosen their substitutes.

The Rev. Samuel Shepard, and the Rev. Joseph Emerson, were chosen delegates to the General Association of Connecticut.

The Rev. Payson Williston, and the Rev. Joseph Goffe, were chosen their substitutes.

The Rev. Vinson Gould, and the Rev. Roger Harrison, were chosen delegates to the General Association of New Hampshire.

The Rev. Joseph Lee, and the Rev. James Murdock, were chosen their substitutes.

The Rev. Jacob Catlin, and the Rev. Micah Stone, were chosen delegates to the General Convention of Congregational and Presbyterian Ministers in Vermont.

Voted, To adjourn to 2 o'clock, then to meet for public worship; and immediately after worship, to attend to the narratives to be given by the delegates.

Rev. Jonathan Allen delivered the Associational Sermon from Acts iv, 32, *And the multitude of them that believed were of one heart and of one soul.* After public worship, proceeded to hear narratives of the state of the churches, and of religion in the particular associations represented in this body.

Thursday, June 25. Proceeded in hearing the narratives of the state of religion, and receiving information particularly on the subject of Missions.

At the close of the Missionary details,

Voted, That the measures adopted by the American Board of Commissioners for Foreign Missions in procuring the act of incorporation for securing its funds, and in the commencement of missions, meet the entire approbation of this body.

Voted, That the Rev. Dr. Morse, and the Rev. Messrs. Hale and Stone, be a committee to devise and report a mode to preserve the facts contained in the returns of the state of the churches.

Voted, That Messrs. Waterman, Codman, Abbot, Smith, and Wood, be a committee to consider the expediency of presenting a memorial to Congress on the subject of carrying and opening the mails on the Sabbath, and, should they think it expedient, to report a draft of such memorial to be submitted to this Association.

Voted, That narratives of the state of religion and of the churches shall, at the next meeting of this body, be presented *in writing*, with a view to obtain an accurate account of the principal facts, not however to prevent any more particular details which the delegates may think it expedient to add, or the Association to request.

The report of the committee, appointed by the General Association in June, 1811, "To co operate with other committees in devising measures, which may have an influence in preventing some of the numerous and threatening mischiefs that are experienced throughout our country, from the excessive and intemperate use of spirituous liquors," was read; whereupon,

Voted, That the foregoing report be committed to Messrs. Hinsdale, Anderson, and Dana to report thereon.

After a short recess, the Association met in the afternoon, and attended to the communication made by the Rev. Dr. Burton.

The Trustees of the Vermont and New Hampshire Theological Institution, having by letter, communicated by Dr. Burton, requested that one, or more delegates, from this Association should meet them in convention, in October next, to assist in adopting a constitution for their proposed seminary; whereupon,

Voted, That the Rev. Samuel Spring, D. D. and the Rev. Leonard Woods, D.D. be the delegates requested in the foregoing application; and that the Rev. Joseph Lyman, D.D. and the Rev. Moses Stuart be their substitutes.

The committee, appointed to con-

sider the expediency of presenting a memorial to Congress, respecting the carrying and opening of the mail on the Sabbath, presented a draft of a respectful Memorial to Congress, but the Association judged it expedient, in the peculiar circumstances of the country, to wave the subject for the present, and accepted of that part of the report of their committee, which relates to the adoption of prudent and special measures for preventing the profanation of the Lord's day.

The committee, appointed to make arrangements to raise money for defraying the necessary expenses of the Association, made the following Report, which was accepted, viz. In regard to the objects of expense they shall be,

I. The bills for printing the proceedings of this Association, and any documents, which they may think proper to publish.

II. The expenses of the delegates of this Association to the General Assembly of the Presbyterian church from the time of their leaving the state to their return to the state.

III. The expenses of the secretary in attending the meetings of this Association.

In regard to the mode of raising funds to defray the expenses, your committee recommend that the sum of seventy-five cents, for the present year, be requested from each member of the several associations represented in this body, to be paid at the next annual meeting of the Association to the secretary, subject to the order of the Association.

The committee chosen to consider the Report of the committee of the General Association in June last, respecting the intemperate use of spirituous liquors, recommended a recommitment of the report to the committee chosen the last year, with the request of this Association, that the committee should pursue the judicious course upon which they had entered.

The Rev. Enoch Hale was re-elected secretary, and a vote of thanks passed for his faithful services.

The following report of the committee appointed to devise a mode of preserving the facts contained in the returns of the state of the churches was accepted:

That it is expedient to deposit the returns with the secretary, and that he be requested to arrange the facts contained in them, in the manner he may judge best suited to preserve them.

Voted, That the brethren, chosen substitutes in the delegations to the several bodies in our connexion, shall, at our next session, be considered as delegates to the respective bodies, if they shall not previously have taken their seats there through the failure of their principals.

A letter from the Rev. Thaddeus Osgood, containing a request that a committee be appointed by this body to examine his accounts of the expenditure of monies committed to his trust for the diffusion of religion in the new settlements of our country having been read,

Voted, To comply with his request, and that the Rev. Dr. Morse, and the Rev. Messrs. Abbot and Emerson be a committee to attend to this business.

Friday, June 26. Met agreeably to adjournment.

The committee for taking minutes of the narratives made their report, which was accepted; and the Rev. Dr. Morse, and the Rev. Messrs. Codman and Mead were appointed a committee to prepare it for publication, together with the other proceedings of the Association, at their present meeting.

This report is as follows:

The committee of the General Association of Massachusetts Proper, appointed to take minutes of the narratives of the state of religion given by the members of this body, ask leave to report:

That on a review of these narratives, there appear some very hopeful and comforting tokens of the increasing power and influence of religion within the bounds of this Association. The order and harmony which generally prevail in the churches; the good understanding and fellowship existing among the ministers of the several associations; the great increase of the missionary spirit; and the lively interest it excites among

all classes of people; the growing attention to the pious education of children and youth; and above all, the special effusions of the Spirit of grace upon several of the societies within our connexion, and their blessed effects perceived in the increase of the numbers, and in the reviving of Christian graces in the churches, are just causes of unfeigned gratitude to the great Head of the church, and we trust may be accounted by us hopeful tokens of blessings yet in store. The bonds of Christian union and fellowship have been strengthened among the ministers of the churches to their mutual comfort and encouragement. The zeal for the spread of the Gospel among the heathen, and for the supply of the destitute parts of our own country, has had a most happy influence on the state of religious feeling, and the practice of Christian duty; and in several instances has been remarkably owned and blessed of God, in the fulfilment of his word, *That the liberal soul shall be made fat*, and that *he that watereth shall be watered also himself.*

The revivals within the year past, though in few places great and powerful, have nevertheless given numerous and precious additions to the churches, and afforded quickening and encouragement to them who pray for the peace and prosperity of Zion. When we look into the western portion of our connexion, we gratefully notice the precious shower of Divine influences lately fallen on Williamstown, and the College in that place. Nearly one half of the students in that rising seminary, have hopefully become the friends of the Redeemer, and in a future day may become the heralds of his salvation, to perishing sinners. The work is still progressing. When the salt is cast into the fountain, the streams will be pure and salutary. Of the inhabitants of the town about forty have been visibly added to the Lord. In Pittsfield, and several other towns, religious appearances are pleasant. In the more central parts of this connexion, we gratefully recognize the presence of our divine Immanuel walking in the midst of his golden candlesticks. Several churches have been enlarged and beautified with the salvation of God. In the town of Westfield about *fifty* persons have made a hopeful profession. In the town of Worcester several conversions have been hopefully wrought, and, at the present moment, appearances are encouraging. May the scattering drops be succeeded by copious showers, which shall satisfy the thirsty hill of Zion.

We are happy to learn, that in the County of Worcester a religious Charitable Society has lately been formed, which embraces objects of very great importance, and which promises to produce extensive effects in aid of the interests of Christianity.

For the encouragement of prayer it deserves to be remarked, that in the town of Royalston the church agreed to consecrate Saturday evening, each one in his own house, to pray for a revival of religion in that place, and for the ministers of Christ generally. "Praying breath has not been spent in vain." This event is an evident verification of our Savior's words, *if two or three shall agree together on earth as touching any thing, it shall be given to them of my Father who is in heaven.*

In the south eastern parts of this Commonwealth, we are informed of an extensive revival in the towns of Randolph, Easton, Abington, Weymouth, Braintree, and Bridgewater; and that an unusal number of hopeful converts have been added to the second church in Dorchester.

In the more northern parts of this connexion, we have no special revivals to notice; yet in travelling over this ground if we are not regaled with blossoms, we may fill our arms with the richest fruits from trees of righteousness which the Lord hath heretofore planted. Among these fruits we admire great unity of sentiment, and an unparalleled combination of efforts to send the heralds of the cross to the distant regions of the earth. We have already seen the star in the East, and confidently hope that this star forbodes the speedy rising of the Sun of Righteousness on these dark and benighted regions. In that quarter of the globe where the King of Zion commenced his scene of humiliation, he now seems about to return in majesty and glory. In some of our more

compact and opulent towns, we notice with high satisfaction female Societies emulating the pious example of an ancient female disciple in making coats and garments for the poor. We notice with pleasure the establishment of a Sunday School, in the town of Beverly, in which poor neglected children are taught to fear the name of the Lord and sanctify his day. Similar establishments are also contemplated in other towns.

In other sections of the church in this country we hear with gratitude and joy of many things favorable to the hope of Zion. In the Presbyterian churches extending through all the states south of New England, the order of the Gospel and the blessings of the Spirit of grace, comfort and cheer the hearts of the people of God. In the state of Connecticut, the steady enjoyment of Gospel order in the church, and frequent refreshings from the presence of the Lord, maintain and gradually advance the interests of the blessed Redeemer. In New-Hampshire the scenes presented are more various. In the middle and western parts of the state there have been precious and interesting revivals. But in some of the northern and and eastern parts there is a great deficiency of the ministration of the word of life, and a deplorable prostration of Gospel order.

We notice here with gratitude the prevalence of a missionary spirit, and the establishment of a Bible Society.

Many churches in Vermont are reaping the peaceful and happy fruits of the late revivals in that state; and several places are now refreshed with showers of divine grace. The late revival in Middlebury College may be justly regarded as a happy omen to the church of God.

The prevalence of vice and immorality, especially the profanation of the Sabbath, and the abuse of spirituous liquors are indeed alarming, and cause a great diminution of the satisfaction we should otherwise feel in viewing the moral and religious state of our country. But when we hear the united voice of the religious public raised against these prevailing vices, and see the happy coincidence of Christian resolution and exertion to check these pernicious influences, we thank God, and take courage. On the whole review the Association feels a confidence, that the great Head of the Church hath not forsaken us, but is still building up our Zion. We, therefore, say to our churches, *Be ye steadfast and immoveable, alway abounding in the work of the Lord, for as much as ye know, that your labor shall not be in vain in the Lord.*

A committee was appointed to consider a proposal of Mr. Schermerhorn "to present to the amount of $200 in copies of Owen's Exposition on the Hebrews to any association connected with this body, who will form themselves into a society for the purpose of aiding pious and indigent young men of promising talents in obtaining an education for the Gospel ministry," and reported, that this generous offer be accepted, and that the subject at large be referred to a committee of this body to report at the next session of the General Association: which report was accepted, and the Rev. Drs. Austin and Morse, and the Rev. Mr. Codman were appointed a committee for the above mentioned purpose.

The secretary presented an account for printing, which was allowed by the Association; and a committee was appointed to confer with the secretary and adjust the accounts and expenses, who reported, that all accounts are balanced except ten dollars and fifty-five cents due to the secretary for past expenses.

Voted, That the thanks of this Association be given to the Moderator, the Secretary, and the Scribes for their services during the present session.

Voted, That the thanks of this Association be presented to the Rev. Mr. Knapp, and the people of his charge, for their kind attention and hospitality to the members of this Association, during their session.

Voted, That the next meeting of this Association be on the fourth Tuesday of June next, at 5 o'clock, P.M. in Conway, at the house of the Rev. John Emerson.

Voted, That the Salem Association be requested to appoint a preacher for the next meeting.

After uniting in a song of Zion, and in an address to the throne of grace by the Rev. Dr. Burton,

The meeting was dissolved.

SAMUEL AUSTIN, *Moderator.*
Attest, PAYSON WILLISTON, *Scribe.*
SAML. MEAD, *Assistant Scribe.*

N. B. The Report of the Committee on the abuse of Spirituous Liquors, and the Report of the Board of Commissioners for Foreign Missions, will be published hereafter.

EXTRACTS FROM THE REV. THADDEUS OSGOOD'S JOURNAL.

To the Editor of the Panoplist.

SIR,

In fulfilment of my promise in the last year's extract from my Journal, I send you the following statement, respecting my missionary labors from the 18th of July, 1811, to the 18th of July, 1812. The account of my receipts and expenditures for the year past has been audited by a committee chosen by the General Association of Massachusetts. The names and doings of the committee may be seen near the close of this extract. By giving this a place in your useful publication you will probably gratify some of your readers, and much oblige your humble servant,

THADDEUS OSGOOD.

I SET out from Boston on the 18th of July, 1811. I passed through New Hampshire into Vermont, and there began to distribute the books and tracts which I had procured to be forwarded by land from Boston to Burlington.

While in Vermont, I had a commission given me by the secretary of the Missionary Society of that state, to labor a few weeks in the western parts of Vermont, and nothern part of New York. Accordingly, I spent some time in Williston, St. Albans, Swanton and Sheldon in Vermont, and then crossed over the lake, and spent a few weeks in Plattsburgh and the vicinity, in New York, visiting schools and distributing books, and tracts wherever I travelled. I also assisted in setting up a number of small libraries in New York and Vermont, and left books in the hands of agents in several places to be appropriated to the same object on proper application being made.

I then went into Canada, taking part of my books with me. With such books as were suitable for libraries I aided in establishing them, in places were they appeared to be most needed. Small tracts and Bibles I distributed gratuitously.

After tarrying a short time in Montreal, and the vicinity, I went to Quebec, and explained my charitable design to the Bishop of Quebec and a number of the leading characters of that place. From them I obtained some pecuniary aid towards printing tracts, and reprinting useful books for the destitute.

After spending two weeks in Quebec, I returned to Montreal, and made a short stay to furnish myself with a good assortment of tracts, and make provision for republishing a number of useful books. I set out again upon my journey passing up the river St. Lawrence sometimes on one side, and sometimes on the other, till I arrived at Kingston. There I staid some days finding the people entirely destitute of religious instruction; having recently experienced the loss of their very worthy pastor Dr. Stuart. I then proceeded north of lake Ontario through York and Niagara, two principal towns in the Upper Province. I spent some time in the vicinity of Niagara, carrying from house to house proposals for the establishment of libraries, and moral schools, in a large number of towns and settlements. I then crossed over to Buffaloe, and spent two Sabbaths in that place. Had my engagements permitted I should with great pleasure have spent more time there.

In that place there appeared more attention to religious instruction, and to divine things in general, than I witnessed any where else in the new settlements. By the request of a number, who had professed religion previous to their removal thither, I organized a church consisting of ten members; to which were added, after a suitable examination, fifteen others, who gave hopeful evidence of

their being duly qualified for admission to a church. On the following Sabbath we celebrated the holy supper for the first time in that town; on which occasion there were thirty who partook; five of whom were occasional communicants. A female Praying Society is established in that town consisting of nineteen members. They meet weekly for prayer and almsgiving. There were last winter five schools taught in the town, all of which I visited, and was happy to find them, in general, well regulated. Two of the instructors offered prayers in their schools morning and evening. A number of young people in the place appeared to be anxious to know *what they should do to be saved.*

From Buffaloe I proceeded a southwesterly course into the state of Ohio; and went as far as Cleaveland, a very flourishing and handsome town, situated at the mouth of the Cayahoga river. I spent one Sabbath there with great satisfaction, and I hope to some good effect; for the people appeared very attentive, and anxious that I might visit them again.

I then turned southwardly and crossed the New Connecticut, preaching from town to town, till I came to the Ohio river, at Beavertown. I then proceeded up the river to Pittsburgh, where I tarried several days, to procure some printing to be done. I then passed through Canonsburgh, Washington, Brownville, and Uniontown, and crossed over the mountains to Cumberland, pursuing my journey without any long stay, through Hagarstown, Williamsport, Frederickstown, and Georgetown, to the city of Washington. Here I tarried a few days, applying, both in a public and private manner, for some assistance towards carrying on my charitable design, but with no success, excepting from a few individuals.

I pursued my journey through Alexandria, Dumfries, Fredericksburgh, Richmond, and Williamsburgh to Hampton, crossing from Hampton to Norfolk, where I staid a number of days, preaching, visiting schools, and collecting donations. I then returned by way of Petersburgh to Richmond, where I called upon his Excellency the Governor of Virginia, who treated me with great kindness, gave me his name, and contributed liberally towards my object. His name was of great use to me in obtaining contributions in the place. From Richmond I proceeded northward through the district of Columbia to Baltimore, where I tarried two Sabbaths. In this place I obtained considerable assistance, both in books and money, towards aiding the destitute. Also in Philadelphia, Trenton, New Brunswick, Newark, New York, and almost every populous town from Philadelphia to Boston, individuals afforded me some help. It was thought proper to invite the children, in populous places, to contribute their mite, in small books and little pieces of money. This method has been attempted, and the children in most of the populous towns from Norfolk to Boston, have been addressed on the subject, in consequence of which handsome donations, in books and money have been received. This method of collecting charity may do good to the children from whom the favor is received, as well as to those to whom it is sent: for it is of great importance to promote a charitable disposition in children at an early age.

The whole account of my donations and expenditures for the year past will be seen by the following statement of the auditing committee:

The subscribers, a committee of the General Association of Massachusetts for the purpose of auditing the accounts of the Rev. T. Osgood, as a missionary, and giving him advice with respect to his future operations, having attended that service, find, that Mr. O. has collected during the past year,

In Canada, in cash,	$230,00	
In the United States in cash	520,00	$750,00
In Canada, in books,	77,00	
In the U. S. in books,	1138,83	1215,83
		$1965,83
They also find, that he has paid in cash for printing, binding, and transporting books and tracts,		$725 50
And for his necessary private expenses, in clothing, travelling, &c.		289,50
	Total,	1015,00
		750,00
By which it appears that he has expended the sum of $265,00 in cash more than he has received from the public		$265,00
He has distributed tracts and books to the amount of		1679.00
He has received from the public do. do.		1215.83
		$463,17

This excess is accounted for, in part, by his having distributed in this year some books and tracts, which were collected in the former year; and in part by the expenditure of private property.

From the best view we have been able to take of the manner, in which Mr. O. has appropriated the public charity committed to his hands, we believe him to have been faithful, indefatigable, and successful; and that good, in a very extensive field, and where it is exceedingly needed has been effected. And we cannot but hope, while he, from a deep conviction of its utility, is devoting to this interesting object the prime of his life, not only without temporal reward, but even to the sacrifice of private property, that a liberal and Christian public will continue to him their confidence and the means of accomplishing his benevolent design. The committee are satisfied in regard to his judgment and fidelity; and, in a plan entirely novel, for the benefit of the frontier of our extensive country and the British colonies, we esteem him competent by his experience to decide the best mode of his future operations.

July 11, 1812.

JEDIDIAH MORSE, } *Committee.**
ABIEL ABBOT. }

*Rev. JOSEPH EMERSON was also of this committee, but being absent on a journey, his name is not added to the above report.

In addition to the donations as above stated, it may be proper to mention that I procured to be subscribed upwards of $500 towards republishing a number of useful books in Canada, to be paid when the books are delivered. This will indirectly promote the same object; for all the profits arising from the publications will be applied to charitable purposes, and the books circulated in this way will be as useful as though they were distributed *gratis*.

From the best view, which I have been enabled to take of the missionary field through which I have been travelling, I have good reason to believe, that my humble attempts to assist my fellow men have been crowned with success. And I have greater cause of gratitude and thankfulness for the assistance obtained and the hospitality and friendship manifested towards me, during the last year, than in any former year. I have enjoyed the peculiar satisfaction, on my last journey, of reaping some of the fruits of my former labors. It is not a golden harvest of which I have been reaping, but it is what I consider more precious: And I wish the kind donors of the charities which I have scattered may partake with me. But this they cannot do perfectly, unless they were to travel on the frontiers, and in the new settlements, and to hear the little children repeat the hymns and portions of Scripture, which they enabled me to distribute

among the families of the destitute.

It may be gratifyiug to some to see a brief summary of my labors for the year past. From the time of my leaving Boston till my return was between eleven and twelve months; during which period I travelled upwards of 3000 miles, delivered 232 discourses, visited 54 schools, and procured subscriptions towards 48 libraries. I organized one church, and baptised 28 subjects, 9 of whom are adults. I administered the ordinance of the Lord's supper twice, and admitted to the fellowship of different churches 26 persons. I also attended several funerals, and visited a great number of families, some of which I found laboring under diseases both of body and mind.

I have collected for charitable purposes, as appears from the statement of the committee who have inspected my accounts, about two thousand dollars, in books and money, which I have distributed and am distributing to the best of my judgment.

I close my journal by rendering sincere thanks to all who have been pleased to lend their aid, towards promoting the object in which I am engaged; hoping they may not become weary in well doing. *For in due season they shall reap if they faint not.* And seeing an extensive field already white unto harvest, I do sincerely pray the Lord of the harvest, that he would provide more ample means, and send forth more faithful laborers to gather in his precious fruits.

RELIGIOUS CHARITABLE SOCIETY IN THE COUNTY OF WORCESTER, (MASS.)

On the 20th of May last, a respectable number of gentlemen from various towns in Worcester County met at the second parish in Sutton, for the purpose of forming themselves into a Society for the accomplishment of several charitable objects of a religious nature. They adopted the following Constitution, and chose a committee to publish a suitable address. The Address, and a Constitution for Branch Societies, succeed in their order.

CONSTITUTION AND ADDRESS OF THE RELIGIOUS CHARITABLE SOCIETY IN THE COUNTY OF WORCESTER, (MASS.)

As preparatory to the introduction of the millennial glory of the Church of Christ, when the earth shall be filled with the knowledge of God, the minds of Christian people both in Europe and America, have recently been remarkably excited to the great and good object of evangelizing the world. Thousands and thousands of the friends of the Redeemer are now devoting their talents, and contributing generously of their substance, to forward the glorious cause, and with very desirable success. But the work is great, and calls for the united exertions of all the pious and benevolent throughout the Christian commonwealth. Numerous institutions have already been formed to aid in edifying and extending the kingdom of Christ in the earth, and multiplying the triumphs of grace among mankind. Nevertheless it is conceived, that all the requisite means, which exist within the reach of Christian people, and which the necessities of the case demand, are not yet put in operation; and that much still remains to be done, both at home and abroad, to effect the reformation and salvation of mankind upon the plan of the Gospel. Therefore, without interfering with the objects and pursuits of any known existing society, we the subscribers, desirous of contributing our mite to the treasuries of the Lord, and acting in aid of the important and glorious cause of Christian knowledge and virtue, hereby associate for this purpose, and, for our future government and regulation, give our assent to the following

CONSTITUTION.

I. This society shall be known and distinguished by the name of THE RELIGIOUS CHARITABLE SOCIETY IN THE COUNTY OF WORCESTER—Massachusetts.

II. The combined objects of this society shall be the following, viz.

1st, To aid indigent young men of piety and talents, in the acquisition of a suitable education, with a view to the Christian ministry: 2d, To afford pecuniary aid to the American Board of Commissioners for Foreign missions: 3d, To assist feeble churches and societies in maintaining among them the preaching and institutions of the Gospel.

III. Every person, male or female, who shall subscribe to this constitution, and engage to pay to the treasurer of this society a certain sum annually, which shall not be less than one dollar, shall be a member of this society; and any person paying thirty dollars or more, at any one time, shall be a member for life. No person, however, but males of twenty-one years old shall be eligible to any office in the society, or enjoy the privilege of voting in any of its transactions. And every member shall have a right to withdraw his or her name from the society, by giving one year's notice, and paying all arrearages, or to enlarge or diminish his or her subscription at pleasure, provided it be not reduced to less than one dollar annually.

IV. Every member of the society shall enjoy the privilege of subscribing or giving to the aid of any one or more of the combined objects, mentioned in the second article of this Constitution, as inclination or a sense of duty shall dictate. And every subscription or donation shall be faithfully and sacredly applied to the particular object or objects designated by the subscriber or donor: and all monies, not thus particularly appropriated, shall be considered as left to the discretionary disposal of the Board of Directors hereafter named.

V. The society shall be composed of branches formed in any town or parish of the county, and each branch shall choose its own officers, adopt its own rules, and enjoy the privilege of sending one delegate, for every five male members above twenty-one years of age, to the general meeting of the society, which delegation, together with the several officers, shall transact the business of the society at any such meeting.

VI. The Treasurer, Collector, or Receiver of each Branch shall transmit to the general Treasurer of this Society the annual subscription of the members of the branch, together with their names, and also all the monies, or other property he may receive by donation or otherwise, for the use of the society, at or before the general meeting of the society hereafter mentioned.

VII. The society, by a delegation from the several branches, together with its several officers, shall hold an annual meeting, at some convenient place previously appointed by the society, on the third Wednesday of September, at 10 o'clock, A. M. on which day a public discourse shall be delivered, the several officers of the society chosen by ballot, to serve for one year, and until others be chosen in their room, and the general and necessary business of the society transacted.

VIII. The officers of the society shall be a President, Vice President, Secretary, Treasurer, Auditor, and a Board of Directors consisting of nine members, four of whom at least shall be ministers of the Gospel; to which Board, the President, Secretary and Treasurer shall belong by virtue of their office; and any five of said Board shall constitute a quorum for doing business.

The duty of the President, and, in his absence, of the Vice President, shall be to preside at all meetings of the society, and to call special meetings of the society, if necessary, at the request of the Board of Directors.

The duty of the Secretary shall be to keep a fair record of all the transactions of the society, and of the Board of Directors—Of the Treasurer to receive, and safely keep all the monies and other property of the society, and dispose of the same as hereafter ordered—And of the Auditor to examine and report the state of the treasury at the annual meeting.

The duty of the Board of Directors shall be to take charge of, and manage, all the prudential concerns of the society, to determine the proper objects of the society's charity, and to what amount, to direct the studies of those who are looking forward to

the ministry, and may apply for aid, to take bonds of those whom they may assist, to refund the appropriations made to them, should they afterwards prove immoral, forsake the ministry, or abandon the faith of the primitive churches of New England, of which said Board shall be the proper judges, and, in general, to manage all the public concerns of the society faithfully, and according to the best of their wisdom, prudence and discretion: and no monies shall be drawn from the treasury but by their order, signed by the President, or be applied to any object but under their direction.

IX. Whatever monies may be given for the use of foreign missions shall be paid over to the treasurer of that Board within thirty days after the annual meeting of this society, and whatever may be given for the assistance of feeble churches and societies, shall be appropriated within ninety days after said meeting.

X. This society shall ever hold itself in readiness to correspond or act in concert with other societies of a similar nature, or to become a branch of any more general society, which may hereafter be formed in New England, having the same general objects in view, and designing to advance strict evangelical doctrine and experimental religion.

XI. This constitution shall be subject to any amendments or alterations by the concurrence of two thirds of the members present at any annual meeting; provided such amendments or alterations be proposed to the society in writing at the preceding annual meeting.

ADDRESS TO THE CHRISTIAN PUBLIC.

Christian Brethren,

THE period has arrived when extraordinary exertions are to be made, and a more diffusive and liberal Charity is to be practised in behalf of the Zion which our Savior, Jesus Christ, hath bought with his blood. Christians must lose sight of the decorations of life, and abstain from every measure and species of luxury, that they may lay up in store as much as they can possibly gather, to minister, as the various calls of Providence may be, to the spread of the knowledge of the Redeemer's name through the earth. They must spurn with abhorrence every suggestion of a narrow, sparing selfishness. They must come forth to the help of the Lord against the mighty, with all the talents they possess, with all the influence they have over the minds of others, and with their silver and gold. They must say to the young apostles, whom the Lord of the harvest is sending forth to the remote and unsubdued part of his inheritance, Go, ye messengers of salvation, ye heralds of the Gospel of the blessed God, and preach the glad tidings of salvation to those who sit in the region and shadow of death, to the wretched, blinded, self-immolating victims of an idolatrous superstition; go to extend the boundaries, and to spread the triumphs of the kingdom of Jesus; go, supported by our benefactions, and consoled with the reflection that our brotherly love and best wishes attend you.

The excitement to benevolent effort, which has, within a few years, gone through the Christian world, is extraordinary, but far from us be the thought that it has risen to its acme. Christians are but beginning to awake. They bestow but a wavering and diffident attention upon the fulfilment of prophecy. They see but very indistinctly the ensign which is lifted up upon the mountains, and hear, as an uncertain sound, that trumpet which announces the approach of the Gospel-Jubilee. Their pious sensibilities do some honor to the cause they have espoused; but their hearts are, as yet, compared with what they should be, as hard as a rock. They must be all feeling. They must be absorbed in the one genuine principle of love. They must act according to the letter of the apostolic resolution, "I determined not to know any thing among you save Jesus Christ, and him crucified." Their liberalities have been greater than have heretofore been witnessed. But they must be increased, till all the property we can

spare from necessary uses, be brought into action to subserve the purpose of redeeming grace.

The Society which now offers itself to your attention, is a fruit of that general excitement which has given rise to so many societes of a kindred nature in Europe and in America. Like them, it is wholly charitable, and religiously so. It has the same grand design in view, and means to move in most friendly agreement with them. The three particular objects which it embraces terminate in this design, and are thought to be, each of them, highly important. One of them is to give aid to pious young men, in indigent circumstances, whose minds have an inclination to the Gospel ministry, and who are possessed of promising talents, that they may be introduced to it in a proper manner, that is, by an indispensable preparatory education. The grace of God is offering to us a number of such young men, and many more will be formed and presented by the renewing power of the Holy Spirit. Many of them will be wanted in the vast field of missionary labor: many of them as Pastors in the new Churches which the hand of the Redeemer is planting, and will continue to plant, in the new settlements of our country. These Churches must be furnished with Pastors after God's own heart, who shall feed them with knowledge and understanding. Many of them will be wanted to stand in the places of those Pastors whom death has removed from the Church militant to the Church trimphant, and of those who, in succession, will follow them. Brethren, we have but to mention this object to excite your good dispositions towards the society.

Another object is to furnish a permanent auxiliary contribution to support the India mission, which is in the care of the American Board of Commissioners for Foreign Missions, by whom the Christian public has been recently addressed. To the copious elucidations and correct statements of this Address you are referred, for a knowledge of the ground they propose to occupy, and for just views of the magnitude of the good they aim to effect. This mission will undoubtedly be enlarged. It will be expensive. And its support must be secured from permanent sources. The other object of this society is to afford pecuniary aid to Churches, who may have waxen small in number, and feeble in regard to the means of supporting a Pastor. In consequence of the spread of infidelity and heresy, and an odious indifferency to the institutions of religion, narrowing the hearts of men, and making them unwilling to do any thing for its support, many such Churches exist. And their nnmber will probably be increased. The members of these Churches, with the serious part of the Congregations attached to them, would do as much as their temporal circumstances would be thought, by candid persons, to admit. But they cannot do so much as to afford a comfortable support to a pastor, and defray the contingent expenses indispensable to the maintainance of public worship. Could this support be partly furnished from a charitable fund, a light, diffusing a gladdening lustre, might stand in their candlestick, and the appointed means for the salvation of men be in operation, which would otherways be withdrawn. Pitiable indeed is the condition of those members of the spiritual family, who are deprived of the blessings of a kind and faithful Pastor, of public worship, and of the ordinances which our Lord has provided to strengthen the faith and increase the comfort of his people. They are as sheep scattered upon barren and desolate mountains, which no man careth for. And while we extend a benevolent concern to the heathen of distant countries, we should by no means lose sight of the perishing and needy condition of the multitude of unbelievers, with whom we are connected in civil society, and by neighborly intercourse.

Christian brethren, we must presume that your hearts are alive to the great interest to advance which angels are ministertng spirits, and the Son of God humbled himself to the tears of the garden, and the anguish of the cross. We invite your attention to this Society. We ask you to take

into consideration its character and design. And we will not suppose that you can be slow to join with us, or fail of liberally contributing, according as God hath prospered you, to the objects we have in view.

In behalf of the Society,
SAMUEL AUSTIN, } *Committee.*
JOSEPH GOFFE, }
Worcester, June 16, 1812.

CONSTITUTION FOR A BRANCH OF THE RELIGIOUS CHARITABL SOCIETY IN THE COUNTY OF WORCESTER.

We the subscribers, deeply impressed with the importance of the objects contemplated by the Religious Charitable Society in the County of Worcester, and desirous to act as efficiently as possible in aid to it, do associate for that purpose, and consent to the following Constitution.

Art. 1. This Association shall be known by the name and style of the Branch of the Religious Charitable Society in the County of Worcester.

Art. 2. The branch shall hold a meeting annually on the last Wednesday of August at 2 o'clock in the afternoon, and five shall constitute a quorum for transacting business.

Art. 3. Each member of the branch, if he has not subscribed, shall subscribe to the Constitution of the society, and shall pay to the treasurer of the branch, annually, the amount of his or her subscription, at, or before, the annual meeting of the branch.

Art. 4. The officers of the branch shall be a President, Vice President, Secretary, Treasurer, and Auditor, who shall be chosen by ballot at each annual meeting of the branch. It shall be the duty of the President, and in his absence of the Vice President, to regulate the meetings of the branch; and of the Secretary to record all the transactions of the branch, to give the delegates, who shall be appointed to attend the meetings of the society, written certificates of their appointment, and to give proper notification of the time and place of the annual meeting of the branch, at least one week previous to the time of meeting; of the Treasurer to collect, and carefully keep, all the sums subscribed by the members of the branch, and to transmit them, with all the donations he may receive, together with the names of the subscribers and donors, to the Treasurer of the society, at, or before, its annual meeting; of the Auditor to examine the Treasurer's accounts, and make report to the branch, and also to the Treasurer of the society.

Art. 5. The branch shall send one delegate to the annual meeting of the society for every five such members as are allowed by the Constitution to vote.

Art. 6. This constitution shall be liable to alteration and amendment by the consent of two thirds of the members present at any annual meeting.

Here follows a form of subscription, by which each member engages to pay a certain sum annually. There are four columns, in either or all of which the subscriber places his subscription; viz. for the Education of Ministers, the support of Foreign Missions, the aid of Feeble Churches, and to the discretion of the Board of Directors.

The following gentlemen were chosen officers, to hold their offices till the first annual meeting, viz.

The Rev. John Crane, D.D. *President.*
Rev. Samuel Austin, D. D. *Vice President.*
Rev. Benjamin Wood, *Secretary.*
Rev. Joseph Goffe, *Treasurer.*
Dea. Solomon Nelson, *Auditor.*

Directors.
Rev. John Crane, D.D. }
Rev. Benjamin Wood, } *ex officiis.*
Rev. Joseph Goffe, }
Rev. Samuel Austin, D.D.

The Rev. EDWARDS WHIPPLE,
Rev. DANIEL HOLMAN,
Elder OLIVER BOND,
Dea. JONATHAN LELAND,
Mr. DANIEL FISK, jun.

The next meeting of the Society, which is the first annual meeting, and which is to consist of the officers of the Society, and delegates from the Branches, will be held at Sutton south parish, at the time specified in the Constitution. Branches are forming in various parts of the country; and the prospects are encouraging.

We congratulate the County of Worcester, and our country generally, on the formation of this Society, resting on so broad a basis, and exhibiting so enlarged a spirit of liberality and Christian beneficence.

FOREIGN MISSIONS.

Extract of a letter from a person in England to his correspondent in Philadelphia.

"THE effort, which is making in the New England States, to establish Auxiliary Societies in aid of the Missionary fund is no doubt most judicious; and, should it be the means of rousing public attention to the object, in the manner that the establishment of Auxiliary Bible Societies has done in this country to that object, it will prove a most efficient measure. Of this you will be convinced, when it is stated, that at the annual meeting [of the British and Foreign Bible Society] held last May, [1811] the sum reported that year from the Auxiliary Societies was £6,070. and the present year it will amount to no less than £24,800."

This is upwards of 110,000 dollars, independent of the permanent funds, and the large annual contributions made directly to the Parent Society.

LETTERS FROM INDIA.

WE have been favored with several letters from Missionaries in India to their friends in Philadelphia, from which we shall publish the most interesting and important parts. Dr. Carey writes to the Rev. Dr. Staughton the same statement, with respect to the translations, which appeared, in a letter to another friend, published in the last number of the Panoplist Several paragraphs on other subjects we quote.

"The state of religion in this country, [Bengal] though still disproportionately below what is the case in England and America, is yet so much beyond what it was when I first arrived in this country, that a comparison can scarcely be drawn. Then a true Christian was almost unknown, now, besides the churches which have through mercy been collected, we frequently hear of individuals in situations where they would not have been expected. The leaven is diffusing itself through the mass, and will, I trust, continue to do so till the whole is leavened.

"Among the events favorable to the diffusion of the Gospel, I consider the Auxiliary Bible Society, first begun in Calcutta the beginning of the present year, as one of the chief. This has had the effect of calling upon the great, and inducing them to declare themselves for or against the Bible. A great number of the first gentlemen in the settlement have joined the Society, and its funds already amount to near 60,000 rupees [about 33,000 dollars.] Its undertakings are proportioned to its funds; for it is now about to print at the mission-press a large edition of the Tamul Bible, a large edition of the Cingalese New Testament, and a large edition of the Malayalam New Testament. The Christians on the coast from Madras to Cape Comorin are in great need of Bibles. The Tamul is for them. There are 380,000 professing, or nominal, Christians in the island of Ceylon; and not more than thirty copies of the New Testament for them all. The Cingalese are for them. The Gospels, and, I think, the other parts of the New Testament, have been lately translated into the Malayalam language by, or under the superintendance of, the bishop of the Syrian churches, on the west coast of the Peninsula. The Malayalam version is for them. I doubt not but

other objects equally great will be undertaken when these are accomplished.

"A second thing which will probably contribute much to the further extension of the knowledge of the Gospel, is the introduction of Lancaster's plan of education into this country. We have a free school for the education of the children of the poor in Calcutta, in which we have now more than three hundred, all of whom are instructed by two persons, viz. a teacher for the boys who are about two hundred, and a female instructor for the girls, now near one hundred. We hope this plan may be eventually extended through the whole country. In these schools the knowledge of the Scriptures is taught, and thousands will, I trust, be eventually brought to an acquaintance with the holy oracles.

"The work of translating the word of God into the Oriental languages is gaining ground, and translation and sacred criticism will, I trust, be attended to in a manner surpassing what we see in Europe. Several persons of ability have already set their hands to the work of translation; some of them to produce different versions in some of the languages in which we have engaged, and some in others. Thus Mr. Martyn, a pious clergyman of the church of England, has made another version into the Hindoosthannee language. This, however, is widely different from ours, being in the Hyper-Arabico dialect only read by Mussulmans of learning, while ours, leaning to the Sangskrit, will be read by the body of the people. Nathanael Sabat has made a version into Persian, and another into the Arabic language, of which, being an Arabian, he is complete master. Another version of the New Testament has been made by Mr. Sebastiani, an Italian priest of the Romish church, and a man of great learning. We relinquished the Persian when Sabat's was begun. The Cingalese Old Testament is, I hear, in a course of translation on the island of Ceylon; and I hope the Syrian bishop will go on with the Malayalam. A gentleman, lately of Calcutta, has employed men, who have made rough draughts of translations of a single Gospel into five languages not yet touched by any one else. And our late brother Desgranges, who died at Vizagapatam, left versions of the three first Gospels in the Telinga language, in addition to our version in that language.

"I hope you will continue your communications, when the jealousy of nations permits an intercourse."

This letter is dated at Calcutta, Oct. 9th, 1811.

A letter from Dr. Marshman to Dr. Staughton, dated January 18th, 1812, (the last from India,) contains the following intelligence:

"The Mission is, on the whole, prosperous. Nearly a hundred have been added this year [i. e. the year 1811, we presume] to our different churches; and two or three brethren, natives of India, discover a love to the work of calling sinners. It is thus that we expect the word will spread through India. The elders, &c. whom Paul and others ordained in every city were native converts.

"We hope to send a mission to Java, in a month or two. Brother Chamberlain is fixed at Agra with brother Peacock, (baptised in Calcutta) and they are going on hopefully in the heart of Hindoostan. A friend in the Mahratta country is gradually spreading the Scriptures and the savor of the Redeemer's name. We have a day-school in Calcutta on Lancaster's plan for catholic Hindoos and Mussulmans, which contains 315 children. They are instructed in the Scriptures by brother Leonard, one of our deacons. In a word, let us have your prayers. It is the influence from on high that we need, and without this we are nothing."

A letter from another of the Missionaries at Serampore, to Robert Ralston, Esq. dated Jan. 15th, 1812, states, that they have in the press, and are casting types for, fourteen translations of the Scriptures in the different languages, five of which are under the patronage either of the British and Foreign Bible Society, or of the Calcutta Auxiliary Bible Society. The following sentences we quote:

"We have been blessed with a great

portion of health, and our translation-work is enlarging, and I hope is in a truly desirable state. We have added about 70 members to the church at Calcutta during 1811, and the new year began with the baptism of brother Carey's youngest son.

"I am sorry to inform you, that brother Mardon has lost his partner in life. She died at our house a few days ago. Brother Robinson is again married, and expects to go to Java to begin a mission there."

The letter from which these extracts are taken is so much worn, that the writer's name does not appear.

Mr. Ward writes to Dr. Staughton from Serampore, Jan. 2, 1812, as follows:

"I have the pleasure of sending you a box containing a copy of almost all our publications. I am quite grieved, that I cannot write you a long letter; but I am so oppressed with a multiplicity of affairs, that I know not what to do. These books and circular letters must supply my deficiences. All my brethren unite in love."

Mr. Gordon, one of the Missionaries of the London Society, writes to Dr. Staughton from Vizagapatam, Oct. 10th, 1811, that his family had experienced many trials; that the climate of Vizagapatam did not agree with himself, Mrs. Gordon, or their children; but that he derived consolation from the prospect of eternal rest. He adds:

"Just let me say that the *lumen purpureum juventæ** has taken flight no more to return, and has left a *lurida frontis nubecula*† which will attend me to the tomb, with which I have been of late much conversant. Yet all the days of my time will I wait till my change come. I do most earnestly desire to live a little longer, that I may see a new edition of the Gospels printed in *Teloogoo;* [commonly written *Telinga;*] for you must know, that our invaluable colleague, the beloved Desgranges, completed the three first but a few days before he was called away. These are now printing in Bengal under the superintendence of our brother Anunderayer. And I have begun John, at which I am laboring hard, and do hope to see it finished, and with the three above printed, before I go hence and am no more seen.

"I design, if I can set it complete, to send you, (and I think it will be a curiosity,) the three Gospels on a native book, the leaves written "with an iron pen." The character is beautiful; and I think the language is rich, and in many instances elegant.

"The portion of health granted me for the past 12 months, though attended by many pains, and much distress, has enabled me to make that progress in the language, which is beyond any calculation of mine, and I ask my brother to thank God on my behalf."

* The purple bloom of youth.
† A dismal paleness of countenance.

Letters have been received from Mr. Lee dated Vizagapatam, Nov. 19th, 1811. The principal intelligence which they contain is embodied in the *Account of Missionaries in the East*, contained in our present number.

Several of the Missionaries express fears, that, if the English Missionaries should arrive in too large numbers at a time, the Government of Bengal might send them back to England. These fears have been manifested in many letters from India of which we have heard, and have occasioned some anxiety to the friends of the American Missionaries. We are rather inclined to hope, and believe, that no serious evil will be experienced from this source. From what has lately taken place in Calcutta in the formation of an Auxiliary Bible Society with large funds, and from the patronage which is afforded to the Missionaries at Serampore, we may safely conclude that the Government of India will not take a decided stand against missions. When it is considered that our missionaries were favored with letters and documents from British consuls, and from bishop White of Philadelphia, it is not to be seriously apprehended that they will be prevented from landing at Calcutta, and residing at Serampore, till they can get a suitable passage to the place of their ultimate destination.

PECUNIARY ACCOUNTS OF THE MASSACHUSETTS MISSIONARY SOCIETY, FROM JUNE 26th, 1811, TO JUNE 25th, 1812.

THE following sums have been paid into the Treasury of the Society within this period.

1811.

Nov. 5. Cash paid into the Treasury by the Committee appointed to receive the unexpended balance of monies, in the hands of Mrs. Simpkins, Treasurer of the Cent Institution, at the annual meeting in May, 1811	$777 56
11. Dividend on ten shares of the Massachusetts Fire and Marine Insurance Company	15 00
Dec. 20. Donation from a lady in Douglass, by the hands of Mr. Samuel T. Austin	3 00

1812.

Jan. 4. Donation from John Foster, by the hands of Dea. Simpkins	10 00
9. Contribution in the Rev. Mr. Fisk's Society in Wrentham, by the hands of Mr. David Fisher	50 00
21. Contribution in the Rev. Mr Codman's Society in Dorchester	80 00
Contribution in the Rev. Dr. Parish's Society in Byfield	11 66
May 25. Donation of Miss S. S. by the hands of Mr. Artemas Woodward	1 00
26. Contribution in the Rev. Mr. Thomson's Society in Rehoboth	12 03
Contribution in the Rev. Mr. Storrs's Society in Braintree	34 75
Contribution of the Tabernacle Society in Salem	68 00
From females in the Tabernacle Society	83 00
Cent contributions from Miss Punchard and others in Salem	13 31
Donation from Mr. Thomas Wales, (besides his annual payment)	5 00
From females in the Rev. Dr. Hopkins's and the Rev. Mr. Emerson's Society, in Salem	40 00
Donation from a friend, by the hands of the Rev. Brown Emerson	2 00
Donation from a Cent Society in Wilmington by the hands of the Rev. Freegrace Reynolds	22 64
Contribution of the Rev. Mr. Reynolds's Society	10 48
From a female friend to missions by the hands of the Rev. Mr. Reynolds	2 00
Contribution in the Rev Dr. Emmons's Society in Franklin	53 52
Contribution of the Rev. Dr. Austin's Society in Worcester, (of which $20 were limited by the donor to be expended in Bibles and Testaments for distribution)	125 00
Contribution transmitted by Mrs. Lucretia Dennie of Leicester, received sometime since	20 00
Contribution transmitted by Mrs. Hannah Watson of Leicester	10 00
From a lady in the south parish of Weymouth, by the hands of the Rev. Mr. Norton	7 00
Avails of the Panoplist and Missionary Magazine, vol iii, by the hands of the Rev. Dr. Austin	103 00
Donation from a friend, by the hands of the Rev. Dr. Worcester	10 00
Donation from the Cent Society in Abington	37 00
Donation from Capt. John Pearson, (besides his annual payment)	18 00
Donation from Mr Pearley Tenney, (besides his annual payment)	13 00
Collection at the Rev. Dr. Spring's church in Newburyport	34 73
Avails of the Panoplist and Magazine from Messrs. Thomas & Whipple, by the hands of the Rev. Dr. Spring	330 66
Dividend on ten shares of the Newburyport Bank declared Dec. 1811.	35 00
Contribution of Rev. Mr. Dickinson's Society in Holliston	22 20
Carried forward	$2060 54

	Brought forward	$2060 54
	From an unknown friend, by the Rev. Mr. Dickinson	1 10
	From a friend to missions in Hingham, by the hands of the Rev. Mr. Richardson	2 00
27.	Contribution of the Rev. Mr. Walker's Society in Danvers	63 24
	From a friend to missions, by the hands of the Rev. David Jewett	6 00
	Contribution of the Rev. Peter Sanborn's Society in Reading	26 17
	Donations from the Cent Society in Reading, by the hands of the Rev. Mr. Sanborn	25 41
	From Elizabeth Pool of Fitchburg by the hands of the Rev. Mr. Sanborn	1 04
	From a lady in Milford	52
28.	From the Cent Society in Byfield, by the hands of the Rev. Dr. Parish	4 64
	Contribution of the Rev. Dr. Hopkins's and the Rev. Mr Emerson's Society in Salem	44 48
	From a friend to missions, by the hands of the Rev. David Long	3 00
	Collection in the Old South Church, after the annual sermon, May 26	127 37
	Cash from Mrs. Simpkins, received by her as Treasurer of the Cent Institution between the annual meeting in 1811 and that in 1812	345 76
29.	Donation from Simon Leavitt	1 00
	From Messrs. Lincoln & Edmands, avails of the Massachusetts Missionary Magazine, principal	320 00
	interest	28 80
	Interest on a small note	80
June 4.	From a Cent Society in Hopkinton, by the hands of the Rev. Nathaniel Howe	4 17
5.	Contribution of the Rev. Mr. Barker's Society in Middleborough	15 60
20.	From a lady in Wrentham	1 50
	The annual payments of 91 members for one year	182 00
	The annual payments of 13 members for two years	52 00
	The annual payments of 2 members for three years	12 00
		$3,329 14

The following sums have been paid out of the Treasury within the same time.

1811.

Nov. 11.	Paid for Bibles, Psalm Books, &c. for charitable distribution	$300 00

1812

March 1.	Paid to Mr. Jacob Burbank for missionary services	64 00
May 26.	To Mr. Samuel Harris for missionary services	30 00
	Loss by a counterfeit bill	1 00
27.	To Mr. Samuel Parker for missionary services	221 00
	To the Rev. Jotham Sewall for missionary services	459 00
28.	To Mr. Urbane Hitchcock for missionary services	136 00
	Paid towards the education of Eleazer Williams, for the purpose of being employed as a missionary among the Iroquois Indians	50 00
	To the widow of the late Rev. Daniel Emerson for his missionary services	45 00
	Paid to the Rev. John Lawton for missionary services	96 00
June 12.	To the order of the Rev. Joseph Badger for missionary services	25 69
	Various contingent expenses	19 27
		$1,446 96

The Board of Trustees voted $400 to be expended in the purchase of books, and this vote has been carried into effect since June 25th.

Summary of receipts.

Balance of Cent Donations, received before the annual meeting in 1811	777 56
Cent donations received since that time, and paid into the Treasury before June 25th, 1812.	474 49
Avails of the Panoplist and Magazine	433 66
Avails of the Massachusetts Missionary Magazine	320 00
Income from stock and interest	79 60
Annual payments of members	246 00
Collections in parishes	779 23
Donations of individuals	85 60
Donations of associated females	133 00
	$3,329 14

Summary of expenditures.

For Bibles, and other books to be distributed	$300 00
For missionary services	1,076 69
Towards the education of E. Williams	50 00
Contingent expenses	19 27
Counterfeit bill	1 00
	$1,446 96

CENT INSTITUTION.

The following sums have been received by Mrs. Simpkins, Treasurer of this institution, since her account in the Panoplist for July, 1811, and will be paid into the Treasury of the Massachusetts Missionary Society at the next annual meeting.

1812.

Feb. 19. Received by the hands of the Rev. Dr. Prentiss of Medfield	$7 00
Ap. 16. From Mrs. Mills of Sutton, transmitted by Mr. Estes Howe	18 00
29. From ladies in Northborough by the hands of Mr. Asaph Rice	8 31
From ladies in Newtown by Mrs. Homer	25 00
May 25. From ladies in Newburyport by the hands of the Rev. Dr. Spring	11 88
From ladies by Mrs. Emerson	22 50
From ladies in Middleborough, by the Rev. Mr. Barker	3 56
26. From ladies in Medway by the Rev. Luther Wright	6 00
From the north parish by Mrs. Cleaveland	7 00
From Mrs. Eunice Kingsbury	1 00
From the first parish in Scituate, by Mr. James Jenkins	2 45
From ladies in Franklin transmitted by Mrs. Emmons	15 27
27. From ladies in East Marlborough by Mr. Sylvanus F. Bucklin	8 50
From ladies in Carlisle, by the Rev. Mr. Litchfield	2 50
From ladies in Wrentham by the Rev. Mr. Fisk	8 00
From ladies in Westborough by Mrs. Rockwood	35 85
From ladies in Rowley, by Mrs. Susanna Merrill	5 72
28. From a lady in Carver, by the Rev. John Shaw	52
From ladies in Fitchburg by Mrs. Barton	4 54
From two ladies by the Rev. Mr. Dickinson	1 02
From a female religious Society in Weymouth by the Rev. Mr. Norton	6 52
From Mrs. Cleaveland by Mr. Pond	1 02
From ladies in Dorchester by Dr. Baker	23 75
From ladies in Medfield by the Rev. Dr. Prentiss	5 61
June. From ladies in Framingham by Miss Eaton	6 16
From a number of ladies in Boston	36 84
July 5. From ladies in Falmouth, by the hands of Mr. Homer	14 20
	$228 72

University of Southern California

In compliance with the wishes of the Trustees, the members of the Society, who are in arrears, are respectfully desired to make their annual payments to Jeremiah Evarts, the Treasurer of the Society. Any communication or remittance for the Treasurer left at Mr. Armstrong's bookstore, Boston, will be carefully delivered.

On comparing the receipts of the Society the last year with those of several years preceding, it will be found that the liberality of Christians is not exhausted, but increasing. It was feared by some persons, that the great interest taken in Foreign Missions would diminish the contributions to the various Domestic Missionary Societies. We think they did not reason well. It may be safely predicted, that if the animated support of Foreign Missions should continue in this country, an increased support of Domestic Missions will also continue. That both kinds of missions may, by the Divine blessing, accomplish the great objects for which they are instituted, the sanctification and salvation of perishing sinners, is the unceasing prayer of *all who love our Lord Jesus Christ in sincerity.*

DONATIONS TO FOREIGN MISSIONS.

June 27. From females in Chesterfield by the hands of the Rev. Isaiah Waters		8 00
29. From Mr. Thomas Hardy, a candidate for the ministry, Lebanon, (N.H.) by the hands of the Rev. Alvan Hyde of Lee		10 00
From a lady in Salem, by the hands of the Rev. Dr. Woods		5 00
July 1. From the Foreign Mission Society of Boston and the Vicinity		17 00
From a friend to Foreign Missions, by the hands of the Rev. Calvin Chapin, (towards the permanent fund)		150 00
From Mr. Travis Tucker of Norfolk, (Vir.) remitted by William Maxwell, Esq.		10 00
2. From a lady in Charlestown, by the hands of the Rev. Dr. Morse		5 00
4. From the Foreign Mission Society of North Yarmouth and the Vicinity, by the hands of the Hon. Ammi R. Mitchell, Esq. the Treasurer		100 00
20. From Mr. Joshua Goodell, Jamaica, (Ver.) remitted by the Rev. Dr. Lyman†		126 00
22. From the Foreign Mission Society of Litchfield County, remitted by Mr. John Frost		5 00
30 to July 22. From three individuals, less than $5 each		7 50
From various persons received by the Rev. Dr. Lyman of Hatfield between Oct. 3d, 1811, and June 26, 1812; viz.		
From Miss Polly Ware, Conway	$6 00	
From a lady in Hadley, (for translations)	1 00	
From children of Dr. Porter, Hadley	1 00	
From a friend of Foreign Missions, Hadley	8 00	
From individuals in Heath	10 00	
Carried forward	$26 00	$443 50

† This sum is part of the sum of $450 mentioned in a note, p. 430 in the Panoplist for Feb. last. The remaining part of that sum, and the sum of $1000 towards the permanent fund, are secured to the Board of Commissioners by legal instruments.

Brought forward	$326 00	$443 50
From the Washington Benevolent Society in the County of Hampshire	25 00	
From a Society of females in Northfield	9 00	
From the Foreign Missionary Society of Northampton and the neighboring towns, by the hands of Josiah Dwight, Esq. the Treasurer	93 00	
From individuals in Winchester, (N.H.) by the hands of Mr. Christopher J. Lawton	13 80	
From individuals in Chesterfield, by the hands of Spencer Phelps, Esq.	20 26	
From three persons in Windsor, by the hands of Mr. Gordon Dorrance	5 00	
From the Pittsfield Female Charitable Society, remitted by Miss Nancy Hinsdale, the Treasurer	56 82	—248 88
		$692 38

LITERARY INTELLIGENCE.

NEW WORKS.

A Sermon delivered before the Convention of Congregational Ministers in Boston, at their Anniversary Meeting, May 28, 1812. By Jedidiah Morse, D. D. Minister of the Congregational Church and Society in Charlestown. Boston; Samuel T. Armstrong.

A Solemn Protest against the late declaration of war, in a Discourse, delivered on the next Lord's Day, after the tidings of it were received. By David Osgood, D. D. Pastor of the church in Medford. Cambridge; Hilliard & Metcalf.

A Sermon preached before the Hon. General Assembly of the State of Connecticut, at the Anniversary Election, in the city of Hartford, May 14, 1812. By Moses C. Welch, D. D. Pastor of the church in North Mansfield. Hartford; Hudson & Goodwin.

A Sermon delivered before the Massachusetts Missionary Society on their thirteenth anniversary, May 26, 1812. By Leonard Woods, D. D. Abbot Professor of Christian Theology in the Theological Seminary in Andover. Boston; S. T. Armstrong.

An Oration, delivered in Charlestown, (Mass.) on the fourth of July, 1812, in commemoration of American Independence. By Jeremiah Evarts. Charlestown; Samuel Etheridge, jun.

Two Sermons on the doctrines of grace, the free ageney of man, and the use of means. By Israel Brainerd, Pastor of the Congregational Church in Verona, Oneida County, (N.Y.) Utica; Ira Merrill. 1812.

A Sermon, occasioned by the death of the late Rev. Dr. John N. Abeel, one of the pastors of the Reformed Dutch Church, in New York; containing an account of the life and character of that servant of Christ, preached the 26th Jan. 1812, the Sabbath after his interment, in the Reformed Dutch Church, Bloomingdale. By Alexander Gunn, A. M. Pastor of said church. New York, Whiting & Watson.

A Discourse delivered at Rutland, (Vt.) East parish, before the Female Charitable society, Jan. 15th, 1812. By Heman Ball, A. M. Minister of the Gospel in that town. Rutland; Wm. Fay.

The doctrine of decrees essential to the Divine character, a Sermon preached at New Haven, (Vt.) Lord's Day, Feb. 23, 1812. By Josiah Hopkins, Pastor of the Congregational Church of Christ in that town. Middlebury, (Vt.) T. C. Strong.

A Sermon delivered at Haverhill, (Mass.) Feb. 5, 1812, on the occasion of two young ladies being about to embark, as the wives of the Rev. Messrs. Judson and Newell, Missionaries to India. By Jonathan Allen, pastor of the first church in Bradford. Haverhill; W. B. Allen.

OBITUARY.

DIED, in England, on the 3d of Feb. last, Sir CHARLES COTTON, Admiral of the Channel fleet.

In London, in April last, the Earl of ASHBURNHAM, aged 88.

In England, the Rev. JOHN CODLING, aged 32 He was preaching from Psalms cxviii, 17—19. *I shall not die but live*, &c. when he suddenly stopped, exclaimed *I can't, I can't*, sunk down in the pulpit, and expired.

At Lyme, (Con.) the Rev. DAVID HUNTINGTON, formerly pastor of a church in Middletown, aged 70.

At Canajoharry (N.Y.) the Rev. JOHANN D. GROSS, D. D. He was several years pastor of the Dutch Reformed Church in New York, and Professor of Moral Philosophy and Logic in Columbia College.

At Boston, on the 9th ult. the Rev. JOSEPH STEVENS BUCKMINSTER, pastor of the church in Brattle Square, aged 28.

On the 10th ult. while taking a journey to the springs for the benefit of his health, the Rev. JOSEPH BUCKMINSTER, D. D. father of the preceding, pastor of a Congregational church in Portsmouth (N. H.) Neither father, nor son, knew of the other's sickness.

At Boston, on the 7th ult. Dea. FRANCIS WRIGHT, one of the Select Men of the town, aged 56.

At New Haven, on the 20th ult. Mr. MILLS DAY Senior, Tutor in Yale College.

Lately, at Wilmington, (N. C.) WILLIAM CAMPBELL, Esq. aged 78, the first white man born in that town.

At the Patterson falls of the Passaic river, Mrs. SARAH CUMMING, the amiable and beloved wife of the Rev. Hooper Cumming, of Newark, (N.J.) Mr. C. and his wife visited these falls for the purpose of viewing the wonderful works of God. As they were about leaving the spot, where they had been standing and conversing, Mr. C. turned his face a moment, and, on hearing a noise, looked back, when, to his unutterable grief, his wife was not to be seen! She had fallen from the precipice, and her lifeless body was plunged in the gulf below. Her remains were interred at Newark in the presence of thousands of weeping spectators. Mrs. C. is universally spoken of by her acquaintance, as having been one of the most excellent and pious persons of her sex. She had been married but a few weeks, and was thus suddenly removed from very desirable worldly prospects. Her deeply afflicted relatives have the strong consolation of believing, that their loss is her unspeakable gain.

At Boston, on the 16th inst. Col. JOHN MAY, aged 63.

ORDINATIONS.

ORDAINED at Dover, N. H. Thursday the 6th of May, the Rev. JOSEPH W. CLARY over the Congregational Church and Society in that town. Sermon by Rev. Leonard Woods, D.D.

At Little-falls, (N. Y.) the Rev. JAMES JOYCE.

At Sumner, (Me.) the Rev. SAMUEL SEWALL. Sermon from 2 Cor. v. 20.

At Rowley, (Mass.) the Rev. JAMES W. TUCKER. Sermon by the Rev. Professor Stuart.

TO READERS AND CORRESPONDENTS.

WE could not make room for the account of *Dr. Brewster.* It will appear in our next.

A biographical sketch of the late Dr. BUCKMINSTER arrived after all our pages were in type. This, also, will appear next month.

Our readers will observe that this number of the Panoplist contains eight pages more than usual. The next will contain eight pages less.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

No. 3. AUGUST, 1812. Vol. V.

BIOGRAPHY.

For the Panoplist.

BIOGRAPHICAL SKETCHES OF THE REV. JOSEPH BUCKMINSTER, D. D.

In the death of every good man society sustains a loss. But when the minister of Jesus Christ, eminent in gifts and graces, in devotion and zeal, in activity and usefulness, is called from his labors to his rest, the privation is peculiar. The wound inflicted on the Church and on the community, is deep and painful; the friend of man, and of society, mourns; and the Christian, for the moment, trembles for the ark of his God.

Such a minister was the late Dr. Buckminster, of Portsmouth, New Hampshire. Few, while living, have enjoyed so bright and unsullied a reputation. Few have been so tenderly and universally lamented in death. Few have left an example, the contemplation of which is so full of delight and of instruction.

He was born October 14, 1751, in Rutland, Massachusetts; in which place, his father sustained the pastoral office, and continued in the assiduous discharge of its duties, to an advanced age. Being, in a remarkable degree, the delight and hope of his parents, he was early destined by them to the Christian ministry. He received his literary education at Yale College, where he was graduated in 1770. He was afterwards a tutor in that seminary for several years. Having completed a course of theological studies, he commenced a preacher of the Gospel. In the autumn of 1778, he was invited, after the usual probationary term, to take the pastoral charge of the first Church in Portsmouth. He was ordained January 1779, and continued in the office until his death.

Dr. Buckminster was among the distinguished preachers of this country. Indeed, comparatively few of *any* country have possessed, in an equal degree, that combination of qualities, which renders a preacher eminently acceptable and useful.

To a mind of much native vigor and comprehension, he had added the improvements of general science, and the ornaments of literature. With various and extensive reading, he combined an accurate observation of mankind and an intimate acquaintance with the human heart. His distinguishing intellectual feature was a brilliant imagination. This imparted a richness to his style, and a variety, animation, and interest to his public discourses.

It gave light and attraction to his more abstruse discussions, while it adorned and dignified his most familiar remarks. Few men have possessed, in the pulpit, a more complete command over their own faculties and resources. Few have been so successful in bringing all their mental energies, and acquisitions, to the illustration and enforcement of religious truth.

His voice was at once strong and musical. By the variety of its intonations, it expressed, with uncommon force and effect, the various emotions of the mind. His articulation was distinct and graceful. His very countenance was eloquent. His attitude, his air, his gestures, were unaffected, manly, and impressive.

Circumstances such as these, undoubtedly contributed their aid to Dr. Buckminster's uncommon popularity as a preacher. But in him, they were secondary qualities. They were mere appendages of his principal excellence.

He was a truly *evangelical* preacher; an open, intrepid assertor of the cross; an able and inflexible advocate of *the faith once delivered to the saints.* He preached *the truth as it is in Jesus,* in its simplicity, its energy, its majesty, and its various, interesting connexions. This constituted the prominent excellence, the peculiar charm, of his discourses. This rendered his ministrations so delightful to the pious, and gained him so deep an interest in their hearts. This procured him a favorable testimony in the consciences of all who believed the Scriptures to be the word of God. That such was, in fact, the general strain of his preaching, is known to all who were in the habit of hearing him. They know that the doctrines on which he delighted principally to expatiate, were the same with those which are generally styled the *Doctrines of the Reformation,* and which were cherished and maintained by the fathers of New England. He habitually inculcated the proper divinity of Christ; the divinity and personality of the Holy Spirit; the awful apostasy and utter depravity of man; the atonement of the Redeemer as the only ground of pardon, and of hope to the sinner; the necessity of regeneration, faith, and repentance; and of a holy temper and life, as their unfailing fruits and accompaniments; and the certain, infallible perseverance of all real saints, in obedience and holiness, to eternal salvation. These doctrines he considered as constituting the essence and glory of the Gospel; as absolutely necessary to constitute it a system of real grace; as bringing the highest glory to God; as humbling human pride to the dust, and yet furnishing the sovereign and only balm for human guilt and misery. On these great articles of faith, therefore, he was open, decided and emphatical; uniformly and unvaryingly so; except that in the latter years of his life, he appeared more than ever impressed with their importance, more anxious to declare them in the most unequivocal terms, and more grieved to perceive them treated with opposition or neglect.

In a letter to a friend in the ministry, written a few months previous to his death, he expresses himself in this manner: "I think the *Assembly's Shorter Cat-*

echism the most wonderful compendium of revealed truth and duty, that we have in our language. I have often thought the compilers were wonderfully assisted in executing their duty; and I am ready to assent to it, not only *for substance*, but I know of no article that can be materially altered for the better. Though there are some, in regard to which I never expect to explain or comprehend the form or manner of their being true, yet they are manifestly contained in, and deducible from, the Holy Bible.

"The system above mentioned was adopted, and universally taught, in the better days of our country, and of the state of Christianity in it. It is in heart approved by those who give evidence of their personal regeneration and reconciliation to God; though they may, from the power of prejudice or tradition, object to certain terms, and modes of expression. And it appears to me, that a system of doctrines, that would essentially contradict or mutilate that system, would hardly contain truth enough to *sanctify the soul.*"

The doctrines which were the great theme of Dr. Buckminster's preaching, he taught, not only from a firm conviction of their truth, but from heart-felt experience of their sanctifying and saving effects. His life exhibited various and convincing evidence that he was a REAL CHRISTIAN; a meek, humble, conscientious, upright follower of Jesus; devoted, in no common degree, to his Master's cause, and to the salvation of mankind.

At what precise period, his experimental acquaintance with religion began, is not absolutely certain. His youthful deportment, is is believed, was outwardly exemplary, and his character, during his connexion with college, unimpeached. Nor does it appear that when he commenced a preacher, he had any doubts respecting his personal religion. But reviewing the subject a considerable time afterwards he was filled with perplexity and distress concerning his spiritual state. He condemned the motives with which he had entered on the ministry, as utterly defective and wrong. He even intermitted preaching, and expressed a horror that he had ever attempted it. His views of the evil of sin, of his personal vileness, of the deceit and desperate wickedness of his heart, were almost overwhelming. But after a long period of distress, despondence, and temptation, some light and hope arose; and he adventured, though with much trembling, to resume the employment of preaching. After this, though subject, at times, to doubt, and to a mental dejection which was partly constitutional, he generally enjoyed the comfort of Christian hope. In the retrospect of this scene, he expressed much gratitude, that though, (to use his own words) he began to preach without any just and proper sense of the sacredness of the work, yet he did not, as he trusted, take the charge of a church, without deep and solemn impressions of his duty and insufficiency, and a humble sense of his dependence on divine aid.

Such is the view of things presented in a paper found among his manuscripts. This paper, which was written on an anniver-

sary of his solemn separation to the ministry, and to the care of his beloved church, (a day devoted by him to humiliation and prayer) commences in this self-condemning style:

"Six years has a gracious and long-suffering God preserved the life of his unworthy, unprofitable and unsuccessful servant, and continued him in such invariable health, that he has been able, every Lord's day, in some sort to discharge the duties of his sacred office. But O, in how much weakness always, and often with how much coldness and indifference has he published these glad tidings which ought to warm every heart, and inspire every tongue! Blush, O my soul, and be ashamed, that thou hast felt no more of thy own worth, the worth of thy fellow-immortals, the infinite love and compassion of God, of thy dear Redeemer, and the excellency of the Gospel. Shall God call me, who have been so great and aggravated an offender, to the high and honorable office of publishing the glad tidings of salvation, and of an ambassador for him, to woo and beseech sinners to be reconciled to him; and shall I be lukewarm and indifferent? Is not this, in a sense, to betray the trust reposed in me, and as far as in me lies, to deliver up my divine Lord and Master, and his interests, into the hands of sinners?"

In reference to the winter which succeeded his ordination, the paper mentioned above contains the following remarks:

"It was a happy winter to me. I trust I am not mistaken when I say, God was pleased to give me more lively views of divine things than I ever had before; to shew me the excellency of religion, the preciousness of Christ; to grant me gracious nearness to him in public and secret; to shew me the worth of my own, and my dear people's souls, and enable me to speak in some measure from the heart. But O how soon did I lose this lively sense of things, and how much coldness and lukewarmness has attended me in the general course of my ministry! But while I desire to be ashamed before God, for my sins and transgressions, and all my unfaithfulness in my ministry, I must acknowledge, to the triumph of divine goodness, that God has been pleased, the last year, to show me more clearly the solemn and important relation I stand in to my people, and the account I must give to him of them another day; and I hope he has enabled me at some times, under a realizing sense of these awful truths, to feel that I watch for souls as one that must give an account. Many passages of Scripture have been opened to my mind, so that there appeared to be a reality and importance in them, which I never saw before. God has, at some times, been speaking to me, when I have read his word; and I trust I have read it, not as the word of man, but as it is indeed, the word of God. I have had a humbling sense of the present low state of religion, and low lives of Christians; and been made to see that religion does not consist in particular sentiments, or in being of particular sects; but that it is a principle of divine life in the soul; and that Jesus Christ formed in the soul constitutes the Christian. But, O my gracious

God! how much of a lively sense have I lost! Recover me again. Do not leave me. Do not forsake me. Let this year be witness to thy gracious communications, and let nothing separate between my God and me. Give me prudence and discretion in public and private; but O give me zeal in some measure proportioned to the important work in which I am engaged. O make me, in this divided and difficult day, wise as a serpent, and harmless as a dove. O let not deadness and stupidity seize my spirit. Whatever earthly good thou deniest me, deny me not spiritual blessings. Suffer me not to quench thy Spirit; and O take me away, rather than take thy Spirit from me."

The pious fervor which breathes in the above quotation, was a remarkable characteristic of Dr. Buckminster's general preaching. In the pulpit, he was himself much impressed, and anxious to impress others. He spoke from the fulness of a heart solemnized with eternal realities, warmed with the love of God, and melting with tender benevolence and compassion for the souls of his hearers.

His sermons were not generally of the most systematic or argumentative character. But they were luminous and instructive. They exhibited the leading doctrines of the Bible, and the principal points of experimental and practical piety, in a natural and intelligible form. None who heard him attentively, could fail to understand what were his views of divine truth, or what was the religion which he recommended to their attention and choice.

Though Dr. Buckminster steadfastly maintained the peculiar doctrines of the Gospel, considering them as the great pillars of vital and saving religion, and of all true morality, he was far from being a mere speculatist. His principal aim was at the conscience and the heart. While, on the one hand, he faithfully exposed the utter insufficiency of what is called a *good life*, considered as the ground of acceptance, so, on the other, he guarded his hearers against an antinomian spirit. The religion which he inculcated, was a beautiful and well-proportioned *whole*, and not a mere *fragment*. The only faith which he acknowledged as genuine, was a faith purifying the heart, regulating the temper, and governing the life.

In his sermons, there was a *variety*, equally conducive to entertainment and edification. He did not confine himself to a few favorite topics, but expatiated in the boundless field of Scripture truths and illustrations. Ever attentive to the aspects of Providence, he seized not only the momentous events, but the smaller occurrences of the day, and converted them to some pious and practical purpose. In adapting himself to the circumstances of the afflicted, he was peculiarly happy. The bereaved and mourning among his flock, with many others in like circumstances, will long remember his heart-felt sympathy in their sorrows, and with what mingled tenderness, fervor, and solemnity, he addressed them in public and in private.

He greatly excelled in the gift and spirit of prayer. His addresses to the throne of grace, wheth-

er in the Church, in the family, in the mourning circle, or by the bed of sickness and of death, were various, appropriate, solemn, fervent, and pathetic. They appeared to flow from a heart accustomed to find delight in devotion; a heart deeply acquainted with its own wants, and tenderly feeling the wants and distresses of others.

As a pastor, Dr. Buckminster was a bright example to his brethren. His labors were abundant, and greatly diversified. To spend and be spent for his Master, and his Master's flock, he accounted not his toil, but his honor and delight. Nothing could gratify him more than to observe, among any of his people, the spirit of serious attention and inquiry. With sedulous and unremitted care, he cherished every such appearance. Meetings for social prayer he promoted, not only by his approbation, but his presence; nor did any worshipper appear to derive more refreshment and quickening from these pious associations, than himself. He was frequently devising new plans and means, by which to gain access to the hearts of his beloved people, and promote their salvation. He was far indeed from being content with discharging the ordinary duties of the Sabbath, and going the expected round of visits on Monday:

"But in his duty prompt at every call,
He watch'd and wept, he pray'd and felt for all,
And, as a bird each fond endearment tries,
To tempt her new-fledg'd offspring to the skies;
He tried each art, reprov'd each dull delay,
Allur'd to brighter worlds, and led the way."

In all the domestic relations, Dr. Buckminster was exemplarily tender, kind, and faithful. He labored much to promote the spiritual welfare of those peculiarly endeared to him. His first wish was, so to live with them on earth, as to meet them in heaven.

He was one of the most affectionate of friends, one of the most interesting of companions. In the social circle, his conversation was frequently enlivened by sallies of genuine wit and humor. These were his occasional relaxation. To an attentive observer, it was easy to perceive, however, that his mind and heart were habitually employed on objects of the highest interest.

To his brethren in the ministry, he was most tenderly attached; and this attachment was warmly reciprocated. From one of them,* who delivered a discourse on his death to his bereaved flock, he received the following affectionate and respectful tribute: "The venerable servant of Christ, who statedly ministered in this place, was an active, pious, and zealous member of our Association. He was ever ready to strengthen our hands, and encourage our hearts. With tenderness he reminded us of our faults, and counselled us in our difficulties. He gave spirit and animation to our meetings, and invigorated our exertions. To our Churches he was a welcome messenger of Jesus, and he never refused to labor in the service of his Master."

In a note to the same discourse, it is added; "On the first day of the present year, Dr. Buckmin-

* Rev. Mr. PARKER, of Portsmouth.

ster preached a sermon at Hampton falls,* particularly addressed to the members of the Association. He unfolded the danger, to which ministers are exposed, of neglecting their own hearts, while they preach to others; the necessity of their possessing personal holiness, and of their aiding each other in the duties of their responsible office, by the exercise of candor, charity, and love."

Never was this servant of Christ more evidently devoted to his work, than in the last months of his life. It seemed as though he had a presentiment that his dismission was near, and under this impression, was anxious that every day and every hour should be filled up with duty. These extraordinary exertions contributed to break down his constitution. The mental depressions, with which he had been formerly visited, returned; and his health gradually failed. After a time, he was attacked with violent nervous spasms, which induced a temporary suspension of reason. To obtain relief from these complicated and distressing complaints, he undertook, in company with his wife, and two other friends, a journey to the springs in the state of New York. The Sabbath previous to his departure, he was able to preach, and to administer the sacrament of the Lord's Supper. Having reached Putney, in Vermont, he was attacked with a new complaint, which, though it did not prevent his pursuing his journey, proved speedily fatal. As his bodily strength declined, his mind became more calm and composed. For more than two days previous to his death, he was free from distressing spasms, and from the derangement of faculties which had attended them. Much of this time he employed in devotion. As his dissolution approached, he expressed his humble confidence in God, and entire submission to his will. He was favored with a clear testimony of conscience that he had devoted himself in sincerity to the divine service; and he was consoled by the reflection, that he had faithfully preached the truth to his people.

He died at Readsborough, (Vermont) on the 10th of June;† and the day following his remains were interred at Bennington, with every expression of respect for his character, and of sympathy with his afflicted relict. An appropriate sermon was preached on the occasion, by the Rev. Mr. Marsh, from John xiv, 18.

Dr. Buckminster's death is tenderly and justly lamented, as no common loss to his church and people, to the town of Portsmouth, to the vicinity, to the state, to the Church at large, and to the world. But his friends, and the friends of truth, have reason to be comforted with the reflection, that his life, though not protracted to the longest date, was eminently useful; that his death was serene and happy; and that he has received the plaudit, *Well done, good and faithful servant, enter thou into the joy of thy Lord.*

* At one of those periodical meetings for *special prayer*, of which Dr. B. was so ardent a promoter, and so constant an attendant.

† It is a remarkable fact, that, on the day preceding, his eldest son, the Rev. Joseph S. Buckminster, pastor of the Church in Brattle-street, Boston, died, after a distressing sickness of less than a week.

For the Panoplist.

A SKETCH OF THE LIFE AND CHARACTER OF DR. OLIVER BREWSTER.

Perhaps no class of men, except the ministers of the Gospel, can do more in the service of religion, than persons of the medical profession. Their duties give them access to all descriptions of people, and under all circumstances. If respectable, they will, of course, be influential; and it is highly desirable, that this influence should be exerted in favor of religion.

In few instances, have these truths been more satisfactorily exemplified, than in the life of Dr. *Oliver Brewster;* a life comprising, indeed, few remarkable incidents; but uniformly under the direction of piety, and, in a high degree, exemplary and useful.

The subject of this notice was born at Lebanon, (Con.) A. D. 1760, where his venerable parents were living, at his decease.

His father had been many years a deacon of the church, in which office he died, a few days after his son. Nothing interesting is known concerning the former part of the life of Dr. Brewster, except that he has often mentioned his religious education, and the strong impressions early made upon his mind, by the counsels and prayers of his parents.

At a very early age, he had obtained his profession, and was employed as a surgeon, in the American army, where the passing scenes had an effect upon him, different from what is common;—they greatly solemnized his mind. As an instance, the following occurrence is particularly recollected from his own narration.

On the morning before the action at Herkimer, he was breakfasting with some officers of the regiment to which he belonged. The colonel, a profane man, observing the company to eat but little, began, in his rough way, to reproach them with cowardice. "These fellows, Brewster," said he to the Dr. "have got lead in their stomachs. Why the battle will not last more than five minutes, and you can all of you live in hell so long." They went immediately into the action; when, in less than *five minutes*, the colonel fell, and Dr. Brewster was called just in time to see him expire.

The effect of this and similar scenes there witnessed, remained upon him while he lived.

Having left the army, he commenced the practice of physic in the town of Becket, in the county of Berkshire; being, at this time blameless, in the view of man, but destitute of religion.

Soon after this he became not only serious, but strongly convicted of possessing a heart unsanctified and dreadfully depraved. How soon he obtained relief in Christ is not known; but his conversion was clear, and clearly manifested by a thirty years' trial of his faith.

The church to which he became united knew his worth, and, in the year 1802, called him to the office of deacon, in which station he continued to serve them with the greatest fidelity, till the 15th of February last, when he was taken hence by an apoplectic fit, and removed, as it

is confidently believed, to the mansions of his Father's house.

But the design of this communication, is to furnish, not so much a *biography*, as a *sketch of character*.

In this view, the following remarks may, perhaps, be consolatory and animating, and therefore useful.

It has often been a ground of just complaint, that the professors of religion do not manifest their *faith by their works;* but, in the subject of this memoir, all his acquaintance beheld religion, in practice. Beneficence was a well known trait in his character.

This was particularly experienced by his patients, to whom, when poor, he was not only a physician, but a father. Their wants he relieved to the extent of his ability, demanding neither compensation, nor any other expressions of gratitude than their total silence upon the subject.

His professional charges were remarkably moderate; and his collection of them, from persons in humble circumstances, (if they were collected at all,) was in the most favorable way possible. Destitute of property, when he commenced practice, with an increasing family, and the company which his hospitality drew around him; it was surprising to his friends to see his worldly prosperity. It was obtained by his industry and economy of time. His labors, in his profession, were indefatigable, faithful, and successful.

In most instances, particularly in acute diseases, his exertions were greatly blessed, and extensively sought.

In his family, his fidelity was remarkable and exemplary. In family instruction, reading the Scriptures, singing, and prayer, he was scrupulously punctual; nor would he permit any pressure of morning business, nor any evening fatigue, to interfere with these duties, especially that of family prayer.

He was ardent in his attachments. It was his character to be warm and interested; and, in no object of importance, could he remain long neuter. *Whatsoever his hand found to do, he did it with his might*, and in its proper season. In favor of religion, this disposition proved eminently serviceable; for his attachment to the cause of the Redeemer seemed interwoven with every desire and every principle of action. In him we saw an illustration of that which is written, *Many waters cannot quench love, neither can the floods drown it.* Labors, and abstinence, and afflictions he would endure beyond most men;—but he could not endure, without *strong crying and tears*, to see Zion mourn, and few come to her solemn feasts.

Firm in the distinguishing doctrines of the Gospel, he was zealous for their propagation; and was distressed beyond measure to hear them opposed, by any one, or even neglected by the professed ministers of the Gospel of Christ.

Against vice and error, of whatever kind, he took a decided part; his *face was set like a flint*, and he feared not *what man could do unto him*, while he secured the approbation of his conscience and his God. Decision and determination were indeed the characteristics of the man. In general they were highly useful;

in some instances, however, as he was frank to acknowledge, he had much use for the power of religion, to qualify this disposition with adequate calmness and moderation.

He was earnest and faithful, to observe the discipline of the church of God. His plainness and fidelity with offenders, his anxiety for their restoration, and his general exertions *for the peace and prosperity of Zion*, though they may have created enemies among the unsanctified, will be long and gratefully remembered by his brethren in Christ.

Seldom is a man found, to whom it is more emphatically his *meat and drink to do the will of his Father in Heaven*, than it was to Dr. Brewster. Religion was his delight;—not a burden which he must bear, but a pillar to support him, a treasure to enrich him. If it is *from the abundance of the heart that the mouth speaketh*, religion must have abounded in him; for though reserved, upon common topics, especially in mixed companies, yet his conversation upon religion possessed that readiness and force, which manifested his intimate acquaintance, both with its theory and spirit.

He was happy in a talent to introduce this favorite subject, without creating disgust or incurring ridicule. This trait in his character, remarkably fitted him for the situation in which he was called to act; for, during the greater part of his membership in the church, they were destitute of a pastor.

During this period, his solemn counsels to his patients, his fervent prayers with them and for them, will never be forgotten, by those who survive; and, in many who have died, it is believed that a favorable record of them has ascended to God *the Judge of all*.

An instance of this, his disposition and habit, marked the closing scene of his life. He was attending a patient, in great distress and in imminent danger. Walking the room, in deep anxiety, "I know not," said he, "what more we can *do*—but we must all *pray* for her, and *pray* for ourselves." These were his last words. The messenger of the Lord was at hand. Dr. Brewster was immediately seized with a fit which appeared to deprive him of all reflection. In this state he lay about six hours, when his spirit returned to God who gave it.

Reader! pause, reflect, and imitate the character of those who through faith and patience have inherited the promises.

Surely such a life, and, after such a life, such a death, also, are desirable.

Blessed are the dead, who die in the Lord, yea, saith the Spirit, for they rest from their labors, and their works do follow them.

May 22, 1812.

MISCELLANEOUS.

PASTORAL VISISTS.

For the Panoplist.

Mr. Editor,

SHOULD you think fit to give my remarks, on the subject of Pastoral Visits a place in your valuable work,* you may perhaps be of opinion, that at least a few hints to the people at large, in reference to the same subject, ought to follow. Many of the duties of a pastor and his flock are reciprocal. If he is bound to *preach*, they are equally bound to *hear*. If he must *declare* all the counsel of God they must *reject* nothing, at their peril. So, if it is his duty to visit them from house to house, it is their duty to receive him, as their spiritual guide.

If he visits by previous appointments, surely the least that the heads of a family can consistently do, is to be at home, if possible, themselves, and to require their children and domestics to be present also. Want of time cannot be pleaded as an excuse; for an hour, or two, in ordinary cases, is sufficient; and such calls upon every family in a society, cannot be very frequent. Besides, more than time enough is spent idly, every week, if not every day, by the very persons, who are most ready to urge this excuse.

Complaints are continually brought against ministers, in some places, for neglecting to visit their parishioners, so much as they ought. These complaints are sometimes well founded and sometimes not. More is often required in this way than any minister can perform. Six days in a week, devoted exclusively to visiting, would scarcely be sufficient, to silence every murmur. And where ministers are really deficient in this branch of duty, no small share of the blame, sometimes belongs to the complainants. People ought to know and to *realize*, that if a pastor has any proper sense, of the tremendous responsibility of his office, it must distress him, to waste so much of his time in mere social visits, as is often required. They must not wonder, that he goes out unfrequently and with reluctance, if they are determined, every time he approaches, to sweep a circle around themselves, within the ample circumference of which religion is not to be admitted.

How can he carry on serious conversation, where nobody is willing to hear it? How can he feel animated, when the first sentence he utters freezes a whole tea-party into statues of solid ice? What chance has a spark of fire to kindle, under a deluge of cold water? How discouraging is it for a minister to talk about heaven, in companies where this world occupies the whole field of vision? to talk about the worth of the soul, where all are worshipping the body?

Let not these remarks be misunderstood. They do not apply, nor are they intended to apply, to the majority of people, in

*See the Panoplist for last month, p. 59.

Christian communities. Some ministers are so happy as to live at times, and in places, where religion is the welcome topic of conversation, in almost every circle. Others find, at least some inquisitive and serious persons, wherever they go. But still there can be no doubt, that many a conscientious servant of Christ, has met with discouragements like those which have been mentioned; and has by them been deterred from visiting his people, when he would have gone with pleasure, had they been generally disposed to receive him as a messenger of Jesus.

This excuse I know may be carried too far. Let no Christian pastor admit the idea, that he can do little good, in any course of visits, till he has made a thorough trial; and on the other hand, let people so receive their minister at all times; let them enter so cheerfully and unreservedly into religious conversation; and let them listen with such visible interest to his instructions, as that he may be encouraged to repeat his visits as often as possible;—that he and they may be profited by every interview, and that thus walking hand in hand during their earthly pilgrimage, they may at length enter into that rest, which remaineth to the people God. MIKROS.

EXPOSITION OF MARK X, 19.

Thou knowest the commandments; do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honor thy father and mother.

THERE would be no difficulty in understanding these words considered by themselves. We all know the commandments here enumerated, and are convinced of the importance of keeping them. The difficulty respects the manner in which they are introduced. *There came one running, and kneeled to* Christ, *and asked him, good Master, what shall I do, that I may inherit eternal life?* The answer was, *Thou knowest the commandments, &c.* This answer seems to imply, that he might obtain salvation by his own works. But did not Jesus fully understand the doctrine afterwards taught by his apostle to the Gentiles? Paul's words are, *As many as are of the works of the law, are under the curse.* Again; *If there had been a law given, which could have given life, verily righteousness should have been by the law;* but *by the deeds of the law shall no flesh living be justified.* Did Christ then set this person to seek life in a way, in which it cannot be obtained? This difficulty I shall now attempt to obviate.

The very terms of the young man's inquiry seem to suggest our Lord's answer. He did not ask how his sins might be forgiven, nor, in general terms, how he might be saved; but, *What shall* I *do?* Matthew records it, *What* good thing *shall* I *do?* May not our Lord's answer be supposed to have this bearing? "If you will by your own works obtain salvation, there is only one way; and that is perfect obedience to the divine law. Cursed is every one that continueth not in all things written in the book of the law, to do them. Therefore keep the commandments."

But Jesus did not intend to let

this inquirer go away without further instruction. If he had manifested any apprehension of the strict and spiritual sense of the law, acknowledged his imperfections and guilt, and asked, how he might obtain forgiveness of past sins, and strength for the performance of future duties, Christ would undoubtedly have directed him to his own blood and righteousness, by placing him among his disciples, where in due time he would have become fully acquainted with the mystery of salvation by the cross. But the young man exhibits nothing of this spiritual sense of self-abasement. On the contrary, he replies, *All these have I kept from my youth up*, and, as in Matthew, *What lack I yet?*" There is no reason to doubt the truth of this assertion, in the sense in which he made it. He thought the commandments extended only to the outward conduct. He had never openly defrauded, stolen, borne false witness, abused his parents, committed adultery, nor been guilty of murder. His outward deportment had probably been moral and amiable. Being ignorant of his obligation to love God supremely, and to serve him in spirit and in truth, he was satisfied with his own character, and exultingly asked, *What lack I yet?* But the merciful Savior did not leave him in this delusion. He goes on to convince him of his deficiency. *One thing thou lackest. Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me.* Now if this young man was convinced, that Jesus was a teacher sent from God, he must have received this command as divine; and his obedience or disobedience was a proper test of his regard for God's authority. His obedience would have manifested a settled disposition to pursue eternal life at any cost;—it would have evinced that he esteemed the favor of God more than all his worldly interests and prospects. He would have been, from that time, a constant associate with Jesus, and the rest of his sincere disciples, and faithful followers. He would have been led into all necessary truth, and finally would have obtained treasure in heaven, on the terms of the Gospel. *Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.* But this man did not *endure* his trial. Being weighed in the balance, he was found wanting. His disobedience proved, that his supreme affection was placed on earth. If heaven were to be obtained only at the expense of the pride and luxury, which his wealth supported, he must relinquish the pursuit. This gave him pain. He wished to obtain eternal life; but the purchase was too dear. He went away sorrowful; but chose to retain his possessions. Whom could he blame? If he would not perform duty which was clearly set before him, he had no reason to expect further instruction.

The solemn admonition suggested by his character and conduct cannot escape the notice of attentive readers. *Whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.* CASSEDRO.

REVIEW.

XXXVII. *A Statement of Proceedings in the First Society in Coventry, Connecticut, which terminated in the removal of the Pastor; with an address to his late people. By* ABIEL ABBOT, *late Pastor of the First Church in Coventry.* Boston; John Eliot, jun. 1811. pp. 68.

Reply to Mr. Abbot's Statement of Proceedings in the First Society in Coventry, Connecticut. By THE ASSOCIATION OF TOLLAND COUNTY. Hartford; Peter B. Gleason & Co. 1812. pp. 48.

Proceedings of the General Association of Connecticut, June, 1812. Hartford; Peter B. Gleason & Co. pp. 36.

THE subject of which the two first of these pamphlets treat, and which occupies a large portion of the third, has excited, in Massachusetts and Connecticut, a considerable attention among those who feel interested in the ecclesiastical affairs of New England. We have been repeatedly urged to lay before the public the case here disclosed; but, as controversies of this kind are attended with many unpleasant circumstances, we have hitherto declined the employment. Perceiving, however, that much unmerited obloquy has been cast upon the great body of congregational clergy in Connecticut, on account of the decision pronounced, in the case of Mr. Abbot, by the Consociation in Tolland County; and that gross misrepresentations are circulated to the prejudice, not only of individuals, but of Christian order and church discipline, we deem it our duty to submit to the consideration of our readers a fair statement of the principal facts and arguments in the case, and to add such remarks as appear to us worthy of particular attention. In giving a history of the *Proceedings*, &c. relative to Mr. A., we shall first give an abstract of his pamphlet, then of the *Reply*, and lastly of the doings of the General Association of Connecticut on the subject.

Let us attend, first, to the case, as it would appear from the *Statement* of Mr. A.

The Rev. Abiel Abbot was ordained to the pastoral office, over the first church and society in the town of Coventry, county of Tolland, (Conn.) in Oct. 1795, with unanimity in the church and society. Little dissatisfaction with his opinions was manifested, except by a very few of his church, before Feb. 1810, 'when most of the brethren met at his house to inquire and to converse concerning his opinions.' After some conversation, (a part of which is given, p. 4,) Mr. A. observed, that there was a difference between him and some, if not all, the church, and perhaps of the society also, on points in *their view* fundamental. He expressed a willingness, therefore, that his pastoral relation should be dissolved. They replied, that they wished nothing done rashly, and that "except what arose from this difference of opinion, they had no desire that the connexion should be

dissolved." In June, the same parties had another interview, the result of which was not satisfactory. In Sept., Mr. A. received a written request 'to warn a church-meeting, to consider and resolve on proper measures to be adopted and pursued under the present difficulties.' The church met on the 13th, and Mr. A. made "some observations with a view to conciliate the minds of the brethren." They proceeded, however, to express by vote, their belief of several doctrines; and determined that, as their pastor neither preached nor believed these doctrines, it was expedient to apply to the Association of ministers in the county of Tolland for advice. Early in October, the church was advised "by the Association to take proper measures for convening the council of the consociated churches in the county of Tolland." With this advice the church complied, and requested the society to unite with them in calling the Consociation. The society declined; but proposed a mutual Council. To this proposal the church consented, provided they could agree with Mr. A. in a Council. The committee of the church met Mr. A. on the 27th of November to agree on a council; and again on the 30th for the same purpose, when a *majority of the committee refused a mutual council.* The church afterwards offered a mutual council for the purpose of dissolving the pastoral connexion by consent. The society objected. These negotiations all failing of their object, the Consociation met at Coventry, April 16th, 1811. Mr. A., being called upon to answer to the complaint of the church, read and presented a protest. In this document he denies the authority of the elders and messengers there convened, for the following reasons: 1. Because an impartial mutual council had not been offered to him. 2. Because the council then in session was not a regular consociation, empowered according to the Saybrook Platform, to hear the complaint against him. Under this head Mr. A. labors to prove, that there is no Consociation in Tolland county, that the first church in Coventry does not belong to it, even if it exists, and that, should both these points be yielded, Mr. A. himself does not belong to it. 3. Because councils have no authority in matters of faith. Mr. A. dwells much and earnestly on the opinion, that *the Scriptures alone* are the rule of faith; and proves undeniably, if it needed any proof, that the framers of the Saybrook Platform were of the same opinion. The protest of Mr. A. occupies fourteen pages. It is followed by a protest, signed by the society committee, which relies upon the same arguments as had been stated at greater length by Mr. A., expresses the attachment of a majority of the society to their minister, and displays the evils which in their opinion, would take place in consequence of his removal. The question, *Whether this body have jurisdiction as a council of consociated churches?* was amply discussed, and the council proceeded to vote, that they were "duly convened and authorized to try the complaint before them."

Mr. A., being called upon again to answer to the complaint,

informed the council that he should abide by his protest; and, of course, remained silent as to the articles of charge. The council proceeded to consider the complaint, and heard the testimony adduced by the church, and the remarks made by their advocate. As the proceedings had excited some emotion, it was proposed by the advocate of Mr. A., that the council should wave a decision, and give opportunity to unite in a mutual council. Mr. A. renewed to the church the proposal for a mutual council; this effort failed of success, and, on the next day, the result of the Consociation was published. The Consociation was composed of nine pastors of churches in the county of Tolland, and eleven delegates. After the regular opening of the Consociation, the proceedings were as follows:

"The church laid before this body a complaint, containing the following articles of charge against their pastor, viz.

"That he, the Rev. Abiel Abbot, does neither preach nor believe the sacred Trinity of Father, Son, and Holy Ghost in the Godhead.

"That he does neither preach, nor believe in the divinity of Jesus Christ; that he is both God and man united in the person of Mediator.

"That he does neither preach nor believe the doctrine of the atonement made for sin by the blood of Christ, and of the justification of sinners by the righteousness of Christ, imputed to them and received by faith in him.

"The foregoing doctrines, though clearly revealed in the word of God, as not only true, but fundamental in the Gospel system, and essential to be believed in order to salvation, are by him omitted in his preaching; and doctrines contrary to these, and repugnant to the faith once delivered to the saints by Christ and his apostles, and subversive of the Christian's hope, are by him taught and inculcated.

"Mr. Abbot having read, then presented to this body an address, denying the jurisdiction of this council, and protesting against their sitting in judgment upon the complaint against him.

"The society also by their committee, presented an instrument of the same purport, which was read.

"The authority of the Consociation having been denied, the subject was largely argued by the counsel both of Mr. Abbot and of the church.

"The council then proceeded to a full deliberation upon the arguments offered. The question was then put by the moderator, Do this council consider themselves duly convened and authorized to try the complaint before them? Voted in the affirmative.

"The elders and messengers present feel themselves justified and supported in the foregoing decision by the articles of church discipline unanimously agreed upon by the elders of all the churches of Connecticut convened at Saybrook, Sept. 9, 1708; the same having been adopted by practice and consent of the churches in this county; and for that, this Consociation is convoked conformably to the 13th article thereof, and agreeably to the usage of the churches in this state; and, as we believe, agreeably to the mind and will of Christ; and, for that no other method of administering church discipline has been adopted among our churches in cases like the one under consideration; nor can we resort to any other, under the present organization of our churches, where the parties cannot, or will not, mutually submit their difficulties.

"The Rev. Mr. Abbot was then called upon to answer to the complaint exhibited against him by the church, but he neglected and refused to make answer to the same.

"The council then proceeded to hear the testimony produced by the church in support of the articles of charge. After a full and patient hearing and consideration of the case, the question was put upon each article separately, Is this article proved? Voted it is proved.

"The general question was then put, Is the Rev. Abiel Abbot guilty of the

facts alleged in the complaint of the church against him? Voted unanimously in the affirmative.

"Voted, That the man who neither believes, nor preaches the doctrines specified in the articles of charge, is disqualified for the office of the Gospel ministry; for he has essentially renounced the Scriptures, has made shipwreck of the faith once delivered to the saints, has denied the Messiah of the Gospel, who is the true God and eternal life, and cannot preach to sinners, according to the real meaning of Scripture, Jesus Christ and him crucified, who is the only way of salvation, nor feed the church of God, which he has purchased with his own blood.

"The council therefore feel themselves required by Jesus Christ, the great God and Savior, on the peril of being judged unfaithful to him, to his church, and the best interests of the society in this place, to declare, and they hereby declare, that the ministerial relation between the Rev. Abiel Abbot and the first church of Christ in Coventry ought to be, and is dissolved. And they do hereby also revoke the commission given to him by his ordination to preach the Gospel and administer the ordinances of the same.

"The council add, that having given full weight to every thing brought before them, it is with pain they have found themselves under the necessity of performing this indispensable duty.

"By unanimous order of the Consociation.

Signed, N. WILLIAMS, *Moderator.*
Attest, AMOS BASSETT, *Scribe.*"
Statement, pp. 27—29.

On the publication of the result, the Consociation and the church were informed, that Mr. A. and the society had determined to convene a mutual council. The churches from which a mutual council should be called were immediately agreed upon, and the letters missive issued. In the meantime, Mr. A. continued to discharge the duty of a minister as before.

Mr. A. next proceeds, in his pamphlet, to animadvert upon the above result; but what we have to say, on this part of the subject, will be reserved to a subsequent page. He then states the circumstances which were regarded in the selection of the second council, and says, "I need only add, that with the majority of the council I had little personal acquaintance, and NO knowledge of their opinion with respect to my religious sentiments or particular difficulties." We cannot refrain from breaking in upon our narration here, to express our astonishment at the assertion contained in the sentence just quoted; an assertion at which every reader of these pamphlets will be likewise astonished; an assertion which excites almost as much wonder, as that a minister should preach thirteen years, so as to make his people think he was a believer in the doctrine of the Trinity, while it is not pretended that even from the first he had ever embraced that doctrine.

Mr. A. next publishes a letter from the Rev. Dr. Osgood, on which we shall presently make a single remark.

This second council met at Coventry on the 5th of June, 1811. Mr. A. and the society laid such documents before this body, and made such representations, as they thought proper, the church being notified, by a message in writing to the deacons, that the council was in session, and would be happy to receive such communications, as the church might be disposed to make. No reply was made to this message, the church having previously signified to Mr. A.

that they considered the second council as being unauthorized and improper. Seven pastors of churches in Massachusetts, and three delegates, composed this council. On the next day, the Result of Council was published, the most material parts of which we quote.

"The council have, as they trust, attended with seriousness and impartiality to the statements and pleas of the parties at whose instance they are convened. They lament the divisions which have arisen between the church on one side, and the pastor and congregation on the other. It is with extreme reluctance that the council are constrained to give an opinion which will militate with the result of the venerable council, composed of elders and messengers of the churches of Tolland county, recently convoked in this place; but as it becomes necessary that they should decide on questions submitted to their deliberation, propriety requires that they give the reasons of their decision.

"The council find no satisfactory evidence that a Consociation ever existed in Tolland county, according to Saybrook platform. If a Consociation did exist, they find no evidence, that the first church in Coventry or its pastor were ever constituent parts of it; and as the Rev. Mr. Abbot and the ecclesiastical society declined acting with this church in calling the late council, and protested against its jurisdiction, we can consider it only in the light of an ex parte council; and as the not having of a mutual council as the umpire of their controversy must in our opinion be imputed to the church, the result of said council cannot affect the ministerial standing of the Rev. Mr. Abbot, much less dissolve the pastoral relation between him and this people.

"Concerning the doctrinal points which are the only articles of charge alleged against Mr. Abbot we will not decide, in the persuasion that the Great Head of the church never empowered any body of men to pronounce authoritatively respecting religious opinions. We believe that Mr. Abbot is sincere in the following solemn declaration, and that it ought to be satisfactory." *Stat.* pp. 43, 44.

Here the Council insert a declaration offered by Mr. A., containing several passages of Scripture relative to the doctrines concerning which he had been condemned by the Consociation, and an acknowledgment of the Scriptures as divine truth. To this paper they add some reasoning of their own, and proceed:

"The council consider the relation between the pastor and this ecclesiastical society as not having been annulled; and the parties having submitted the expediency of its continuance to this council, we do therefore adjudge that the relation between them be dissolved for the reasons which follow." *Statement*, p. 45.

The reasons specified all relate to the improbability, that Mr. A. could be useful in that place, on account of the divisions which existed.

The Council give Mr. Abbot a very high character, and cordially recommend him to all "Christian Societies among whom he may in divine Providence be called to minister."

After the whole "extraordinary narrative," as Mr. A. justly calls it, he proceeds to offer a few remarks, part of which he directs to the members of the Consociation. He concludes by an address to the people of his late charge.

The appendix contains a long extract from a *Discourse on Christian Union* by President Stiles, and the Articles of church discipline agreed upon at Saybrook, 1708.

We now proceed to make an abstract of the *Reply*. This document, it will be remembered,

was compiled by the Association in Tolland county, the same body of clergy, who composed the clerical part of the Consociation. The principal facts and arguments here embodied we shall find it necessary to detail, in order that our readers may have the case fairly before them.

After a few introductory paragraphs, the Association lay out the ground of their inquiries, by proposing a number of questions, which cannot be easily abridged, and which we therefore quote at large.

"The publication of the "Statement" has excited in the minds of many the following inquiries, viz. Was there a Consociation in Tolland County in April, 1811? Was the first church in Coventry a constituent part of it? Was their pastor rightly considered as belonging to the Consociation? Had the church a right to refer to the Consociation the difficulties between them and their pastor? Viewing themselves as having this right, were they, nevertheless, as willing as he, to have these difficulties referred to some other mutual council? These inquiries the reader is desired to keep in view; and, if he judge it necessary, the following also, viz. Is it the duty of pastors and churches, united together by mutual consent, to treat heresy, when found in their body, as the Scripture directs? If so; must they judge for themselves what, according to Scripture, is heresy?" *Reply*, p. 4.

Many of our readers will doubtless ask, What is a consociation, according to the laws of Connecticut? We must, therefore, digress a little for the sake of answering this very natural question. A consociation is a voluntary union of neighboring ministers and churches, for the purpose of consultation and discipline, entered into at first in the year 1708, or soon after, by most of the pastors and churches in Connecticut, and continued to the present day in all the churches who have once joined themselves to it, and have never expressly dissented for conscientious reasons. The history of this form of ecclesiastical government is briefly this. For some years before the date above mentioned, the clergy of Connecticut generally were deeply impressed with the opinion, that some closer bond of union was necessary, than any then existing. The venerable Hooker, about a week before his death, observed with great earnestness, "We must agree upon constant meetings of ministers, and settle the consociation of churches, or else we are undone."* As this opinion gained ground, among the laity as well as the clergy, the legislature appointed a convention of the clergy and laity, by delegation from the several counties, to meet for the purpose of uniting in certain great principles of fellowship and church discipline. This convention met at Saybrook, in Sept. 1708, and agreed upon certain articles, which are denominated the *Saybrook Platform*. These articles were approved, and ratified, by the legislature; and that body proceeded to "ordain that all the churches within this government, that are, or shall be, thus united in doctrine, worship, and discipline, be, and for the future shall be owned and acknowledged, established by law." A proviso follows saving the rights of such churches as should "soberly differ or dissent from the

* Trumbull's Hist. Conn. p. 505.

united churches hereby established."* The mode of the first organization of consociations is pointed out in art. X. There has been some diversity of opinion with respect to the construction of this article. We cannot go into a particular examination of all its parts; but shall state what appear to us, (after a deliberate attention to the article itself, and to Dr. Trumbull's history of those times,) to be its provisions. The article, then, in our apprehension, provides, 1. That a convention of the pastors and churches of each county should be held, as soon as convenient, in order to form one or more consociations in each county. 2. That the pastors should attend this convention in their persons, and the churches by their delegates, if they saw fit to send any. 3. That these elders and messengers, when thus formed into one or more consociations, and any future consociation, might adjourn, from time to time, not exceeding one year from the time of their first assembling on a particular case. 4. That all succeeding consociations, or councils, (for these words are used interchangeably) should be called by the moderator of the last preceding consociation, or, in case of his death, by any two elders of the same consociation. 5. That all these councils should prescribe such rules for transacting business, as they should deem needful.

We now proceed to inquire, with the Association in Tolland county, whether, in April 1811, there was a consociation in that county. That consociations were regularly formed in the counties to which the churches now in Tolland county originally belonged, is not disputed. Tolland county was formed in 1785. In 1790 a consociation was called, met, and acted, at Willington, in that county. Four advocates, two on each side, appeared before it, and no objection was made to its jurisdiction, or to the regularity of its formation. The first question seems therefore settled in the affirmative.

Does the first church in Coventry belong to the consociation? There is record evidence which irresistibly implies, that this church belonged to the consociation of Windham county, in 1760. This church, also, by its pastor and a delegate formed a part of the consociation abovementioned in 1790. There is not a particle of evidence, that the church ever "dissented from the united churches," to use the words of the legislature. This question seems, therefore, at rest.

Did Mr. A. belong to the consociation? Let us hear the *Reply*. Speaking of Mr. A. the Association affirm,

> "He, and all the ministers except three, resident in the county in April last, have been ordained since the meeting of the Consociation at Willington. All belonged, according to usage, to the Consociation. No one of them was formally inquired of, upon his associating with a consociated body, and receiving the pastoral charge of a consociated church, whether he viewed himself as belonging to Consociation. It belonged to the individual formally, to "decline," to manifest that he "differed or dissented," if such were his choice. The propriety of this is admitted even by the "Statement." But no such act of his appears till after the complaint of his church. But on

* Trumbull, p. 513, 514.

the contrary, in every thing by which his brethren, since 1790, expressed their "consent," to be considered as of the Consociation, he conducted like them.

"He took charge of a consociated church,—succeeded a consociated pastor, and joined the associated pastors, who in a formal manner voted, and entered it upon their records, that they formed their body according to the "general plan of ecclesiastical polity adopted in the *Saybrook platform.*" This platform in the XIII article of church discipline, says, "The said associated pastors shall take notice of any among themselves that may be accused of scandal or heresy, unto or cognizable by them, examine the matter carefully, and if they find just occasion, shall direct to the calling of the council, where such offenders shall be duly proceeded against." Notwithstanding which he did not follow the rule which he himself has sanctioned, he did not "withdraw or dissent;" but continued with the Association—was appointed and acted as Register of the same several years—and by appointment, attended as a delegate the General Association, [Art. XV. discipline.] His brethren therefore consider themselves and him as having belonged to Consociation." *Reply*, pp. 10, 11.

Besides all this, Mr. A. acted as Scribe and Register of the Association, and twice attested a vote by which the church of Marlborough was added, on its own application, to "the consociation of churches in Tolland county." And yet, owing, as it would seem, to a strange forgetfulness, Mr. A. informs us, p. 13, that he has not done "a single act which expressed or implied *any* connexion with any consociated churches." The *act* which we have described, was neither more nor less than voting, as pastors of consociated churches, the admission of a church into the consociation. Mr. A. sat as one of those pastors, recorded their vote as their scribe, gave a copy as their register, made no *protest*, nor objection, continued a member of the Association in Tolland county during his whole ministry, an Association which had expressly, by a recorded vote, received the Saybrook Platform; and he further voluntarily acted as the delegate of the same Association to the General Association, which is entirely a creature of the Platform; and yet, 'during all this time, he never consented to the Platform, nor did a single consociational act.'

But admitting that Mr. A. had never consented to the Platform, in any other way than by settling in the ministry over a consociated church, this is amply sufficient. It would seem to us an extreme anomaly, that a church should be subject to the regular course of discipline, and its pastor, without any express dissent, should possess an immunity from all liability to discipline whatever. Besides, the proviso, quoted by Mr. A., p. 13, makes directly against him, as it implies, (following, as it does, the general law of the land,) that those who "soberly differ or dissent from the united churches," should make known their conscientious dissent. It appears to us, that every Congregational minister, who is ordained in Connecticut, does, at his ordination, implicitly subject himself to the discipline of the Platform, unless he expressly dissents from it, or is ordained over a church which has expressly dissented. The fact, that most of the consociations now require the candidates, whom they ordain, to give their

express assent to the Platform, does not militate at all against our argument. Oaths of allegiance are required in all civil governments. May we thence infer, that no allegiance is due, unless when an oath has been taken? On the contrary, every government justly claims the allegiance, either temporary or perpetual, of every man residing within its jurisdiction. As to the complaint of Mr. A., therefore, that an unlawful authority has been assumed over him, because he had never consented to the Saybrook Platform, (even if it were true that he never had,) it is not less absurd, than if a man were to remove into Connecticut, and, when prosecuted in a civil court, were to exclaim, "I never *consented* to the laws of Connecticut." In short, Mr. A. can be vindicated from the charge of prevarication in this business, only by supposing him to have been entirely ignorant of the natural language of his conduct, and to have been altogether inattentive to the ecclesiastical laws of the state.

There are two arguments against the existence of the consociation in Tolland county, which are brought forward by Mr. A. with much confidence, and which, therefore, deserve to be noticed.

First; the consociation has not been convened, in any manner, for more than twenty years. Answer; it is not necessary that it should be convened unless when a difficulty exists, "which cannot be issued without considerable disquiet."* If there should not be another consociation assembled in Tolland county for fifty years, one might still be assembled whenever occasion should require.

Secondly; there have been twenty mutual councils, or more, in Tolland county, within twenty years. Answer; there have been twenty arbitrations in a certain county since there has been one suit before the county court. This fact proves, we suppose, that there is no county court in that county.

While we are examining this part of the subject, it is proper to state, that, as we understand, the consociated churches in different parts of Connecticut have practised variously, with respect to the frequency of their holding consociations. There are some consociations, which meet once a year. Others meet only when the ordination of a minister within their limits, or some other special business calls. Others, still, meet only when some difficulty arises, (with respect to church fellowship or discipline,) which cannot be properly settled without their interposition. Now it is manifest to us, that the Platform does not *require* the consociations to convene in any case except the latter, though it undoubtedly *admits* of their convention in other cases. These three modes of practice seem consonant to the articles of discipline in the Platform. That we are correct in this opinion will appear from the following passages in the Articles.

Art. III. "That all cases of scandal, that fall out within the circuit of any of the aforesaid consociations shall be brought to a council of the elders, and also messengers of the churches within the said circuit, &c."

Art. VII. "That in case any difficulties shall arise in any of

* Art. VII. of discipline.

the churches in this colony, which cannot be issued without considerable disquiet, that church in which they arise, (or that minister or member aggrieved by them,) shall apply themselves to the council of the consociated churches of the circuit to which the said church belongs, &c."

Art. XIII. "That the said associated pastors shall take notice of any among themselves that may be accused of scandal or heresy, &c."

The practice in Tolland county has been, to dispense with the calling of the consociation, in all cases where the pastors could agree upon a tribunal, and the difficulty could be thus amicably terminated. In other cases, the consociation has been convened.

Should we be asked, which of the three modes of practice above specified is the most proper, we should be disposed to refer the question to the wisdom of the Connecticut clergy to decide; though it does appear to us that brotherly love, union, and harmony would be promoted by a *frequent* convention of the pastors and churches in consociation.

Let us now attend to the question, whether a mutual council was refused to Mr. A.? And here let us remark, that if it should appear, in this examination, that Mr. A. has omitted, in his *Statement*, facts which were absolutely necessary to be known, in order to form a just opinion on the subject, we, surely, are not to blame for that. If it should, also, appear, that Mr. A. has made an assertion reflecting highly upon a majority of the church committee, which assertion is not only unsupported by any fact stated by him, but flatly contradicted by a multitude of facts produced by them, we, surely, are not to blame for that.

The Association proceed to state, in their *Reply*, that the first church in Coventry, with the churches in New England generally, were believers in the doctrine of the sacred Trinity; that they considered this doctrine as fundamental; and that they received Mr. A., their pastor, as believing it. Hence the Association infer, that if Mr. A. was not a believer in this doctrine, at the time of his ordination, he should have frankly said so. If he afterwards changed his opinion, however conscientiously, the church were entitled to relief; for they conscientiously adhered to their former opinion.

Here let us observe, that according to a certain liberal dogma, and a very popular one too, the church was the party aggrieved, and the only party entitled to relief. The dogma is this, *That respecting points on which great and good men have differed, no person ought to be confident that he is right.* The popular inference from this dogma is, that all parties which can muster on their side wise and good men, (or men whom they *call* wise and good,) are equally likely to be right, and of course equally likely to be wrong. On this liberal plan, Mr. A. might chance to be right, (for it is literally a question of *chance*, and not a question of *truth*,) or he might be wrong. As it is impossible, on this scheme, that any mortal man should know which party is right, it seems not only fair, but necessary, that the party, who has *altered his religious opinions*, so that union and harmony are unattainable, should be consider-

ed as offering just matter of grievance to his brethren. But let us return to the narrative of facts.

The Association avail themselves of a *Statement of Facts by the Church*, from which we quote the two first paragraphs:

"For several years after Mr. Abbot was settled in the first society in Coventry, there was a general quietude among the people respecting him. In his preaching he dwelt much on morality. When he dwelt on doctrines his discourses were inexplicit. They were particularly so respecting the character of Christ, and the work of redemption. He recited Scripture passages, which taken literally, and as generally undestood, prove the divinity and atonement of Christ. These were passed without explanation. The people indulged not a doubt, but that he undersfood them as they are generally understood by divines and Christians. His morality of life, and pleasant deportment, operated in no small degree to prevent suspicion.

"As early as about five years previous to his dismission, some noticed that he never clearly and decidedly taught these doctrines. This omission, with several other concurrent circumstances, excited in their minds strong apprehensions, that he disbelieved them. They embraced opportunities with him to make the inquiry. To their inexpressible grief they found, that what they had apprehended was real. They endeavored earnestly, first in private, afterwards two or three brethren in company, to convince and reclaim him. Eventually the church, as a body, used their earnest endeavors to reclaim their pastor from errors which they considered extremely dangerous to him, greatly exposing others who might be led into the same by his instrumentality, and at the same time highly dishonorable and offensive to the great Head of the church." *Reply*, p. 15.

Such was Mr. A.'s manner of preaching, that for more than two years after his sentiments became the subject of public conversation, the people in general supposed him to agree with other ministers in the vicinity, respecting the character and atonement of Christ. The church then urged him to be explicit. Probably some may be disposed to view this as a singular request. It seems, however, that the church in Coventry are not yet ready to acquiesce in such a course of professed instruction from the pulpit, as permits the audience to remain profoundly ignorant of what the preacher believes concerning the great doctrines of the Gospel.

Soon after this request, Mr. A. "delivered several discourses which seemed to produce general conviction, that he disbelieved Christ's divinity and atonement." The church employed their solicitous efforts to reclaim their pastor, "by prayer, by conversation, by adducing texts of Scripture, by furnishing books well chosen for the purpose." They asked the advice of the Association of which Mr. A. was a member, and followed the advice which was offered, in applying for the consociation. When it was found, that the society would not unite in referring the difficulties to the consociation, but would unite in a mutual council, the church voted, "That we will unite with the Rev. Abiel Abbot, our pastor, and the society, in choosing and calling a mutual council, to consider and decide on the difficulties subsisting between us and him, provided we shall be able to agree with him and the society on the churches from which such council shall be called." Mr. A.

quotes this proviso in italics, as if it contained something remarkable. The only fault, which can be found with the proviso, is, that it is needless. We consider it a venial fault, however, to add, through abundant caution, two needless lines to a church vote. Whoever heard of a *mutual* council, in the convocation of which the parties *could not agree* on the churches from which it should be called? Did Mr. A. wish for such a mutual council? It seems he *did;* for not being able to agree with the church with respect to *all* the council, he appears to take it for granted that he had a right to select a *majority*, whether the church were satisfied or not. This is our comment. Let the facts speak for themselves.

He refused a council like the one which ordained him. He refused a council from the county of Tolland, and from the state of Connecticut. Further,

"Another method was tried. By him and them it was agreed, that seven pastors with their delegates would be a suitable number to compose the council. The parties then proceeded to nominate alternately, till each had nominated six pastors, any three of whom might be selected for the council. The next thing attempted was to agree on the odd or seventh man. One or two were proposed by the committee, against whom he objected. They signified to him, that the number was very great whom they could name, any one of whom would be agreeable to them, and requested him to name some one who would be agreeable to him, and who he had reason to think would be so to them. Having yet nominated none but those who resided in Massachusetts, and at a great distance; men of whom the committee either possessed no knowledge, or respecting whom the knowledge they did possess afforded reason to apprehend, that they were disbelievers in the doctrine of the Trinity; he was inquired of whether he could not mention some one in the state of Connecticut, or if not in the state of Connecticut, some one out of it with whom the committee were acquainted, and whom he and they had reason to consider as a believer in this doctrine. To this he was repeatedly urged. But no person, whose attendance Mr. Abbot considered in any degree probable, was named by him to fill the place of the seventh member of the council, whom the committee had reason to consider as a believer in Christ's divinity.

The time having elapsed and no agreement having been completed, the committee proposed another meeting for the same purpose for which this had been attended. To this proposal he assented. The second meeting was attended; but neither party being disposed to relinquish former ground, no agreement could be effected. He seemed willing to submit the case to a council of even numbers, one half consisting of such men as he had named. But a majority of the committee considered such a council wholly improper." *Reply*, pp. 18, 19.

The reader will be astonished, after reading these extracts, to turn back and read in Mr. A.'s *Statement*, p. 9, as follows: "Indeed it must not be disguised, they (a majority of the church committee) still determined, that no council should sit, in the convention of which their pastor should have voice or influence." Was it, then, no "voice or influence," to select three men out of six, and to have the whole clergy of Connecticut, and hundreds in the neighboring states, out of whom to select the seventh? If so, how much influence would his church have had, if they had acceded to his proposal, and taken a seventh man from the small number of

antitrinitarian clergy whom he nominated? It was, indeed, in the highest degree absurd for Mr. A. even to ask his church, that he might be tried for an alleged delinquency, by persons whom his church supposed to be in the same degree delinquent as himself. It makes no odds, as to the absurdity of the case, whether he was *really* delinquent, or not; his church supposed him to be so.

We ask, here, what possible objection could Mr. A. have had to *all* the clergy of Connecticut, except on account of the *doctrines* which he supposed them to maintain? And what possible predilection could he have had for a certain class of clergy, in Massachusetts, except on account of doctrines which he supposed *them* to maintain? How came it to pass, then, that in the selection of the second council, where he was left perfectly free to choose for himself, he should have fallen upon men, as to a majority of whom he had 'NO knowledge of their opinion with respect to his religious sentiments or particular difficulties?'

Mr. A. states, p. 26, that after the public hearing before the consociation, and during their recess, he again proposed a mutual council, and that "this last conciliatory effort also failed of success." Let us hear what this *conciliatory effort* was; for Mr. A. does not enter into particulars. The *Reply* states, p. 21, that on receiving this proposal, the brethren inquired of Mr. A. "whether they were to understand him as proposing a council different from that in which he had before consented to unite. He answered in the negative." From the preceding extracts and remarks we trust it appears, that, so far from refusing a mutual council, the church yielded, *at least* as much as Mr. A., for the purpose of obtaining one?

But what right had Mr. A. to *demand* a mutual council. None at all, if he belonged to the consociation. That was a regular tribunal, erected before he, or a single member of his church, was born, and which, on many accounts, would be more likely to be truly impartial than any other tribunal which he and his church would elect, in the midst of their difficulties. Indeed, the first and third grounds of his protest, unless he had been able to make good his second, are altogether irrelevant to his case. If he belonged to the consociation, he could neither insist upon a mutual council, nor deny the authority of councils in matters of faith. The Platform, art. XIII, makes it the duty of 'the said associated pastors to take notice of any among themselves that may be accused of scandal or heresy, &c.' No provision is made for mutual councils; nor are parties in any way hindered from electing them. When either party is averse, the other has no right to demand such a council. It is a case nearly resembling that which occurs daily, in the civil courts of Connecticut. The parties in a suit may wave the trial by jury, and refer the facts in their case to the court, but if either party chooses not to take this course, the question of fact must go to the jury. Mr. A.'s controversy with his church might have been referred by consent to any tribunal mutually agreed upon, just as suits at law

are taken from the regular courts and referred to arbitrators.

Mr. A. had certainly no *peculiar* claims to have a mutual council. He settled over the church in Coventry as a believer in the doctrine of the Trinity. The church received him, the council ordained him, as such. It turns out, that he is not, and possibly never has been, a believer in this doctrine. When his religious opinions are called in question, he demands such a council as will either come to a result in his favor, or to no result at all; even if all the allegations of his church should be true. But which is the aggrieved party? Have the church departed from their creed? Have they broken covenant with their pastor? What *have* they done? They are disciplining Mr. A. for departing from the faith which he professed at the time of his settlement, and which they viewed him as obliged to maintain, by the vows of God which were upon him. If there be any precedence, then, in electing a council, who shall have it? Let the common principles of equity decide.

Mr. A. seems to take it for granted, that 'the offer of a mutual council is essential to equity.' *Statement*, pp. 7, 8. No assertion can be more fallacious than this; and Mr. A.'s reasoning upon it is utterly inconclusive. We will venture to assert, that no tribunals in the world are so likely to be partial, as those which are called *impartial* mutual councils, especially in cases of great interest, which involve party questions. And most cases of extensive importance will be made party questions by one side, or the other, or both. Whether the matter in dispute regards doctrine, discipline, or morals, each party will select such men as he supposes agree in opinion with himself; and thus the council will be equally divided, or nearly so, with respect to the very *substance* of the case, on which they are to give their judgment. Thus, in secular affairs, it has been always found, that arbitrations have been less favorable to justice, than the decisions of the regular courts of law. What would be the result, if a violent political dispute were attempted to be settled by a council composed of an equal number of vehement political champions on each side? Men are liable to human passions, in religion, as well as in politics. The experience of ages will show, that those tribunals are the most impartial, in the constitution of which the parties have the least influence. We could give many substantial reasons why they are so, but our limits forbid.

After being unable to unite in a mutual council to try Mr. A., the church offered to unite in such a council to dissolve the pastoral connexion between him and his people; as we before stated. This offer was frustrated by the society. In making it, we are decidedly of opinion that the church yielded too far. They ought not to have consented that Mr. A. should be dismissed without being called to account for his doctrines. We impute their error in this respect to a love of peace; but an error it certainly was, in our opinion.

What reason, then, has Mr. A. to denominate the consociation "a council essentially *ex parte*?"

and to argue as if that body were elected, created, and convened, by the *sole* agency of the church; when the consociation was formed a century ago, for the express purpose of deciding in controversies like this, and when the church had just as much influence in fixing upon the members who should compose the tribunal, as Mr. A. himself had, that is, no influence at all? If a man were brought regularly before the Supreme Judicial Court of Massachusetts in an action of slander, it would doubtless be thought very absurd for him to raise a loud cry of persecution and intolerance, on the assumption that a *mutual* arbitration had not been offered him, and that he was dragged before an *ex parte* tribunal. We do not see that Mr. A.'s conduct is less absurd.

It is strongly objected to the doings of the consociation by Mr. A., that the charges against him are negative. A very natural reason can be assigned for this. His faults, as a Gospel minister, were chiefly of the negative kind. On first reading this part of the *Statement*, we were of opinion, that, in point of form, it would have been better for the church to have expressed their charges in a positive manner; and that instead of alleging, that the Rev. A. A. "does neither preach nor believe, &c." it would have been more proper to allege, that the Rev. A. A. *hath neglected to preach, and hath afforded evidence that he doth not believe*, &c. But on reflection, and on reading the *Reply*, we are convinced, that the negative form of expressing the charges is not less proper than the other, and is more scriptural.

"When in a court of law a man is charged with a breach of covenant in not performing what he had covenanted, is the complaint ever ruled out upon the ground of its being negative?

"But let us refer to the word of God. *Not* to know God, and *not* to obey the Gospel of Jesus Christ, are sins of a negative kind. Yet such are threatened with divine vengeance. 2 Thess. i, 8. Even the term atheist is negative.

"Again. "That all men should honor the Son EVEN AS they honor the Father. He that honoreth *not* the Son honoreth not the Father. He that believeth *not* God hath made him a liar, BECAUSE he believeth *not* the record that God gave of his Son."

"Again. See 2 John 10, 11 verses. "If there come any unto you and bring *not* this *doctrine*, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

"Suppose such a teacher had come. 'The elect lady and her children,' warned by the apostle, would have rejected him. But might he not, with propriety, according to the tenor of the above objection about negatives, have said, 'What have I done?' The reply would have been, 'You bring *not* the doctrine of Christ, and we would not be partakers of your evil deeds.' And the teacher might still have rejoined, 'Deeds! to what deeds do you refer? You state nothing but a negation of deeds.' Let the reader, however, comment for himself, upon this passage from 2 John. We believe he will be satisfied that it obviates the above objection about negatives; even if another objection should be raised upon the ground of a difference between *deeds* and *facts*." *Reply*, pp. 26, 27.

If Mr. A. had been charged with *not believing in the existence of God*, would he have objected to the charge on the ground of its being negative? If

so, how would he reduce it to a positive form?

Suppose a military officer were accused of *not* having obeyed his superior, in a specified instance, would he be able to evade the charge, on the plea urged by Mr. A? If he would, it would be a *mere* evasion, and one which would do little credit to his frankness, or his understanding. In short, every charge of a *failure in duty*, is substantially a negative charge, although by much circumlocution it may receive a positive form. A vast multitude of declarations, in suits at law, bring the whole charge in the negative form. Mr. A. has utterly mistaken the maxim, that no man is obliged to prove a negative. If it has any application to his case, it is in a manner entirely different from that in which he understands it; a manner which would have afforded him no relief, as could be easily shewn.

Mr. A. further says, as to the latter charge, which concludes in the positive form, that "this was a point, the direct proof of which they were not inclined to undertake." *Statement*, p. 32. Is he authorized to say this? The church committee stated, to be sure, that on this point "they had no evidence to produce, *other* than had appeared on the other charges." Does Mr. A. suppose it to be impossible to prove two charges by the same evidence? For ourselves, we think Mr. A.'s pamphlet furnishes good evidence that *all* the charges were proved. The evidence is this, that the consociation voted, that each article separately taken, was proved; and then the general question was put, upon which the vote was unanimous. Now it so happens, that the consociation was composed of men who do not act ignorantly or rashly. We confide in their decision, for the same reason that we should believe the verdict of a jury, composed of cool, dispassionate, intelligent men, empannelled to try a case of great public and private importance.

Mr. A.'s third ground of protest, "that councils have *no* authority in matters of faith," p. 14, seems to be changed, p. 35, into a denial, "that councils have authority to decide in matters of faith *beyond* what *sacred Scripture decides*." We sincerely wish he had told us on which of these positions he meant to rely; for they seem to us not perfectly identical. So different are they, that while we can by no means unite with him in asserting the first, we most cordially agree with him in denying the second. His arguments seem principally calculated for the second; and the great misfortune seems to be, that they have no relation to the case, into the service of which they are impressed. Who pretends that the Scriptures are *not* a sufficient rule of faith and practice? or that councils have authority *beyond* what the Scriptures decide?

To those who are doubtful on the general question, *Whether councils have any authority in matters of faith?* we recommend the perusal of the very excellent little treatise of Dr. Watts, *On Christian Communion*, lately published, in which principles essentially connected with the decision of this question are very ably illustrated.

In the mean time, we are de-

sirous to know, whether there is, or is not, such a thing as discipline in the Christian church? If there is, in what cases is it to be exercised? Never with respect to opinions, or doctrines, say our liberal brethren, but only in cases of bad practice. Let us state a case, or two.

You are a liberal minister, and you admit A. B. to your church on a profession that he believes the Bible to be the word of God, and the only rule of faith and practice. Beyond this, none who assume the name of Christians have ventured to go. After a while, A. B. denies that the Scriptures are the word of God, or any rule of faith and practice; yet his external deportment, in other respects, is, we will suppose, unexceptionable. He uses what he calls his *liberty of conscience* in defending and propagating his opinions. What shall be done with him? Discipline him? Churches have no authority in matters of faith. A. B.'s "life is in the right." Must he then remain, and be cherished in the bosom of the church, and come, if he pleases, to the sacramental table as a Christian? Perhaps there are some professed ministers of the Gospel who will not revolt at this; but we cannot believe there are many. Yet we are not enlightened enough to see, that it is not a fair and legitimate consequence of the principle laid down by Mr. A., in the outset, and so zealously defended by those who side with him.

Let us next consider a case of misconduct. And here we will not take a case, which can be denominated *extreme;* but one which has occurred, in a vast multitude of instances, in many parts of Christendom; though not in this country. A minister of the Gospel preaches regularly on the Sabbath; but in the interval of worship, and after divine service is over, he makes that holy day a day of recreation, feasting, and merriment. He gives and receives invitations to sumptuous dinners, and, when the weather is fine, rides out a hunting, or takes a game at ball; or, if the weather is bad, he joins in a game at whist. His church feel aggrieved. They try to reclaim him but in vain. He pretends to justify himself by Scripture, and makes a learned argument to prove that the strictness of the Jewish Sabbath is done away, and that under the Christian dispensation, a greater latitude may be taken, than is sufficient to exculpate *him* from all blame. The difficulty increasing, he demands a mutual council. Let us suppose, that he fails of getting the odd man on his side, and that a majority of the council, finding him guilty and incorrigible, proceed to depose him from office. He then raises a loud cry of intolerance. He says, and says truly, that the Sabbath is a scriptural institution; that it would be impious for men to undertake to add to its sanctity; that every man must interpret the Scriptures for himself; that no man has a right to lord it over another man's conscience; and concludes by affirming, that he had done what he conscientiously believed to be right. If the odd man of his mutual council should be in his favor, the council would probably decide, that the degree of sanctity, to which the Sabbath is entitled, is a matter of doctrine, concerning

which every man ought to be fully persuaded in his own mind. They might add, in imitation of the second council at Coventry, that, 'although they did not consider themselves authorized by the great Head of the Church to pronounce on any man's faith, yet as their accused brother had made a written declaration containing the fourth commandment, and sundry other passages of Scripture relative to the Sabbath,' and containing, also, an 'acknowledgment of the Scriptures as divine truth,' they 'believed him sincere in making that declaration, and that it ought to be satisfactory.' They might state, that 'they were persuaded his inquiries had been made in the love of truth, and his sentiments communicated in the spirit of a Christian; and that they would not set at nought their brother for the exersise of the liberty wherewith Christ hath made us free.'* We might state many cases of flagrant immorality, where the same reasoning would apply. So the common place declamation about departing from the *words* of Scripture, might apply just as well to cases of immorality, as to cases of heresy. A church member is complained of, tried by the church and found guilty of *embezzling money*, and *smuggling goods*. He immediately raises a violent clamor about ecclesiastical domination, usurped authority, &c. He complains sadly, that the church had condemned him for crimes not forbidden in Scripture, and that the words *embezzle* and *smuggle* are not used once in the sacred Volume.

*See the result of the second council, in Mr. A's *Statement*, p. 45.

We should be glad to be informed, whether every case of *immorality* will not present a a difficulty arising from some doctrinal point, and open a wide field for biblical criticism, in these days of learning and wisdom. Do not men differ in their definitions of virtue and vice?—in their views of the boundaries, extent, and even the very *nature*, of all the virtues and crimes? In every possible case, then, *doctrine* must come in question. If a man be charged with fraud, the question instantly occurs, *What is fraud?* and does the charge stated come within the definition? This inquiry is *doctrinal*, and must be settled entirely by a reference to Scripture. No church, then, under heaven can ever exercise a single act of discipline, without deciding a case of doctrine. And is there any more difficulty in deciding as to the fundamental doctrines of faith, than as to the fundamental doctrines of morality? Let the perpetual clashing of casuists enlighten those, who are in the dark on this subject.

The doctrines of morality are as well to be defined, discussed, and *believed* as other doctrines of the Bible. They must be *believed*, or how can they be *practised*. There is a right faith, and a wrong faith, as certainly with respect to the doctrines denominated moral, as any other. Has a church any right to exercise authority in matters of faith? No, say our liberal brethren; and of course they must allow every man to act consistently with his faith; unless they will be chargeable with the monstrous absurdity of holding, that a man may be justifiable in

forming a certain rule of conduct from Scripture, and yet guilty the moment he acts according to this very rule. A church-member becomes satisfactorily persuaded in his own mind, that the unequal possession of property is a great evil, and contrary to the practice of the primitive churches, as well as forbidden in Scripture; and that it is the duty of every man to attempt an immediate equalization of property. In this persuasion, he seizes a large portion of his rich brother's wealth, and appropriates it to the use of himself and his necessitous brethren. What shall be done by the church to which he belongs? For his opinions he cannot be disciplined; for who is the arbiter of another man's faith? No; but he shall be disciplined for his *actions*, for his *trespass*. Indeed! Who says it *is* trespass? The church. Who constituted them the arbiter's of a man's conscientious opinions? He believed that it was no trespass, but a lawful and commendable act. Aye; but he believed wrong. Who says this? What right have you to lord it over another man's conscience? Has not your brother the same right to Christian liberty of opinion as you have? If you condemn him, you do it for acting agreeably to the dictates of his own conscience; and this is directly opposed to the grand principles of the Reformation.

It is notorious, that men may plead the rights of conscience, and may be sincere in their pretensions, while perpetrating the most atrocious wickedness. Our Savior told his disciples, that the time would come when those who killed them, would *think* they were doing God service. Ravilliac, who assassinated Henry IV, was beyond all reasonable question, conscientious; and the late Bellingham professed to be perfectly justifiable in murdering Mr. Perceval. In this profession he persevered to the last, and probably the poor deluded man was very sincere. Were Ravilliac and Bellingham martyrs to their attachment to the freedom of opinion?

We challenge any man to point out a consistent stopping place for the principles of Mr. A.'s plea, and the arguments used by the second council in their result, till they arrive at this most tremenduous conclusion, THAT EVERY MAN HAS A RIGHT TO DO WHAT SEEMETH GOOD IN HIS OWN EYES.

We hasten to a brief consideration of the extraordinary result of the second council. Be it remembered, that this council was summoned only by Mr. A., and that part of the society who adherred to him, and was therefore, in the strictest sense, *ex parte*. Indeed, so firmly had it taken possession of Mr. A.'s mind, that he was the *sole* agent in convening this council, that, in the account which he gives of the selection of members to compose it, he seems utterly to forget that the society had any hand in the business, and writes a very smooth apology for himself only. "In this measure," says he, "*I* am authorized, &c." "These facts I detail to render known *my* sollcitude," &c. Mr. A.'s account of his council is, to those who are well acquainted with the circumstances of the case, in a high degree ludicrous. "The selection of

elders to compose this council," says he, "I trust will meet with general approbation. That they might be men feeling no degree of prejudice and subjected to no degree of improper influence in the case, they were selected from churches without the county, and without the state." We confess this to be a new mode of proving a council to be impartial; but it is a very *convenient* mode; and on this plan a minister must be a bungler indeed if he is not able to select a council from the whole circuit of the United States, which shall be composed of men who will agree with him in opinion, and, therefore, will be in the highest degree impartial. We should like to know, whether it is remoteness of residence *alone* which makes a man impartial, and whether the impartiality increases in porportion to the distance; or whether there is a certain *focus*, in which all the rays of intelligence and wisdom are collected, and in which the human mind is "subjected to *no* degree of improper influence." We are rather inclined to suppose the latter to be the case, as we have observed for several years past, that when a liberal minister is to be ordained in the farthest parts of Vermont, for instance, he finds it necessary to summon an impartial council from the same region, in which Mr. A. was so successful in choosing *his* council. If we are right in this supposition, Mr. A. has stated a very useless circumstance, in saying that the 'elders to compose this council were selected from churches without the county and without the state;' and we do verily believe, that the same elders would have been quite as impartial in the case of any liberal brother, though he might reside in their own counties, and their own state. If this be the fact, it ought to be generally known; and, in the presumption that we are not mistaken, we hereby declare, for the benefit of any liberal minister or liberal brother, who may wish for an impartial council to decide in his favor, that there are certain limits,

"Quos ultra citraque nequit consistere rectum;"

And in plain English, that there is a certain circle in Massachusetts, within which all the impartiality, intelligence, and wisdom of the United States are confined. But if, contrary to our decided opinion, distance *alone* should be found to constitute impartiality, it is a pity this discovery had not been sooner made and more readily adopted, as it might have been of great use in the late ecclesiastical difficulties in Dorchester. If the parties in these difficulties had chosen men to compose their first council "from without the county and without the state," from Connecticut for instance, it seems they would have had an impartial decision, and would have been saved from further trouble.

But the advantage of distance is not the only recommendation to our confidence, urged by Mr. A. in favor of his council. Most of the ministers had received '*university honors*,' &c. &c. We have observed that Episcopalianc in England, pay little deference, even to one of their bish-

ops, if they find him reasoning absurdly and foolishly. It is not, therefore, to be expected of us republicans, that we should yield to arguments, though advanced by doctors of divinity, if the premises and conclusions wage an open and irreconcilable war. With all our respect for "the highest honors of the universities," (and we certainly feel as much respect for them as we can,) this would be requiring too much. But let us proceed to examine the result of the council; perhaps this document may give us juster views of the talents of its authors, than any diploma could do.

Mr. A. calls his council a *mutual* council; and the council seem to take upon themselves airs, as though they sustained that character, when they speak of the '*parties* at whose instance they were convened.' We had always supposed, that a *mutual* council, convened to settle difficulties arising entirely from *disagreement of opinion*, must of course be agreed upon by the *parties at variance*. And we are happy to find, that the Rev. Dr. Osgood is of the same opinion. In his letter to Mr. A., he says, 'I sincerely sympathize with you under your difficulties, but as those difficulties appear to have been enhanced by an *ex parte* council already,* it seems doubtful whether they can be removed by another *of the same general nature*. If it be urged, that the influence of the second may counterbalance that of the first; yet if in reason and equity there be no weight in either, what occasion can there be for the balance. For myself I have little faith in or respect for ecclesiastical councils;† I have long thought them unauthorized in Scripture, and for the most part worse than useless, excepting as mere referees or arbiters, mutually chosen by *parties at variance*, for settling their disputes. If they be not thus chosen by *both parties*, I know not what prospect there can be of any salutary effect. *Ex parte* councils may succeed each other *ad infinitum* without the least hope of effecting an accommodation." *Statement*, pp. 38, 39. The second council was, beyond all question, *ex parte;* as *no offer whatever* was made to the church to unite in convening it, and as the church never consented to it, nor appeared before it. If the church had erred in calling an *ex parte* council, the decisions of which were nugatory, there was the greater reason that Mr. A. should not commit the same irregularity. He, according to his own principles, should have distinctly offered them a second council in the selection of which they would have had an equal voice with himself. But what do this council, so truly *ex parte*, decide? The reader will find, by turning back to the extracts which we have made from the result, that the council decide,

1. That they find no satisfactory evidence that a consociation ever existed in Tolland county.

2. If a consociation did exist, they find no evidence that the

* The doctor had probably been informed, that the consociation was an *ex parte* council.

† If all councils were like the one the result of which we are considering, we should be of the same opinion with the doctor.

first church in Coventry, or its pastor, ever belonged to it.

3. That as Mr. A. and the society declined acting with the church in calling the first council, and protested against its jurisdiction, they consider it only in the light of an *ex parte* council.

4. That as the not having a mutual council must be imputed to the church, the result of the first council cannot affect the ministerial standing of Mr. A., much less dissolve the pastoral relation between him and his people.

5. That concerning the *doctrinal points*, which are the only articles of charge alleged against Mr. A., they will not decide.

6. That they believe Mr. A. sincere in a declaration of his *faith with respect to those doctrines*, and that the declaration ought to be satisfactory.

7. That on the ground of expediency they dissolve the relation between the pastor and the society.

8. That they recommend Mr. A. to all Christian societies among whom he may be called to minister.

As to the points in general, what is the testimony examined by this impartial council? Let us hear the story from their own mouth: "This council have, as they trust, attended with seriousness and impartiality to the statements and pleas of the parties AT WHOSE INSTANCE THEY ARE CONVENED." *Statement*, p. 43 Indeed! Has this *liberal* age discarded that old-fashioned rule, *Hear both sides?* This is a spectacle worth the gazing of all New England. Ten men—ten IMPARTIAL men, from Massachusetts, convene in Connecticut and sit in judgment on the decision of *twenty* men from the latter state. What is the question? It concerns a point of ecclesiastical law of so much difficulty at least, as that no man in Connecticut would have thought himself competent to decide it, without knowing something about it; a point of *Connecticut* law, unlike any thing to be found in the Massachusetts statute book. There were also several questions of fact, which required an attentive examination in order to come near the truth. What do these impartial judges? At a couple of short sessions, they settle all these intricate questions—they hear evidence all on one side; rather they simply hear the statement of Mr. A. and his party, and then decide, that twenty men of Connecut knew nothing about the business on which they had pronounced judgment,—that they acted without authority—that all which they had done was a nullity. If this be liberality and impartiality, and if the old practice of not *answering a matter* before it is heard, be bigotry, then we say, *Let the bigotry of Connecticut endure for ever.*

As to the first and second points we ask, Do the council mean to infer, that, because *they find* no evidence, there *is* no evidence. If they do, their premises and their conclusion seem to have as little relationship, as the parts of any argument with which we ever had the pleasure to be acquainted. If they do not, the positions themselves might as well be any where else, as in this result. They have no bearing at all up-

on the subject. Doubtless, this council *found no evidence*, that a consociation ever existed in Tolland County! Who ever supposed that they *would* find such evidence? It would have been almost miraculous if they had. Mr A. would not be very much on the alert to find evidence to prove what he had always denied. The imposing gravity with which these positions are uttered seems to ape the formality of a legal decision. But as well might the Archbishop of Canterbury sit in his archiepiscopal palace at Lambeth, and gravely pronounce, "I find no evidence of the existence of any such *place* as Tolland county; and if there be such a place, I find no evidence that there is any consociation, so called, within the same; and if there be such a consociation, I find no evidence that the Rev. A. A., or any other person within my knowledge, doth now or ever did, constitute a member thereof." All this might be very true; and would be quite as dignified, pertinent, and conclusive, as the two first points settled by the council. Suppose a man were to be tried for slander before a civil court, and were found guilty. He feels dissatisfied, and calls a number of lawyers from a neighboring state, or judges if you please, to hear his case. His impartial tribunal sit, hear his statements, and decide, that the court had exceeded its jurisdiction, that it had no cognizance of the case, and that its judgment was null and void. To how much respect does the reader suppose this latter decision would be entitled? Yet the second council in Coventry make these two negative positions the foundation of all their authority, and all their proceedings. Because they do not *find* evidence, where it was utterly incredible that it should be found, and where they could not expect it, they proceed to censure a very respectable ecclesiastical body, composed men of who *had found* evidence, and had acted according to it.

But we will concede, for argument's sake, that there was no consociation, and that the first council was *ex parte*, and will endeavor to apply our dialectical faculties, for a moment, to the strange logic contained in the remaining parts of the result.

'The first council was *ex parte*.' Why? 'Because Mr. A. and the society declined acting with the church in calling it, and protested against its jurisdiction.' We do not see, by the bye, that Mr. A.'s *declining* to act with the church, in calling the consociation, is any proof that the church *refused a mutual* council or that the not having a mutual council, is 'to be imputed to them.' Yet this is the only proof adduced by the second council, and, need we add, it is the only proof which they *could* adduce. But let us proceed in the argument. What is the inference from the decision, that the first council was *ex parte?* 'The result cannot affect the ministerial standing of Mr. A., much less dissolve the pastoral relation between him and his people.' Now let us apply the argument to the other case. Mr. A. and the society called a council. The church were not even invited to unite in calling this council, utterly disclaimed its juris-

diction, and protested against its irregularity. This was, then, in the strictest sense, an *ex parte* council. If so, what power have they? Let themselves decide: 'Their result cannot affect the ministerial standing of Mr. A. much less dissolve the pastoral relation between him and his people.'

But what have these new dialecticians done? Declared the doings of a legitimate council, just double their own number, null and void; declared that the pastoral relation between Mr. A. and his people is dissolved, and that the ministerial standing of Mr. A. is good; and recommended him to the churches of Christ as a minister. If there are any who cannot, after all this, discern the wisdom, the *consistency*, the *modesty*, and the discretion of such a council, the blame is not to be charged to Mr. A., who certainly did as well for his cause as he could.

We had contemplated remarks on the 5th and 6th points decided by the council; but we must omit them with the observation, that these two points are the most quarrelsome twin-brothers, that we remember ever to have seen; and, unless they are bound over to keep the peace, there is every reason to fear that one will be the death of the other.

The attention of our readers will next be directed to the *Proceedings of the General Association of Connecticut*, at their last session. We must give notice however, in the first place, that the General Association held its annual meeting the same month in which Mr. A.'s second council met. As the extraordinary fact, that a council, composed entirely of persons from Massachusetts, had lately published a result annulling the proceedings of a regular ecclesiastical tribunal of Connecticut, and recommending as an authorized minister of the Gospel a man who had been regularly deposed from office, naturally excited much inquiry; and as, in order to form a right judgment of the case, it seemed necessary that all the facts and circumstances which had any bearing upon it, should be collected and detailed with scrupulous accuracy; a very respectable member of the General Association moved, that a committee be appointed to inquire into the above described proceedings, and to report thereon. A committee was accordingly appointed, consisting of the following gentlemen; the Rev. Nathan Perkins, D. D. the Rev. Abel Flint, and the Rev. Calvin Chapin. At the meeting of the General Association in last June, this committee made a very elaborate report, embracing all the requisite facts, the results of both councils, and such reasonings, as the committee thought calculated to illustrate the subject. The principal facts have been already stated in this review. The whole of the reasoning we should be very happy to transcribe did our limits permit. The committee propose a great number of questions, with which Mr. A. and his friends must be hard pressed. We select two or three as a sample. "Will it be believed, that the churches of Connecticut are less able, or less willing, than strangers, to distinguish between order and irregularity in things pertaining to their own institutions?" "This council declared null and void the solemn decision of a Conso-

ciation. Was this because a Consociation is not the most impartial council that can be collected, and better acquainted with the difficulties and best interests of the churches within their own limits, than any company of strangers can be?" "This council passed the form of dismissing Mr. A. from the *society*, and not from the *church*. Was this because the Holy Ghost has established the pastoral connexion—not between a minister of the Gospel and his church—but between him and those that do not, before men, profess to believe and covenant to obey the Gospel?" *Proceedings*, p. 24.

After the report was read, "the Rev. Timothy Dwight, D.D. the Rev. Lyman Beecher, and the Rev. Rufus Anderson, were appointed a committee to examine the preceding report, to draw up, for the consideration of this Association, such votes as may be proper to be passed by the Association on the authority of the statement contained in it, and to make report to this body." The next day this committee reported a series of resolutions, which were adopted by the Association, as follows:

"*Resolved*, 1. That the Consociation of Tolland County was regularly formed, when they dismissed and deposed the late Rev. Abiel Abbot.

"*Resolved*, 2. That the first church in Coventry is a member of Tolland Consociation, and has been such from the formation of that body.

"*Resolved*, 3. That the late Rev. Abiel Abbot was, of right, considered and treated as belonging and amenable to Tolland Consociation.

"*Resolved*, 4. That in the late proceedings at Coventry, the elders and churches of Tolland County have, in the opinion of the General Association, borne a judicious, faithful, and highly commendable testimony to the truth as it is in Jesus.

"*Resolved*, 5. That, according to the firm belief of this General Association, a denial of the Deity of Jesus Christ is heresy.

"*Resolved*, 6. That the exclusion from Christian communion, and from the ministerial office, for heresy, is neither an attempt to bind the conscience in matters of faith, nor a violation of Christian charity; but an act, which that charity imperiously demands; and an article of discipline, which the principles of agreement among the Consociated churches require them to perform.

"*Resolved*, 7. That the General Association view, with much surprise and regret, the coming and the acts of the council at Coventry, on the 5th day of June, 1811.

"*Resolved*, 8. That the mere want of "*satisfactory evidence, that a Consociation ever existed in Tolland County*" furnished no justifying reason to the council of June 5th, for acting at all in the affairs of Mr. Abbot and his congregation; both because the council had no sufficient means in their power of determining this fact, and because the mere want of evidence cannot be a foundation for acting in any case, especially in a case of such importance.

"*Resolved*, 9. That it is inconsistent with all principles of ecclesiastical order for ministers and churches, belonging to another body, and another state, to act, as an ecclesiastical council, in the affairs of any consociated church in this state, without a previous request, or, at least, consent, of the Consociation with which said church is connected, formally declared.

"*Resolved*, 10. That a profession of faith, made in the words of Scripture, is no definite exhibition of the real faith of the professor: since all persons, who acknowledge the divine origin of the Scriptures, would, although some of them are in their faith directly opposed to others, make the same profession in the same words.

"*Resolved*, 11. That the decision of the council, "that the relation between Mr. Abbot and the ecclesiasti-

cal Society, with which he was connected, was not annulled by the act of Tolland Consociation," was a decision which the Council was not authorized to make: since they had neither power nor right to examine the proceedings of the Consociation; nor to sit as judges over that ecclesiastical judicatory; and since, if they had had such right, these proceedings were not before them, nor was the Consociation either heard or represented.

"*Resolved*, 12. That the circumstances under which the Council of June 5th was convened, and the nature of its result, constrain the General Association to consider its proceedings not only as unprecedented, but as disrespectful to the Churches of Connecticut,—as an invasion of evangelical order,—as an effort to justify heresy,—and as a public and solemn declaration, that there can be neither ministerial nor Christian fellowship between themselves and the cons ociated Churches and Pastors."

Proceedings, pp. 28, 29.

In these resolutions, the public have before them the voice of the Connecticut clergy, fully, fairly, and legitimately expressed, on this unexampled obtrusion upon the rights and usages of the churches in that state. If any future *impartial* council should be called from Massachusetts into Connecticut, in a similar case, we hope *all* the members selected to compose it will have the wisdom to stay at home; but, should the urgency of the call be irresistible, we advise them not to make *the want of evidence* the *sole* foundation of their authority and of their result; especially if it is the interest of the party before them to keep all evidence out of sight.

Many topics of inferior importance, started by Mr. A., might furnish occasion for interesting remarks; but the remainder of what we have to say must be confined to a few brief observations.

1. It seems marvellous to us, that the members of the second council should know so much about Mr. A., while he should know so little about them. They "are persuaded that his inquiries have been made in the love of truth, and his sentiments communicated in the spirit of the Christian." *Statement*, p. 45. They also speak with the utmost confidence of "his intellectual powers, his literary and theological attainments, the diligence of his research after truth, his prudence, candor, and charity, the excellence of his moral character, and his affability and tenderness in the intercourse with the people of his charge." p. 46. Surely these men must have lived in habits of the greatest intimacy with Mr. A. for many years. Not so; Mr. A. says, that 'with the *majority* of the council he had little personal acquaintance, and *no* knowledge of their opinion, &c.' The mystery is increased when we consider that men are usually much better acquainted with their superiors, than the contrary, and that the council was composed of great doctors in and near the metropolis of New England, while Mr. A. was a plain parish minister in a remote country town. We were unable to extricate ourselves from this difficulty, till we recollected, that all liberal ministers are, of course, wise, and learned, diligent inquirers after truth, men of great intellectual powers, and great literary attainments, and, in short, candid, charitable, and deserving of every commendatory expres-

sion which the English language can furnish. All that the council had to do, therefore, was to ascertain whether Mr. A. were a liberal man. That point being established, there was no danger of excess in their praise.

2. It was extremely disingenuous in Mr. A. to quote the Saybrook platform in support of the opinion that the Scriptures alone are the rule of faith, (an opinion which no man will deny,) and yet not to state expressly that the same Platform made it the duty of *associated* pastors to discipline their members for scandal and heresy. Mr. A. will not deny that he was one of these *associated* pastors.*

3. It was extremely disingenuous in Mr. A. to insinuate, as he has done in many places, that the members of the consociation, and many other persons in New England, are most satisfied that the Scriptures *alone* should be the rule of faith and practice. Now we do not believe that there is a single minister of the Gospel, or private Christian, in the United States, who denies the sufficiency of Scripture. If there be, let him be named, let the fact be proved upon him, and *then* let him be held up to disgrace. Mr. A's own pamphlet does not furnish the slightest proof, that any person in Tolland county has denied, *either by words or actions*, the sufficiency of Scripture.

4. It was extremely disingenuous in Mr. A. to represent the decision of the consociation as a "gross disregard of the apostolic injunction, *A heretic, after the first and second admonition reject;*" when he must have known, that he was rejected after many admonitions, probably after the fiftieth, or the hundredth. We are told from authority which cannot be reasonably questioned, that "individuals by private dealing, and the church itself, with great intelligence and integrity, pursued the course which the Gospel directs. With many anxious feelings, and with much circumspection, they proceeded to prepare the way for the convention of the consociation—reluctantly apprehending that such a measure *might* finally be necessary. They labored diligently *for many months* to convince their pastor, and to restore that harmony which they sincerely desired." *Proceedings*, p. 12.

5. Although Mr. A seems to be a champion for the rights of conscience, he strangely overlooks the fact that his church were as much entitled to the rights of conscience as himself. He would if possible, have convened a council composed of ministers of the same opinions with himself, and who would have upheld him in his doctrines. What would have been the intended effect of this? Doubtless to silence opposition, that he might remain the pastor of a church, the members of which utterly disapproved of his preaching, and considered it exceedingly dangerous to the souls of men. Have the church no no rights? Are they to hear doctrines, from Sabbath to Sabbath, which they believe to be utterly false, and subversive of the Gospel? Are they to disregard their own salvation, and the salvation

*See art. XII, XIII.

of their children merely because their minister professes to be very sincere in the inculcation of what they believe to be heresy. To demand this would be indeed lording it over conscience.

6. The assertions of Mr. A., that "there is forming and strengthening a combination in New England, to awe the spirit of inquiry and the liberty of conscience and private judgment in regard to the holy Scriptures," and that 'there is substantial evidence in his case of the fact, that a man who presumes to differ from the general opinions embraced by the clergy and churches of Connecticut cannot *live in peace*, cannot subsist, without assault and perpetual hostility,' are entirely unsupported by fact, and are therefore to be considered as gross slanders. We say they are unsupported by fact, because we are ignorant of any facts of this nature, and because Mr. A. has not produced any; it being taken for granted, that, if he knew of any such facts, he would have produced them. As to the declaration in a public assembly, alluded to by Mr. A., we suppose we heard the declaration intended, and that it was essentially different from the one which Mr. A. has stated. But with what propriety can Mr. A. complain of "assault and perpetual hostility?" It does not appear from his own narrative, that he ever experienced any assault or hostility. As to the right of conscience and private judgment, we do not believe there is a Calvinistic clergyman in Connecticut who does not claim that right for himself, his brethren in the ministry, his church, and for every individual in Christendom; and we must say, that the rights of conscience have incomparably more able defenders among the class of persons referred to, not only than Mr. A. himself, but than any of his party, so far as the talents of the lattter have been displayed through the medium of the press.

Mr. A. is an entire stranger to us, and we have no disposition to cause him unnecessary pain; but the interests of truth must not be sacrificed out of tenderness to the feelings of a man, who has himself, by the insinuation of groundless charges, disregarded the feelings of a large majority of the clergy of New England, many of whom he will not deny to be his superiors in age, talents, learning, and piety, and whose zealous labors in the service of God, and for the good of mankind, entitle them to the public gratitude.

RELIGIOUS INTELLIGENCE.

Though the principal part of the information contained in the following Report has been laid before our readers, yet for the sake of preserving all the proceedings of the Board of Commissioners, we insert the Report entire.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS RESPECTFULLY SUBMIT, TO THE GENERAL ASSOCIATION OF CONNECTICUT, THE FOLLOWING REPORT.

THE first meeting of the Commissioners was held at Farmington, in

Connecticut, Sept. 5th, 1810. The doings of that meeting were immediately published, and copies of them were extensively dispersed for the information of the public. A copy of the same accompanies this report.

The executive business of the Board is, by constitution, principally committed to the Prudential Committee. At the second meeting of the Commissioners, which was held at Worcester, in Massachusetts, Sept. 18, 1811, the Prudential Committee made a report which was accepted by the Board, and which presents a view of the measures which had been taken, for promoting the great design of the Board, and of the success of those measures. To that report, a copy of which accompanies this paper, we beg leave to refer the General Association, as containing an important part of the information which the Board have to communicate.

At this last meeting the Board judged it inexpedient to resign Messrs. Judson, Nott, Newell, and Hall, the four missionary brethren, particularly mentioned in the documents before referred to, to the direction of the London Missionary Society; but to take measures to employ those brethren in a mission to be directed by this Board, as soon as Divine Providence, shall open the door for it.

Agreeably to the opinion given in the report of the Prudential Committee, the Board directed their attention to the Birman empire, as presenting, in their view, the most eligible station for the establishment of an American mission in the East. Not knowing, however, what difficulties might occur in the way of establishing or executing a mission in that empire it was voted, that the four missionaries should, as soon as convenient, be employed in Asia, either in the Birman empire, Surat, Prince of Wales's Island, or elsewhere, as, in the judgment of the Prudential Committee, Providence shall direct.

For the purposes of the mission, it was voted to allow to each missionary, if married, one hundred and fifty pounds sterling, and, if unmarried, one hundred pounds sterling, as an annual salary—the same which is allowed to a missionary by the London Society; and as an outfit, a sum not exceeding one year's salary.

For a western mission, the Board judged from the information, of which they were possessed, that the Caghnawaga tribe of Indians offered the most favorable prospect. And it was voted, "That this Board will pay particular attention to the condition of the Caghnawaga tribe of Indians in Canada, and establish, as soon as practicable, a mission among them; and, to forward this design, that one hundred dollars be appropriated to aid the education of Eleazer Williams, a native of that tribe, and his preparation to enter on that mission: and that this hundred dollars be paid in the present year, and be committed to the management of the Rev. Dr. Joseph Lyman, and the Rev. Richard S. Storrs."

These measures were adopted in the confidence, under Providence, that the Christian public, in this country, would not be backward to supply the funds necessary for carrying them into effect.

At the same meeting, two other young gentlemen, members of the Divinity College, at Andover, viz. Messrs James Richards and Edward Warren, offered themselves as candidates for the missionary service, and solicited to be taken under the patronage and direction of the American Board. Upon the ground of a formal recommendation from the Professors of the Divinity College, the Board very cheerfully accepted the proposal of the two young gentleman, and took them under their patronage, on condition, that they complete their course at the seminary agreeable to its constitution.

This communication from the Board of Commissioners for Foreign Missions, is respectfully submitted to the General Association of Connecticut, and to the General Association of Massachusetts Proper, with an earnest request, that the exertions of those venerable bodies may be continued, and that their prayers may ascend in union with those of this Board to the Great Head of the church, that he would add his blessing to the humble endeavors of his servants and open an effectual door

for the spread of the Gospel, until all the nations of the earth shall embrace his truth, and be made the partakers of his great Salvation.

JOHN TREADWELL, *Pres.*
A true copy from the Minutes of the Board,
Attest, CALVIN CHAPIN,
Recording Secretary.

ABSTRACT OF RELIGIOUS INTELLIGENCE.

(Continued from vol. iv, p. 375.)

The Missions of the United Brethren have been described in a summary account lately published in England, from which it appears, that the Brethren support about thirty missions, in which 150 missionaries have the care of 20,000 converts. The most flourishing missions are those in Greenland, Labrador, Antigua, St. Kitt's, the Danish West India Islands, and the cape of Good Hope. The others are in Upper Canada, in the United States on the Muskingum and among the Creeks and Cherokees, in South America, in and near Surrinam, in Jamaica, in Barbadoes, and among the Calmucs near the Caspian sea. At Bavian's Kloof near the cape of Good Hope, five married and two single missionaries reside in a settlement of 1000 Hottentots. Lord Caledon, the British governor at the cape, is very friendly to the mission, and another settlement has been begun by his desire. The Brethren have been engaged in this good work without relaxing their efforts since the year 1732. For the support of the work no fund whatever exists.

The expenses are about $26,000 annually. Many of the missionaries do much towards supporting themselves by their own exertions; none of them receive regular salaries, but have such necessaries sent out to them as they request. Their children and widows are provided for. The utmost frugality is used at home and abroad.

The Sussex Auxiliary Bible Society was formed at Lewes (Eng.) on the 8th of August, 1811. T. R. Kemp, Esq. M. P. was chosen President. Many of the nobility and gentry of that county have approved of the institution, and engaged to support it.

The Aberdeen Auxiliary Bible Society was formed in June, 1811; the Marquis of Huntley, President; the Lord Provost of Aberdeen, James Ferguson, Esq. M. P. the Rev. Principal Brown, and others, Vice Presidents.

The Society for Missions to Africa and the East, have a flourishing establishment of schools at Bashia in the Rio Pongas, on the western coast of Africa. This society voted $2,200 towards the Eastern translations, and $1,100 towards the support of public readers of the Scriptures in the vernacular languages of India.

The African and Asiatic Society, of which Lord Barham is president, instituted for the purpose of relieving the wants, and removing the ignorance of the Africans and Asiatics in London, state in their annual report, that they have relieved 236 cases of extreme wretchedness within the preceding year; and that some good effects have resulted from the religious instruction which they had been the instruments of diffusing.

The Edinburgh Bible Society appears to have been very vigorously engaged, during the year preceding May 4th, 1811, in executing its benevolent purposes. Besides distributing the Scriptures among the poor and destitute in the neighborhood, and among the the French and Dutch prisoners of war, the Society remitted $3,100 to the parent society, $1,300 to the Hibernian Bible Society, and about $900 towards the Eastern translations.

Among the donations to the society, two are worthy of particular notice; $127 from a regiment of militia, it being a day's pay of the non-commissioned officers and privates; and $88 from a society of female servants, at Aberdeen, who contributed *one penny* (two cents) a week each.

Mr. Morrison, the missionary of the London Society at Canton, has printed off a thousand copies of the Acts of the Apostles in Chinese. The expense of printing was about $450;

but from the same wooden types, occasionally retouched, 100,000 copies may be taken. Mr. Morrison has begun a translation of Genesis and Psalms into Chinese, having heard that the Gospels and Epistles were translating in Bengal. He has sent home some specimens of Chinese literature from the maxims of Confucius and the history of Foe.

The net receipts of the British and Foreign Bible Society for the year ending March 31st, 1811, amounted to £109,698; and the net payments to £125,789. The income and expenditure for the last year was much larger.

The Naval and Military Bible Society, of which the sole object is to distribute Bibles among the soldiers and sailors of the British army and navy, was formed in 1780. The Archbishop of Canterbury is the President. The funds of this society are low. During the year embraced in the last annual report the society distributed 1848 Bibles.

A Society has lately been formed in England to extend the benefits of education to the poor throughout the kingdom, on the principles of the Established Church. The Prince Regent is Patron, the Archbishop of Canterbury, President, the Archbishop of York, all the English bishops, and ten lay peers, or privy-counsellors, Vice Presidents. The plan of instruction first invented by Dr. Bell, is to be adopted in the schools of this society.

The appendix to the Christian Observer for 1811, contains a very interesting debate, which took place at the formation of the *Cambridge Auxiliary Bible Society* in December last. The speakers were the Earl of Hardwicke, Lord Francis Osborne, Messrs. Owen, Steinkopff, and Hughes, (the three secretaries of the parent institution,) Dr. Clarke, Professor Farish, Mr. Hollick, Mr. Simeon, Mr. Yorke, the Dean of Carlisle (Dr. Milner,) Mr. Dealtry, and Mr. Edwards. We mention their names, because most of them are familiar to the readers of English Magazines. The speakers, and those whom they addressed, appeared to vie with each other in zeal to promote the great object of their association. All the objections to the Bible Society were shown to be frivolous and visionary. The meetings for the purpose of forming Auxiliary Bible Societies in every part of England assume a new interest. A large number of the best informed men in the kingdom, and men of the highest rank and character, take a very active part in the proceedings. Taste, as well as benevolence, is gratified, in seeing noblemen and members of Parliament, dignified magistrates, and highly honored ministers of the Gospel, (both of the Establishment and among Dissenters,) come forward, and avow their attachment to the Bible, and offer the reflections of enlarged and cultivated minds, on the new and unparalleled events which are taking place in the religious world. It seems to be the general belief of considerate Christians, in England and America, that the final triumph of Christianity visibly approaches, and that the diffusion of the Bible in all languages will be one great mean of producing that most happy result.

The Suffolk Auxiliary Bible Society was formed on the 10th of December last. The Bishop of Norwich is President; the Duke of Grafton, the Marquis Cornwallis, seven other noblemen, and seven gentlemen of rank and influence, are Vice Presidents. Sir William Dolben, one of the Vice Presidents, formerly for many years member of Parliament for the University of Oxford, being prevented by his age (eighty-four years) from attending, wrote the following letter, the whole of which we quote from the Christian Observer.

"Gentlemen,

I earnestly request you to offer my unfeigned respects to the venerable and patriotic society now assembled at Ipswich for the glorious purpose of disseminating the words of eternal life throughout the known world; for making 'their sound go forth into all

lands, and their words unto the ends of the world.' It does indeed appear to me (looking at the generous co-operation of those who have thought proper to separate themselves from the Established Church, with those who remain in it,) to be the opening of that blessed epoch foretold in the Scriptures, when we shall be 'one fold, under one shepherd, Jesus Christ the righteous.'

"I feel myself highly honored by being thought worthy of a place among the Vice Presidents; but as my age and infirmities will not admit of my personal attendance, I would wish to decline it in favor of one who may be zealous and active in the discharge of its duties; and have no doubt that my friend Sir James Affleck, (to whose Christian character I can bear most honorable testimony,) will cheerfully accept and faithfully fulfil them. Should you, however, feel desirous of retaining my name for this glorious office, you are at liberty so to do; but in this case you must, I fear, be satisfied with my earnest wishes for the prosperity of your institution, rather than with any active services I can render towards it.

"I have requested my friend Mr. Clarkson, who stands forward in this, as in all other good works, to deliver you these my acknowledgments; and with the most fervent prayers for the completion of this glorious undertaking, I remain, gentlemen, your most honored and grateful servant,

W. Dolben,"

The Society for the support of Gaelic schools in the Highlands and Islands of Scotland held its first annual meeting in November last. From the examinations instituted by this society, it appears, that in many parts of the Highlands and Islands of Scotland a very large part of the population are never taught to read; in some places more than three quarters are of this description. It is found much easier, and much more useful to instruct the children in Gaelic than in English, the former being their native language. The subscriptions and donations to this society amounted to $2,279.

SPEECH OF MR. WHITBREAD.

The following speech of Mr. Whitbread before the Bedfordshire Auxiliary Bible Society was delivered at the meeting, of which an account was given in our number for June, p. 42.

"I cannot express," he observed, "the great delight and satisfaction I feel that I have this day, for the first time in the course of my life, seen publicly realized the great maxims of the Gospel. I have for the first time heard acknowledged that great incontrovertible truth, without the recognition of which human wisdom is vain, that the Gospel of Christ is able to stand alone—that it requires not the assistance of man to make it penetrate into the heart of man, and that from the propagation of Divine knowledge by Jesus Christ, down to the present day, it is the Gospel, and the Gospel alone, which is designed to speak to the heart, and thereby raise the soul to everlasting glory. Gentlemen, it would ill become me to say much after so much has been said, and so well said, by those who have preceded me, and whose peculiar province it is to propagate the great light which emerges from heaven, and to diffuse it among men; but I may say that I have peculiar satisfaction in witnessing the arrival of this day among you. It has been one great object of my life to direct men to that great precept of Holy Writ, "search the Scriptures"—to discuss them for themselves: they were designed to be searched by every man for himself, that each might exercise his own judgment on the momentous truths therein contained. Gentlemen, I am speaking from the sincerity of my heart, from conviction, from experience of a life not short, not inactive, that in the Gospel is contained the compendium of all wisdom, as well as the everlasting source of immortal happiness; and that if a man be truly in heart a Christian, if he have courage to acknowledge himself such by word and by deed, if he will proceed to transact all his public and private concerns with the maxims of the Gospel in his hand, and engraved

on his heart, the wisdom of the wisest who do not act on that system, will be confounded before him." He next adverted to the happy situation of this highly favored country—favored indeed in the enjoyment of many blessings to which other countries had long been strangers, "but let us not," he said, "exult in our happiness as if it were the result of our own wisdom; let us bless God as a nation, as we do bless God as individuals; let us not approach the throne of grace in self approbation, but remember that we owe our superiority to the blessing of God through the propagation of the Gospel: let us recollect that the best of men, and the most pious of nations, if it could be so said of ours, after all fall short of what they ought to be, and have more ground for humiliation than applause. The language most becoming to us will be "God be merciful to me, a sinner."

He proceeded to allude to what had fallen from another gentleman, as to that solemn feast of Pentecost, when we are told, that, by a particular inspiration of Divine Grace, the power of language was given to the Apostles, and every one heard them speak in his own tongue. He was himself impressed with this before it had fallen from the lips of another, and had said to himself, "How happens it that in this joyful assembly, without prejudice, without contention, every sect should find itself addressed in its own language, whether as members of the Church of England, or classed among the various descriptions of Protestant Dissenters—how find we this whole assembly of one accord, and one mind?—Why, because this day we felt and understood the true principles of the Christian faith." He believed that the blessing of God was upon them; that from that day forth arose the strong hope that all animosities on the subject of religious opinion would be done away, though he believed that a difference of opinion, on points where the great foundation of faith was the same, may have been permitted by God, for preserving alive a zealous spirit to investigate the doctrines contained in the holy Scriptures.

A sum of £500 was collected in donations and annual subscriptions, on this interesting occasion.

ORDINATIONS.

Ordained, at Lanesborough, on the 8th of June, the Rev. John De Witt, as colleague with the Rev. Daniel Collins. Sermon from 1 Cor. iv, 2.

At Greenwich, (Mass.) the Rev. Ezekiel Rich, as an evangelist.

At East Bloomfield, (N. Y.) the Rev. Darius O. Griswold.

At Geneva, (N. Y.) the Rev. Mr Axtell.

At Deerfield, (N. H.) the Rev. Nathaniel Wells. Sermon from 2 Cor. iv, 5.

LITERARY AND MISCELLANEOUS INTELLIGENCE.

VOLCANOS.

In our numbers for March and December, 1811, mention was made of earthquakes at St. Michael's, one of the Azores.

On the 16th of June in that year, a violent eruption of smoke and flame was observed to burst from the surface of the water about two miles to the westward of St. Michael's. The eruption continued to increase till the 18th, when the crater of a volcano began to appear above the water, where the soundngs had before been 240 feet. On the 20th the new island was a mile long, and 150 feet high. By the fourth of July, it had risen to between 200 and 300 feet in height. It contained a basin of boiling water, which discharged a continual stream into the sea.

An eruption of the volcanic mountain in the island of St. Vincents, (mount Souffriere) took place on the

4th of May last. Huge stones, and spouts of fire were thrown from the mountain with increasing violence for three days. Torrents of burning lava descended from the sides of the mountain, and destroyed every thing valuable for a considerable distance. The vivid brightness of the flames much resembled the lightning of a tempest. Large rocks were split off from the mountain, and fell upon the vallies with tremendous desolation. Violent shocks of earthquake were experienced, and the noise resembled a mixed sound, made up of the raging of a tempest, the roaring of a troubled sea, and the bursting of thunder.

NEW WORKS.

A Sermon delivered at the Inauguration of the Rev. Ebenezer Porter, A. M. to the office of Bartlet Professor of Sacred Rhetoric in the Theological Institution at Andover, April 1, 1812. By Abiel Holmes D. D. Minister of the First church in Cambridge. Boston; S. T. Armstrong.

An Address delivered June 24, 1812, at the funeral of Mrs. Sarah Cumming, consort of the Rev. Hooper Cumming, Pastor of the Second Presbyterian Church in Newark, (N. J.) By James Richards, A. M. Pastor of the first Church. New York; Whiting and Watson. A second edition. Boston; S T. Armstrong.

A Sermon, delivered at Charlestown July 28, 1812, the day appointed by the Governor and Council of the Commonwealth of Massachusetts, to be kept, as a public Fast, throughout the Commonwealth, in consequence of the Declaration of War against Great Britain. By Jedidiah Morse, D.D. Samuel Etheridge, jun. Charlestown.

Calamity, Danger, and Hope: a Sermon preached at the Tabernacle in Salem, July 23, 1812, the day of the Public Fast in Massachusetts, on account of the war with Great Britain. By Samuel Worcester, D.D. Salem; Joshua Cushing.

A dispassionate inquiry into the reasons alleged by Mr. Madison for declaring an offensive, and ruinous war against Great Britain. Together with some suggestions as to a peaceable and constitutional mode of averting that dreadful calamity. By a New England Farmer. Two editions. Boston; Russell and Cutler.

An Address delivered before the Washington Benevolent Society, at Portsmouth, July 4, 1812. By Daniel Webster. Portsmouth, (N. H.) William Treadwell.

An earnest caution against suicide. Boston; Joshua Belcher, 1812.

NEW EDITIONS.

The sixth edition of Dr. Morse's Geography, arranged on a new plan, and improved in every part by a laborious examination of most of the late respectable voyages and travels, in Europe and Asia, by free use of the information in the abridgment of Pinkerton's excellent Geography, and by the late admirable Statistical Tables of Hassel. This edition is greatly altered as to matter and plan, in consequence of the great changes which have taken place in the world, and the great advancement of geographical knowledge. Unimportant matter has been omitted or abridged, and yet the additions have increased the size of the work about 200 pages.

At the close are added an abridgment of the last census of the United States, a Chronological Table of remarkable events from the creation to the present time, an improved list of ancient and modern eminent men, and a copious index to the whole work.

Baxter's Call to the Unconverted. Salem; Henry Whipple, 1812.

Washington's Farewell Address to the People of the United States; with an abstract of his last will and testament. To which is prefixed a portrait of the Author, and a comprehensive sketch of his life and character. Salem; Henry Whipple.

DR. BUCHANAN.

A letter from the Rev. Dr. Buchanan to a gentleman in Boston, dated May 30, 1812, contains the following sentence: "My weak state of health forbids me to think of visiting Palestine at present."

DONATIONS TO FOREIGN MISSIONS.

In our number for September last was published an account of donations to the Board of Commissioners for Foreign Missions. As that account was taken in haste at the meeting, some mistakes occurred, particularly in omitting some donations, and in the sum of $212 stated to have been received by the hands of the Rev. Mr. Huntington, whereas that sum was a part of the sums previously stated to have been received by the hands of Gen. Huntington. To correct these mistakes, we publish the following account, which contains all the receipts of the Prudential Committee before the annual meeting of the Board in September, 1811.

A donation from the late Mrs. Norris of Salem to aid in fitting out Mr. Judson for his voyage to England		$200 00
From individuals in Newburyport, for the same purpose		192 00
From females in Plainfield, (Mass.)		15 00
From individuals in Hadley, by the hands of the Rev. Dr. Lyman		48 00
By the hands of the Rev. Mr. Chapin the following sums were received; viz.		
From females in the society of West Brook	8 00	
From a friend to foreign missions, (towards a permanent fund)	400 00	
Interest on this sum for a few months	10 20	—418 20
The following sums were received by the hands of Gen. Huntington; viz.		
From William Woodbridge, Stonington, (Conn.)	10 00	
From two young ladies, (New London)	4 00	
From the Rev. Dr. Woolworth, Long Island	15 00	
From a friend to missions in New London	50 00	
From another friend to missions, (N. L.)	250 00	
From a friend to missions in Norwich	50 00	
From sundry persons unknown	9 72	—388 72
Premium received on exchange by Mr. Judson		13 36
From Dea. Samuel H. Walley, Boston		100 00
From other persons		24 24
		$1,399 52

SONNET.

TO THE REV. CLAUDIUS BUCHANAN, D. D.

Go on, Buchanan, in the glorious cause;
Go on and spread thy Maker's word abroad,
Till India with a shout shall own her God,
And bow her willing neck to wear his laws.

Then that foul bloody Juggernaut no more
Shall roll his wheel upon the victim maid,
Nor the sweet babe cling tremblingly afraid,
Scar'd at the alligator from the shore.

The aged father shall not then expire,
By his own children strangled in the wave;
Nor the sad widow from her husband's grave,
In barb'rous pomp ascend the fun'ral pyre:
But Moloch's horrid empire shall decay,
And free Hindostan hail the Gospel's sway.* N.

* See Christian Researches, p. 141.

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

No. 4. SEPTEMBER, 1812. VOL. V.

MISCELLANEOUS.

EVANGELICAL EXERTIONS IN ASIA.

No. IV.

Containing a condensed history of modern Translations of the Scriptures into the Languages of Eastern Asia.

THE Tamul Bible, the first edition of the Scriptures that was published in the East, was completed at Tranquebar in 1719, by Ziegenbalg, the first Danish Missionary, after the labor of fourteen years; and has since passed through "a succession of improved editions." From the Tranquebar press issued subsequently, the Book of Psalms in the Hindostanee language and Arabic character. Though the Dutch obtained an establishment in the Indian seas a century before the Danish Mission commenced, they were later in their attempts to put the Word of God into the hands of the natives. The Malay Bible was published in the Arabic character at Batavia, in 1758, under the direction of Jacob Mossel, Governor General of the Dutch possessions in the East Indies. The whole of the New Testament, and three books of the Old, were also translated into the language of Ceylon, and the greater part or the whole of the New Testament into the Chinese, a copy of which was preserved in the British Museum. This appears to have been all that had been done in modern times to give a written Revelation to Asia before the commencement of those exertions which have distinguished the present age.*

In undertaking a version of the Scriptures into the Indian tongue, the translators had not to acquire as many distinct languages as there are names in their accounts. Those names in general denote only different dialects derived from one common root, and bearing a strong affinity to each other, so that when one was known a knowledge of the rest was easily acquired. Sir William Jones supposed that all the languages of Asia might be traced to three roots, the Arabian, the Indian or Shanscrit, and the Tartar. The Shanscrit, there is no doubt, was anciently spoken over very extensive regions, and became a dead language from the desire of the Brahmins to lock up their sacred Writings from the

* Ch. Res. p. 99, 118, 130, 140, 142 note. Pan. vol. vi, p. 44, 186. Vol. viii, p. 43.

common people. The vernacular languages of Hindostan are only the provincial dialects into which the primeval tongue gradually degenerated, after the people were forbidden to read the Shanscrit books: and they bear much the same relation to that original language that the Italian bears to the Latin. The Shanscrit is the *immediate* parent of the Hindostanee, the Bengalee, Mahratta, Orissa, Telinga, Carnata, Guzerattee, Tamul, &c. the meaning of four words out of five of them all being at once suggested by a knowledge of the primitive tongue. It is the parent also of the Pali, the language in which literature and science are preserved and the rites of religion celebrated in India beyond the Ganges; and of the language of Java, into which the Brahminical religion was early introduced; and of one of the three component parts of the Malay tongue; and, through the ancient Zend, of the modern Persic, (though this by others is considered the offspring of the Arabic;) in a word, of almost every language from Arabia to China. Of course there is a great affinity between these several dialects; as for instance, between the Bengalee, Orissa, and Cingalese; between the Telinga, Tamul, Canara, and Carnata. With a knowledge of the Hindostanee alone, which is called "the grand popular language of Hindostan," one may be understood over almost all that country. This language, though it "pervades Hindostan generally," is chiefly spoken in Bengal, and to the West as far at least as Delhi. From Bengal to Delhi it is the current language.*

In the province of Bengal, besides the Shanscrit, three distinct languages are used, though not with equal currency; viz. the Bengalee, the Persian, (which came in with the Mogul conquerors, and is properly the language of the Moors,) and the Hindostanee. The latter is called by Dr. Buchanan one of the *primary* languages of Asia, and in the opinion of Halhed, was for many ages spoken through all Hindostan; but Dr. Carey, after being in India a year, pronounced it nothing but a jargon mixture of Bengalee and Persian. It varies much in its dialects, and in some of them is indeed mixed with other languages. The Bengalee is spoken by the Brahmins, and the caesto cast, called the coits; and is the sole channel of epistolary communication among the *Hindoos* of that province. As their accounts are kept, and their business transacted in no other language, it is sometimes called "*the commercial Bengalee.*" The Persian and "colloquial Hindostanee" are used by the Moors, the former by people of rank. The lower class of the Hindoos, the mass of the people, understand only "the colloquial Hindostanee," which sometimes seems to be spoken of by Mr. Carey as a debased dialect of the Bengalee, but at other times is declared by him to be a confused mixture of Hindostanee, Bengalee, Persian, Armenian, Portuguese, and English, consisting of very few words worked about to mean almost any thing, and varying in dialect every ten or twelve

* B. P. A. vol. i, p. 79 note, 348. Q. R. No. 1, p. 46—48. Ed. R. No. 32, p. 391—396. Pan. vol. vi, p. 36, 37. Ch. Res. p. 154, 155 note, 200. Star in E. p. 15.

miles. A native Bengalee scholar will find it a year's labor to acquire any dialect of the vulgar tongue, and in speaking his own language will be understood by none except those who are able to read. In the northern part of the province that number is small; in the neighborhood of Calcutta it appears from Dr. Buchanan that they can generally read. The Missionaries, after learning only Bengalee, could not make their preaching intelligible to the common people; and they found the Bengalee translation of no service to the multitude. It was necessary to make two other translations, (the Persian and Hindostanee,) for the single province of Bengal.

As the different languages of the East are written with a different character, it was necessary to cast distinct types for each. In most of them nothing had ever been printed before, and the translators were obliged not only to construct for themselves grammars and vocabularies, not only to settle the orthography of the languages, but to initiate their native workmen into the whole business of founding and printing. There were indeed some Bengalee books, and there were types and native printers for that language; but the types were not used, and the books appear to have been few, as Mr. Thomas had seen none after being in the country five years.*

The Rev. David Brown, who has had great influence in promoting the translation and dispersion of the Scriptures in Asia, went to India in the year 1786. Dr. Buchanan, it is understood, was there before. In the year 1793 a bill was brought into the Parliament of Great Britain for communicating Christian instruction to the British subjects in Asia, in which was a clause for an "Establishment of Missionaries and schoolmasters." The resolutions which recognized the general principle of "*civilizing* the natives of India," were carried; but it was considered an inauspicious moment, (at the commencement of a perilous war,) to organize the necessary establishment for India, and the bill was referred to future consideration. About the year 1795 the Earl of Mornington, (now Marquis Wellesley,) went out to India in the character of Governor General.

The very year that the bill was before Parliament, Mr. Thomas returned to India with Mr. Carey, and both united in carrying forward the Bengalee Translation which had been begun by Mr. Thomas in 1789. At that time, and for several years, the Missionaries were so far from extending their views to other versions, that they scarcely cherished the hope of living to see the Scriptures published in one language. They did form a plan in January, 1795, to make and publish a Hindostanee version; but their poverty, and the unexpected protraction of their labors upon the Bengalee translation, obliged them to abandon that design until it was executed by another. They never ceased to look forward to future Missions among people of various

* B. P. A. vol. i, p. 32, 79, 92, 93, 125, 178, 182, 183, 203 204, 216, 217, 222, 223, 320 348, 389, 446. M. B. M. M. vol. ii, p 130. Mem. p. 10, 69. Ch. Res. p. 134 note, 157, 209 211, 255 note. R's Cyc. under Bengal.

tongues, and did all in their power to rouse a spirit in England to send out laborers sufficient for that purpose. They early learnt the Shanscrit and Hindostanee languages. The former Mr. Carey began as early as April 1796, and in the latter, by the end of that year, he could preach with tolerable ease. He resolved from the first to devote his eldest three sons to the study of Persian, Chinese, and Shanscrit, to qualify them for future Missions. He urged upon the Baptist Society to form a school or college in Bengal, where Missionaries might be formed, and the languages of the different countries acquired. But the want of men and money, together with the slender attainments he had made in Asiatic literature, limited his views for the present, to a single translation. For several years he scarcely dared to hope for a press and types to print any part of the Bengalee version. One anxiety was removed by the establishment of a Letter Foundery at Calcutta towards the end of 1797, another by the acquisition of a printing press in the month of September, 1798. By that time a Persian translation had been commenced at Calcutta by a Captain of the army, who appears afterwards to be mentioned under the name and distinction of Lieut. Colonel Colebrooke. In October, 1799, four new Missionaries, one of whom had been regularly trained to the business of printing, arrived; and by January following, the whole company, except Mr. Thomas, were established at Serampore, in a situation highly favorable to their future operations. Till that time the Missionaries had lived in obscurity, in a remote part of the province, without funds, without patronage, their names scarcely known at Calcutta. Having labored almost seven years without success, they were greatly disheartened, and instead of extending their views to translations for other provinces, they doubted whether they should ever preach with any effect in Bengal. The year 1800 was the season of the greatest depression of their hopes. Oppressed with poverty, and having no means or influence to collect learned natives from remote provinces and kingdoms to instruct them in the different languages, they were incapable of seeing or imagining those splendid prospects which were about to open to their view. A single Translation was begun, and that was not put to press.*

This was the state of things when an event took place, which was designed to have incalculable influence on the civil and religious interests of Asia. On the 4th of May, 1800, the College of Fort-William was established at Calcutta by the Marquis Wellesley, with a leading view to initiate the English youth, who were to be employed in the different departments of the Government, in the languages of the country, and thus break down the partition wall between the governors and the governed, which had been found injurious to both. There was a department also for translating the Scriptures into

* B. P. A. vol i, p. 79, 472. Vol. i i, p. 9. M. B. M. M. vol. ii, p. 130, 356 377. Vol. iii, p. 97, 98. Nar. p. 72, 73. Ch. Res. p. 89, 90. Mem. p. 29, 55, 57. Pan. vol. vi, p. 44; and the References in No. II and III.

the various Oriental tongues. Mr. Brown was appointed Provost, and Dr. Buchanan Vice-Provost of the College. How far the counsels of these gentlemen, and of other friends of Christianity in India, influenced the measures of the Governor General, we are not told; we have a right to conjecture; but in less than five years that distinguished nobleman had assembled from different parts of India, Persia, and Arabia, and attached to the college, more than one hundred learned natives; and in the presence of that venerable body of Asiatics the Christian Scriptures were exhibited for translation into the languages of the East. The design was to combine the different exertions which were making into one effort, and to render the College the centre of all the translations for Eastern Asia. For this purpose the two Protestant Missions were drawn into co-operation by selecting Mr. Carey and one of the Danish Missionaries, (apparently Mr. Pæzold,) for Teachers, the former of the Bengalee and Shanscrit languages, the latter of the Tamul. Mr. Carey received his appointment in the spring of 1801, just at the time when the Bengalee New Testament was published. Col. Colebrooke also (if he was indeed the person before mentioned as having commenced a Persian translation, and *his* is called by Dr. Buchanan "THE FIRST,") was with his labors swallowed up in the unity of the plan, and became identified with the College. It was a noble and stupendous design, sufficient to distinguish an age. No wonder that the transported Hindoo poet proclaimed the College of Fort-William "*a flood of light shooting through a dark cloud on a benighted land.*" The strong eulogium pronounced on that Institution and its noble Founder by Mr. Carey, in a Speech delivered at one of the public Disputations, shows that all parties are united in these sentiments.*

Before the end of the year 1802 a commencement was made in a translation into the other language spoken in Bengal, viz. the Hindostanee. Mr. Carey in announcing this event, after the first volume of the Bengalee Old Testament was published, says, "A gentleman who is our cordial friend has begun to translate the New Testament into Hindostanee. I have much desired to see the Bible printed in Begalee and Hindostanee before I die." As yet he had not extended his views to Translations for other provinces, but was still occupied with thoughts about the two *Hindoo* languages of Bengal which he and his colleague had planned to print in 1795. This "cordial friend" to the Baptist Mission appears to have been William Hunter, Esq. of the College. Dr. Hunter superintended the first version of the Gospels that was made into this language, and printed a part of it for the College; and this was the first Hindostanee translation that was published in India. It was in the press in September, 1804, and by the next February Matthew and a part of Mark were printed. What prevented the publi-

* Ch. Res. p. 89—91 240. Mem. p. 10, 11, 66, 69—72. Nar. p. 24. N. Y. M. M. vol. iii, p. 275, and References in No. III.

cation of the whole translation, we are not told.*

Thus the three languages spoken in Bengal were actually undertaken, one by Mr. Carey, and two by the College, and vast preparations were making in that Seminary for a more general work of translation. It becomes then an interesting inquiry by what means the business was transferred from the College to the Mission-house. The truth seems to be, that the College and the Missionaries were harmoniously united in these operations. The great Baptist Translator was himself one of the officers of that Institution. It is on all hands asserted, particularly by Dr. Buchanan and Dr. Carey, that in relation to this work, (and indeed every other,) there is no party spirit in India among evangelical men of different denominations; that they all put their hands to it as a common cause, and help each other as much as they can; that forgetful of those points which divide their brethren in Europe and America, they consider the only strife on that ground to be between God and an idol. None cared so much *where* the work was done, as to have it done. While the College was suffered to remain the centre of the Translations, all seemed willing, (certainly at first,) to support them there; but when it became morally certain that the Court of Directors in England would expel them by reducing that establishment, all agreed to carry a very considerable portion of them to the Mission-house, and help support them there. As early as the latter part of 1804, when the Chinese translation was begun, (and how much earlier does not appear,) the superintendents of the College were *daily expecting* the order for reducing the establishment. The letter of the court of Directors on the subject, and the answer of Marquis Wellesley, (who left India in the following spring,) are preserved in the State papers of "The Asiatick Annual Register for 1805." But whether any prospect of this event appeared in 1803, when the Missionaries formed the plan for executing various Translations,—whether it was a joint plan of all concerned to provide in season a safe retreat for the Translations, or whether the Missionaries, availing themselves of the facilities furnished by the collection of so many learned natives, and the public spirit excited in favor of such an undertaking, started independently and alone, is left to conjecture. The compiler has laboriously searched for some ray to illumine this point, with a conscientious desire to do justice to all parties; but has found none but what appears in the antecedent and following narrative. When a number of men unite their strength to lift a weight, how large a part is raised by each is difficult for any, especially for those who look on at a distance, to determine. It is certain from Dr. Buchanan's Memoir, written in the beninning of 1805, that the College claimed the seven Translations then begun, including the labors of Mr. Carey; and it is equally certain that before as well as after the reduc-

*Ch. Res. p. 89, 90. 134 note. Mem. p. 12. Pan. vol. ii. p. 138. B. P. A. vol. iii. p. 23, 24. N. Y. M. M. vol vi. p. 247.

tion of the establishment in 1807, the Superintendents of the College encouraged and assisted the Missionaries to the utmost of their power. It is certain, on the other hand, that in their communications to their friends, the Missionaries have from the first spoken of the undertaking as exclusively their own. It ought to be remembered that they possessed at the time a respectable establishment at Serampore with a printing office, wholly distinct from the College, which drew its support from their own exertions, and from their Society in England. Five Missionaries, four of whom were unconnected with the College, were already on the ground, and more were expected. Three of these had been long enough in the country to acquire perfectly the popular dialects of Bengal, and two of them were now ready to turn their attention to other languages, while the third could superintend the press. The Bengalee Translation was nearly off their hands. The version was complete, the first volume of the Old Testament, together with the Psalms and part of Isaiah, was printed; and a new edition of the New Testament was brought to the press. The profits arising from their printing office and English school, together with Mr. Carey's salary of $3,330, (which went into common stock,) and the income derived from the sale of the Bengalee Scriptures, and from England, gave them a sort of pecuniary independence. From the success which had immediately followed the distribution of one Translation, in 1800, compared with the disheartening experience of the seven preceding years, they saw the immense importance of a printed Bible, and the fruitlessness of sending missionaries to other provinces without it.

Under these circumstances the Missionaries, in 1803, formed a plan for translating the Scriptures into various tongues, and as early as March, as would seem by the bill of expenses which they have exhibited, had in their employ Hindostanee, Persian, Orissa, and Mahratta Pundits. About the same time a new fount of Nagree types, containing more than 800 letters and combinations was finished for them. The accounts of receipts and expenditures for these languages, are exhibited to the public as kept by no other than the Missionaries themselves.*

Mr. Ward's journal under date of Jan. 21, 1804, contains this clause; "Brother Carey has taken a moonshee this week, to begin translating the Scriptures into the Orissa language. Another is translating them into the Mahratta." And in the account of expenses which the Missionaries have exhibited to the world, they implicitly claim to have borne all the charges of these two Translations from the first. But Dr. Buchanan expressly declares in his Memoir, and in his Christian Researches, that the Gospels were translated into these two languages *in the College*, into one by Pooroosh Ram,

*Ch. Res. p. 91, 92, 96. Mem. p. 10—12, 14, 66, 92. Star in E. p. 17, 18. Q. R. No. 1. p. 52. Pan. vol. vi. p. 39, 40 B. P. A. vol. iii. p. 24. M. B. M. M. vol. i. p. 297. vol. 2. p. 131, Nar. p. 32, 57. and References in No. III.

the Orissa Pundit, and into the other by Vydyunath, the Mahratta Pundit, under the superintendance of Dr. Carey.*

While these things were taking place in India, an event occurred in England which has greatly promoted the translation and dispersion of the Scriptures in the East; I mean the erection of that stupendous engine of charity, The British and Foreign Bible Society, formed at the London Tavern, March 7, 1804. The Society made their first Report April 20, 1805.†

In the college of Fort-William, at the examination in February or September, 1804, one of the Theses discussed was this: "The natives of India will embrace the Gospel, as soon as they shall be able to compare the Christian precepts with those of their own books." In the spring of that year the Missionaries wrote to their Society, requesting if possible that 1000*l.* might be sent to them yearly, and adding, "We have it in our power, if our means were equal to it, in the space of about fifteen years, to have the Word of God translated and printed in all the languages of the East. *Our situation is such as to furnish us with the best assistance from natives of the different countries.* We can have types of all the different characters cast here; and about 700 rupees per month, (part of which, I hope, we shall be able to furnish,) would complete the work. Then follows a catalogue of the languages, showing how imperfect their knowledge was at that time.] The languages are the Hindostanee, Mahratta, Orissa, Telinga, Bootan, Birman, Chinese, Cochin-Chinese, Tonquinese, [the people of Cochin-China, and Tonquin have but one language,] and Malay. [They mention about the same time the Carnata.] On this great work we have fixed our eyes. Whether God will enable us to accomplish it, or any considerable part of it, is uncertain." In their next quarterly letter, dated June, 1804, they say, "In our last public letter we mentioned *our wish to attempt* the translation of the word of God into some other of the languages of India; as the Hindostanee, the Persian, the Mahratta, the Orissa, &c." They seem not yet to have actually commenced any translation besides the Mahratta and Orissa, and those were claimed by the College. But in their public letter in September they stated that they had begun to translate into the Persian and Hindostanee, (in the Persian they commenced with the Psalms,) and to print a part of the New Testament in the Mahratta with the Nagree types, which they calculated would "also do for the Hindostanee Bible." Something like an attempt seems to have been made to begin an impression of the Orissa, but it was not pursued. "We are beginning," they add, "to cut a fount of Orissa types, in order to print all or part of the Testament in the Orissa. We are waiting to see the Hindostanee Gospels which are printing at Calcutta for the College. When we can have the advantage of seeing this work, we shall very probably begin [to print]

*B. P. A. vol. iii. p. 32. Pan. vol. vi. p. 39, 40. Mem. p. 11, 12, 14. Ch. Res. p. 89, 90.

†Pan. vol. i. p. 123. M. B. M. M. vol. i. 234.

part of the Bible in Hindostanee." In January, 1805, they wrote to the four new Missionaries, who were at Madras on their way to Serampore, that they had "begun a translation of the Scriptures into the Hindostanee, Persian, Orissa, and Mahratta languages." From these quotations, it is apparent that about the beginning of 1804, the Mahratta and Orissa Translations were commenced by Pundits under the superintendance of Mr. Carey, who being connected both with the Mission, and the College, each institution claimed the undertaking. The printing of these translations was begun, as early as September, either at the Mission press, which was largely patronized by the College and its friends, as we have seen in a former Number, or rather at the College press. In the following February Mr. Carey says, "The ten first chapters of Matthew are printed in Mahratta at Dr. Hunter's press." But it is equally apparent, that as early as September the Missionaries had commenced Translations into the Persian and Hindostanee, distinct from those going on in the College, and were beginning an independent career, such as they had pursued in respect to the Bengalee. The translation into the Western Malay, was undertaken by Thomas Jarrett, Esq. of the Civil Service, under the patronage of the College, sometime before this, as the Gospels were finished in that language before the following March.*

The means of obtaining a version of the Scriptures in the Chinese language had early occupied the minds of the Superintendants of the College. After long inquiry they succeeded in procuring Mr. Joannes Lassar, a native of China, and an Armenian Christian. This young man, born at Macao, educated under Chinese masters, and a proficient in the language, had been employed in his native place by the Portuguese in conducting their official correspondence with the Court of Pekin. He was willing to relinquish his commercial pursuits and attach himself to the College for a salary of 450*l.* (about $2000) a year. But as the order for reducing the establishment of the College was daily expected, this salary could not be paid from the College funds. He was however retained at the above stipend in a private character, and with the assistance of a Chinese moonshee, entered immediately on the Translation. This is Dr. Buchanan's account of the business, whose modesty seems to have concealed the real agent. Mr. Carey informs us that Lassar was "employed by *a gentleman* in Calcutta," who, there is no reason to doubt was Dr. Buchanan himself. Mr. Lassar, being an Armenian Christian, translated from the Armenian Bible, one of the earliest and best versions extant, and began his labors a little after the month of September 1804. In March 1805, Genesis and Matthew were in a course of

*B. P. A. vol. iii, p. 19, 23, 24, 33. M. B. M. M. vol. i, 143, 144. Ed. R. No. 32. p. 395. Mem. p. 12, 14. Ch. Res. p. 89, 90, 97, 98. Pan. vol. ii, p. 32. vol. ii, p. 138. vol. iii, 333. Nar. p. 39. and References in No. III.

translation, and some chapters of each had been printed off.*

This was the state of things in the beginning of 1805, when Dr. Buchanan wrote his Memoir of the Expediency of an Ecclesiastical Establishment for British India, which was finished before the 12th of March, and published soon after. In that Memoir, he stated that there were then attached to the College, "upwards of one hundred learned men," who had arrived "from different parts of India, Persia, and Arabia;" (Mr. Lassar, from *China* was *not* attached to the College;) and represented that *seven* Translations, (including all that had been begun, except the *duplicate* of the Hindostanee and Persian undertaken at Serampore,) as being "under the auspices of the Marquis Wellesley," and spoke of them as one great design intimately connected with the College. Afterwards in his Christian Researches he declared that five of these Translations, (the Bengalee and Chinese being excepted,) had been commenced; and were in 1805 conducted, under the patronage and direction of the College. According to this representation, the Mahratta and Orissa stood on different ground from the Chinese, though that was so far connected with the College as to be supported and directed by at least one of the Superintendants. Before the Memoir was finished in March 1805, the four Gospels were translated into Persian, Hindostanee, and the Western Malay, and nearly all the New Testament into the Mahratta and Orissa. The Persian was done by the late Lieutenant Colonel Colbrooke, Surveyor General in Bengal. A part or the whole of the Gospels was printed at the College press, and was the first Persian version published in India. It has since been deposited in the Bibliotheca Biblica at Calcutta.

In his Memoir Dr. Buchanan announced his determination to return to England, after visiting the Syrian Christians and the Jews at Cochin, with a view to investigate their records. The same spring, just after the Memoir was finished, the Marquis Wellesley left India, and was succeeded in the government by Sir George Barlow. By these events and the certain prospect of the exclusion of the Translations from the College, the Mission-house began to gain the ascendency. The superintendants of the College, impressed with the importance of restoring Sacred learning to the East, unwilling to lose the expensive provisions which had been made, and the advantage to be derived from the presence of so many learned natives who probably could never be assembled again, determined to encourage individuals to proceed with their Translations, and among others they aided the Baptist Missionaries to the utmost of their power.†

At that time the Missionaries possessed a foundery for types and three presses; and the same spring they enlarged a building

*Ch. Res. p. 95, 96. Mem. p. 12, 14, 92, 94. B. P. A. vol. iii, p. 223.

†Mem. *Title-page* and p. 10—12, 14, 91, 92. Q. R. No. 1. p. 179. Ch. Res. p. 89, 92, 150, 240. Nar. p. 46. Pan. vol. ii, p. 138.

into a spacious printing office adapted to their future operations. Their letters written about that time gave their friends in England to understand that they had it in contemplation to translate the Scriptures into *seven* languages, and that they had made very considerable progress in three, understood to be the Bengalee, Mahratta, and Orissa. On this information was founded the advertisement which Captian Wickes published in the United States, the following autumn.

The Missionaries say under date of August 6, 1805, "We have begun to translate the Scriptures into the Orissa, Mahratta, Persian, and Hindostanee languages. A beginning is made in printing the Mahratta New Testament, [which seems to be printing at Calcutta,] and a fount of types for the Orissa is partly cut." Their letters about this time assume a new tone of confidence and independence, and they begin to speak in the language of men conscious that the great work is devolving on them. In the Form of Agreement which they drew up in October to regulate their conduct in regard to the Mission, they laid it down as a leading principle "to labor with all their might in forwarding translations of the Sacred Scriptures into the languages of Hindostan." The same month Mr. Marshman "read a Memorial on the practicability and propriety of translating and printing the Scriptures, particularly the New Testament in all the languages of India." It was their calculation that 5000*l.* ($22, 209,) would enable them to spread 2000 copies in each language, and they seemed desirous to excite the religious public to furnish that sum. Within ten days after this "Memorial" was read, one of the Missionaries announced with elevated hopes that The British and Foreign Bible Society had appointed a Corresponding Committee to collect information concerning the state of India, and co-operate with the Society in its plans for dispersing the Scriptures through the East. This Committee consisted of Messrs. Brown, Buchanan, Carey, Marshman, Ward, and George Udney, Esq. a gentleman high in office in the state. At the time of making this annunciation, (October 23, 1805,) the same Missionary says, "The Translation of the Scriptures into the Mahratta, Hindostanee, and Persian, is going forward." That year Matthew was published in the Mahratta language, and in December two hundred copies were given to Mr. Taylor, a Missionary from the London Society, for distribution at Surat.*

After Mr. Lassar had been employed about a year upon the Chinese version, the superintendants of the College, (or Dr. Buchanan,) wishing to render him otherwise useful, proposed to the Missionaries that he should reside at Serampore, on the following condition; that one of their number, and three at least of their youth, should immediately commence the study of the language. Mr. Marshman accepted the offer, and

*B. P. A. vol. iii, p. 108, 162, 167, 169, 182, 187, 193, 203, 209, 223 M. B. M. M. vol. ii, p. 198, 321, Pan. vol. vi. p. 39.

about the beginning of the year 1806, sat down to the work, with two of his sons, and a son of Mr. Carey. They were thus employed bfore the month of February, and by the middle of March Mr. Marshman had committed to memory nearly four hundred sentences, and had begun to write the language. Mr. Lassar instructed his pupils, and carried on the translation under the inspection of the Missionaries, and in that employment he is still engaged. It was directed by those who placed him at Serampore, that there should be regular public Examinations and Disputations in the Class, (as at the College,) and they have been held semiannually in February and September, in the presence of officers of the College, of the Asiatic Society and of the Government. The proficiency of the Class has exceeded all expectation, and at the College examination in February 1808, their progress was noticed in a very handsome manner by Lord Minto, the Governor General. The expenses of this Translation, since the month of May, 1806, are charged in the accounts of the Missionaries.*

Thus it appears that as late as the latter end of 1805, translations into no more than seven languages had been commenced, viz. the Bengalee, Persian, Hindostanee, Mahratta, Orissa, Western Malay, and Chinese. A second translation of the Persian, and Hindostanee had been undertaken at Serampore; the Mahratta and Orissa, which appear to have been under the superintendance of Mr. Carey, from the first, were, together with the Chinese, put into the hands of the Missionaries, who had now under their care all the languages, except the Western Malay. The superintendants of the College were holding up their hands, and the Bible Society had come forward to assist, (in the language of one of the Missionaries,) *in circulating the Word of God in all the languages of the East.* This was the state of things at the commencement of the year 1806.

Early in that year the Missionaries, supported by this general patronage, issued "Proposals for Translating the Scriptures into all the Eastern Languages of which they then had any knowledge." The Superintendants of the College "exerted themselves in circulating" these Proposals "among the English settlements in Asia, and in promoting subscriptions for that object by all the means in their power." Before the middle of May the papers had been widely dispersed, and by the month of June, 14,000 rupees (about $7,770,) were subscribed. It appears by a letter from Mr. Carey dated April 25th, that the languages in view were fourteen. From that letter I make the following extract: "We are now engaged in a great undertaking; I mean that of translating the Word of God into fourteen languages. Whether we shall live to finish it must be left with God. A subscription has been opened here to assist in defraying the expense. Considerable progress has been made already in four languages, and some progress in three others, [making the

* Ch. Res. p. (96, with 89, 133.) 97, 98. B. P. A. vol. iii, p. 223, 224, Pan. vol. vi, p. 37, 39, 40.

seven already enumerated, or else the six which were before in the hands of the Missionaries, with the addition of the Shanscrit.] We hope to commence on two or three more in a fortnight." The "two or three more" were the Shanscrit, (unless this was reckoned among the seven,) the Telinga, the Guzerattee, and, (if the Shanscrit was among the seven,) the Seek; as all these were begun before the middle of October, and all but the last before September, at which time the Shanscrit was in the press. It may then be safely inferred that the Shanscrit was begun by May, and perhaps earlier in the year, and that the Telinga or Guzerattee, or more proabably both, were commenced in the course of that month.*

While the common cause was thus advancing at Calcutta and Serampore, Dr. Buchanan, who was among the most distinguished promoters of Sacred Learning in the East commenced his celebrated tour through the southern parts of Hindostan. In addition to the purpose already announced of visiting the Syrian Christians and the Jews in the neighborhood of Cochin, his object was "to discover what persons might be fit instruments for the promotion of learning in their respective countries, and for maintaining a future correspondence on the subject of disseminating the Scriptures in India; "to obtain a distinct view of the state of Christianity and of superstition" in the Peninsula, of which contradictory accounts had been given; "to investigate the state of superstition at the most celebrated Hindoo temples; to examine the churches and libraries of the Romish, Syrian, and Protestant Christians;" and "to ascertain the present state and recent history of the Eastern Jews." He was one of the Committee whom the Bible Society had requested to make the inquiries necessary to guide their future operations, particularly in regard to the necessity of a new edition of the Tamul Bible, which was in contemplation. In pursuance of these objects he commenced his journey in the spring of 1806, and travelled through the Peninsula by land. He was in Orissa before the end of May, at the temple of Juggernaut before the middle of June, at Tranquebar in August, at Tanjore and in Ceylon in September, and in Travancore, (where the white, and many of the black Jews, and a part of the Syrian Christians reside,) from the middle of October, till February. He then returned to Calcutta where he continued about nine months, (from March to about December, 1807,) and then commenced his second tour.

In his first tour Dr. Buchanan discovered that among ten or twelve thousand native Protestant Christians belonging to the Tanjore and Tinavelly districts, none except the native teachers possessed the Old Testament, and not above one in two or three hundred the New; they never having enjoyed the advantage, possessed by the Christians at Tranquebar and Vepery, of a printing press. This discovery has since led to the adoption of

* B. P. A. vol. iii, p. 231. Nar. p 44. M. B. M. M. vol. i, p. 253. Ch. Res. p. 92. Pan. vol. ii, p. 530. vol. iii, p. 333.

measures to supply that deficiency, particularly by a new edition of the Tamul Scriptures, which will be noticed in another place. He had also the success to engage Mar Dionysius, the Syrian bishop to undertake a translation of the Syrian Bible into the Malayalim or Malabar language, which was begun about the first of December, 1806.*

In the mean time the work at Serampore was carried forward. Under date of September 13th, 1806, Mr. Brown, Provost of the College, wrote to a member of the British and Foreign Bible Society as follows: "On coming down this morning from Serampore, I requested the Missionaries to send me a few specimens of their labors, whether in the press or in manuscript, to be forwarded to you by the packet which closes this day. *They have sent me the following:*

"1. Shanscrit. Two first Gospels will be ready [printed] by the end of this year.

2. Bengalee. This is a new and most admirable translation of the whole Scriptures.

3. Mahratta. The four Gospels are printed off.

4. Orissa.—This work is in great forwardness.

"*In manuscript*, [not yet put to press:]

5. Telinga.

6. Shanscrit Hindostanee.

7. Delhi Hindostanee.

8. Guzerattee.

9. Persian. Book of Psalms is finished.

10. Chinese.

* Ch. Res. p. 92–94, 101, 102, 111, 114, 122, 125, 129, 130, 136, 151–170, 217, 218. Mem. p. 91. Pan. vol. vii, p. 332.

—"I have given you the above information—merely to convince you that *we* are not indifferent to the cause in which you are engaged."

Here then were nine Translations, (reckoning the two dialects of Hindostanee for one,) actually going on at Serampore. Four were in the press, and five, (except the few chapters of the Chinese which had been struck off before that translation was removed to Serampore,) were in manuscript; and specimens of the whole were sent to England. Before the middle of October the Missionaries had put to press the "Hindostanee according to the Shanscrit," and had begun to translate into the language of the Seeks. By the 24th of that month the Gospel by Matthew, except one sheet, was printed in the Shanscrit. That Translation, which Mr. Carey was producing with his own hand, occupied his chief attention. As only he and Mr. Marshman were engaged in the work, most of the versions were carried forward, under their superintendance, by learned Pundits collected from different nations by the means already recited, and supported by the common contributions of Christians in India, England, and America. Under that date Mr. Carey says, "At present I and brother Marshman are employed in the work of translating the Word of God into several of the Oriental languages. In five of them the printing is begun, and *two others*, [probably meaning the Persian and Chinese,] are begun to be translated; [the Telinga, Guzeratte, and Seek seem not to be reckoned as fairly commenced;] we

hope to be able to add two or three more before it be long. [A little after in the same letter he says,] We are translating into Bengalee, Hindostanee, Persian, Mahratta, Guzerattee, Telinga, the language of the Seeks, Shanscrit, Orissa, and Chinese. And we hope to be soon able to begin in the Carnata, Birman, Nepala, and Bootan, if not the Malay." These, then, (the Malay excepted;) must have been the fourteen mentioned as in their view the preceding April. The Malay, by which they doubtless meant the *Western* Malay, or the language of Sumatra, they have never undertaken. Thomas Jarret, Esq. who had resided twelve years in Sumatra, and had begun to complete a copious Malay Dictionary before he left the Island, was preparing a version of the Scriptures in this language, when the progress of the Biblical Translations was interrupted in the College. After that he returned to Madras where he continued to prosecute the work, with the aid of a learned Malay of the rank of Rajah in his own country, who had come from Sumatra for that purpose.

Translations into eleven different languages were now going on, of which, (dropping from the calculation the Persian and Hindostanee versions produced and printed in the College,) ten were advancing at Serampore. Of these, five were in the press, and six in manuscript. The Malayalim version, begun by the Syrian bishop in December, made the twelfth. Not long after that time the Missionaries received from England a fount of Persian types.*

The time was now approaching when the long expected order for reducing the establishment of the College was to arrive. But before that event took place, it pleased the Head of the Church, whose ways are faithfulness and truth, to provide other means to support the expense of an undertaking on which the happiness of so many millions depended. By the generous exertions of its patrons who had pushed it forward from the first, a fund was raised in India to support the Translations under the care of the Missionaries, which yielded in 1806, (the first year,) $2833, 34. In September the Missionaries also received from their Society in England besides a considerable supply of books, about $5455; and from America in that and the following month, $3887,55: The whole amounting to $12175, 89.

A brief account of the American benefactions may not improperly be recorded here. In the month of September, 1805, Capt. Wickes, master of an American vessel, being then in London, received from the Committee of the Baptist Society a thousand guineas, to be transmitted to India by Robert Ralston, Esq. of Philadelphia. When Capt. Wickes arrived in America, he endeavored by public advertisements to call forth the charity of all denominations in

* Pan. vol. ii, p. 530, 531. vol. iii, p. 333. M. B. M. M. vol. i, p. 290, 296. B. P. A. vol. iii, Appenpix p. 232. Ch. Res. p. 142.

aid of the same object. The attempt proved successful and evinced that America had a heart to feel for perishing Hindoos. About the beginning of 1806 Capt. Wickes sailed in Mr. Ralston's employ, in the ship Benjamin Franklin, bound to Holland and London, and thence to India. He arrived in the Thames March 8th, and after taking in Messrs. Chater and Robinson, to whom Mr. Ralston had generously offered a free passage, he sailed on the 12th of April for Calcutta, where he arrived August 23d.

The thousand guineas were exchanged in Philadelphia for $4666,66, and by the profit arising from making the remittance in silver, amounted in India to about $5455. In the spring of 1806 Mr. Ralston sent out this sum by the ship Bainbridge, Capt. Josiah, together with $1357,63 of the American contribution, which by a similar profit on the silver arose to $1588,10; and by the ship Richmond, Capt. Thackara, the further sum of $2087, 92, which in like manner was increased to $2299,45. Capt. Josiah arrived at Calcutta in September, and Capt. Thackara early in October. No part of these sums was raised in Massachusetts; but in the course of the spring and summer, $2400 were collected in Boston and its vicinity, and a hope was indulged that $1600 more would be raised by the next spring. That sum of $2400 was shipped in November, and reached Serampore the next year, increased in the same way to $2743,33. It may not be improper here to add, that before the month of October, 1811, the Missionaries received from Mr. Ralston two more remittances, the largest of which was about $2000. If both of these amounted only to $2200, the sum would be swelled by the profit on the silver to about $2563. Mr. Johns also, who sailed from this country in February 1812, carried with him $4,600, which he had collected in Boston, Salem, and the vicinity. This sum would amount in India to about $5359. Thus it appears that America has contributed for the Translations going on at Serampore about $12645, 55, (of which Massachusetts has furnished at least $7000;) and by the profits arising from making the remittances in silver, the whole has amounted to about $14552, 88.

The remittances in 1806 were very seasonable, and relieved the Missionaries from considerable embarrassments. Capt. Wickes had the satisfaction to be in Bengal when the sum which he had brought out from England, and the two first remittances from America, arrived; and he was the bearer of many thanks to the American churches. The year 1806 was a distinguished year in the history of Translations.*

On the first day of January, 1807, the reduction of the College establishment took place, leaving only three professors, and neither Provost, nor Vice-Provost. Mr. Carey, who till then was only Teacher of Bengalee, Shanscrit, and Mahratta, with a

* M. B. M. M. vol. i, p. 225, 226, 289—298. vol. ii, p. 67. Pan. vol. vi, p. 39, 40. vol. viii, p. 43, 44. Nar. p. 43—45. Johns' Ser. p. 37 note. B. P. A. vol. iii, p. 123—125, 218—220. Appendix p. 231.

salary of $3330, was appointed Professor of Bengalee and Shanscrit, with a salary of $6660. Mr. Brown dropped into the office of Senior Chaplain of the East India Company; Dr. Buchanan, who was then on his first tour in Malabar, had made up his mind to return to England; the phalanx of learned Asiatics were disbanded; the Translations wholly removed from the College; some other literary works suspended; but the consequence and resourses of the Missionary corps were increased by Mr. Carey's new rank and salary.

The vast concerns of the East India Company are under the management of twenty four Directors, who themselves are controlled by the Court of Proprietors, and they in their turn by Parliament. The policy of the Marquis Wellesley in extending the British dominion over provinces whose revenues would not for years defray the expense of their subjugation, and the treasures which he had expended on the College of Fort William, unfortunately did not meet the approbation of the Court of Directors. Bythese measures the present debts of the Company were certainly increased, and it was on account of the expense, more than from any other objection to the Institution, that this revolution was made.*

In the beginning of the spring Dr. Buchanan returned from his tour, with a resolution to leave Bengal in November, and return to England over land. His calculation was to visit in his course the ancient churches in Mesopotamia, Syria, Armenia, and Georgia, and to arrive in England about the end of 1808. In pursuance of this object it is understood, that he embarked his family for England, and that Mrs. Buchanan died on her passage. But this interesting design, so worthy of that illustrious traveller, was abandoned on account of the insurmountable difficulties and dangers which he would have to encounter in passing through those uncivilized countries.

Messrs. Chater and Mardon, who went to Rangoon in January, returned in the spring, and sat down to learn the Birman language from a native of that country who was employed to translate the Scriptures into the Birman tongue. Before the 19th of May he had translated nineteen chapters of Matthew, and it was expected that the printing would soon commence, as a fount of Birman types was preparing. The Chinese translation of Matthew was finished, but could not be printed for want of types, the casting of which it was foreseen would be expensive, as a distinct character must be formed for every word. There was at that time a raised expectation, that by means of the *Bible Society* the Scriptures would be printed in every language of Asia. At the end of July the prophets to Joel were printed in Bengalee, the New Testament to the 16th of John in Shanscrit, and to the middle of Luke in Orissa, and a part of a new version of Matthew was printed in Hindostanee, and a part of a new edition of the same Gospel in Mahratta, into which

* Ch. Res. p. 90, 115, 166, 242, 256 note. M. B. M. M. vol. i, p. 322, 323. vol. ii, p. 46. Ch. Ob. vol. x, p. 254. Ed. R. No. 30. p. 240, 244. R's. Cyc. under Companies, English; and References in No. III.

language the whole New Testament and a part of the Old was translated. The printing of the Persian and Guzerattee was also begun. Besides these seven languages in the press, the Missionaries were carrying on translations into five more, the Carnata being added to the number. This was the last which they undertook for more than three years. About that time they expressed a hope of being able in four years to finish the Bible in the Bengalee language, and the translation and printing of the New Testament in ten more, including all which they had undertaken except the Birman, which was not likely to be completed so soon. The version into the language of Orissa began to be pushed with greater spirit on account of a design to station a Missionary in that province.

Mr. Grant, who died at Munoharee in October, left a legacy of about £5575 to support the translations going on at Serampore. About the same time the late superintendants of the College had a new opportunity to manifest their friendship for the Baptist Mission. Lord Minto had just arrived in the character of Governor-General. The enemies of Christianity in India immediately petitioned him to suppress that Mission; but those gentlemen who had exerted so large an influence in originating and carrying on the measures which that mission was supporting, presented a memorial to the government in its behalf, and had the happiness to succeed. By the Narrative drawn up by Dr. Fuller, it appears that in the course of that year Dr. Buchanan received from the Syrian bishop the Gospels translated into Malayalim, and proposed to have them printed at Serampore. A different course, however, was pursued. On the same authority it is stated, that new founts of Orissa and Mahratta types were completed that year, and founts of Burmah and Chinese, and an improved fount of Nagree, begun. The translations at Serampore drew the same year from the fund in India £3000. At the end of 1807 Mr Carey made the following statement: "The work of printing the Scriptures is now going on in six languages, and that of translating them in six more. The Bengalee is all printed, except from Judges vii, to the end of Esther; the Shanscrit New Testament to Acts xxvii; the Orissa to John xxi; the Mahratta (second edition) to the end of Matthew; [the four Gospels had been printed before;] the Hindostanee, (new version) to Mark v, and Matthew is begun printing in Guzerattee. [No progress has ever been made in printing the Guzerattee.] The translation is carried on nearly to the end of John in Chinese, Telinga, Carnata, and the language of the Seeks. It is also carried on to a pretty large extent in Persian, and begun in Birmah." In another letter, dated December 18th, he says, "We have been enabled to begin the word of God in twelve languages:—six of them are in the press, and the others will be put to the press as soon as types can be cut to print them."*

It appears from the above

* M.B.M.M. vol. ii, p. 6, 45, 46, 130. Nar. p. 54, 55. Pan. vol. vi, p. 37,40—42. Ch. Res. p. 92, 97, 114. And References in No. III.

quotations, that in the latter part of 1807 the Missionaries had stopped printing the Persian translation. The reason was, that the Persian language was about that time committed to other hands, or, in the language of Mr. Carey, was "*removed from under their care.*" The circumstances which led to this change will now be explained.

In the year 1806 the Rev. Henry Martyn, Fellow of St. John's College, Cambridge, and chaplain of the East India Company, having acquired some knowledge of the Arabic and Hindostanee languages in England, went out to India. After translating the Liturgy of the Church of England and some of our Savior's parables into Hindostanee, he sat down at Dinapore in Bengal, in 1807, to produce a version of the whole Bible into that language.

In the spring of 1807, about the time of Dr. Buchanan's return from his first tour, arrived in Bengal Nathanael Sabat, the Arabian, a descendant of Mahomet, accounted by competent judges "the first Arabic scholar of the age." This noble Mahometan whose history is already known to the public, after the martyrdom of Abdallah came to Madras in the year 1804. He was appointed by the government of Madras a Mufti, or expounder of Mahometan law, with a salary of more than $1600 a year. While executing his official duties at Vizagapatam, in 1805, he became convinced of the falsehood of Mahometanism by reading the Koran. He wrote to a gentlemen in Madras expressing the state of his mind, and received from him an Arabic New Testament that proved the means of his conversion. Soon after that event he went to Madras, and in the English church in that place was baptised by Dr. Kerr by the name of Nathanael, in the 27th year of his age. Desirous of devoting his life to the service of God, he relinquished his employment; and having heard of the Missionaries at Serampore, and being invited to Bengal, (probably by Dr. Buchanan himself, who must have seen or heard of him on his tour,) he was encouraged by Dr. Kerr to take a passage to Calcutta. He resided some time in Dr. Buchanan's house, and visited the Missionaries at Serampore. Before the 19th of May he was "engaged in translating the Scriptures into the Persian," a work for which he was eminently qualified. "The author of such a translation," says Dr. Buchanan, "must be a perfect master of the Arabic language, the mother of the Persic, and familiar with the popular and classical Persian." All this was Sabat. He was not only perfect in the learning of the Arabians, but was well "acquainted with the Persian, and the Persian Hindostanee, or the Hindostanee spoken at Delhi," and he applied himself also to acquire the Hebrew and Syriac. Such an auxiliary was wanting at Serampore, and before the end of July he was employed in the Persian translation which was going on there. He continued with the Missionaries between two and three months, that is, from the latter part of July to October. He was then removed to Dinapore, where he immediately commenced a new translation. There he was as-

sociated with several learned natives, and among the rest with Mirza Fitrut, of Lucknow, a Persian by descent, and a celebrated scholar. Mirza sometime ago visited England, and afterwards was appointed a Persian teacher and a translator of the Scriptures in the College of Fort William; and though not a Christian, he is well qualified to be second to Sabat in executing a Persic version. As soon as this translation was begun, that which the Missionaries had undertaken, and which they had carried on "to a pretty large extent," was relinquished, and has never since been resumed.

Soon after Sabat's conversion his mind became chiefly occupied with a desire to make a version of the Scriptures for his native country. That version he commenced the latter part of 1807, or the beginning of 1808. Both of these translations were carried on under the superintendance of Mr. Martyn, who being himself a good Arabic, Persian, and Hebrew scholar, was well fitted for that high and difficult office.

Mr. Martyn's own department was the Hindostanee. In making this translation he found it a principal difficulty to determine what proportion of words ought to be admitted from the Persian and Arabic fountains, and what proportion from the pure Hindee. The more of the latter he should introduce, the more intelligible his work would be to the common people; but the higher Mahometans and men of learning would hardly relish a book in which the Persian had not lent its aid to adorn the style. In the infancy of the Hindostanee as a written and grammatical language, he could find no standard books to assist him in settling this question. Mirza who aided him was a Persian; Sabat seems to have been acquainted only with the Persian Hindostanee; the Missionaries at Serampore were making a version which leaned to the Shanscrit, and would answer for the common people; Mr. Martyn, moving in the higher walks of life, felt the importance of presenting the Scriptures in a form which would be acceptable to men of learning and influence. These circumstances inclined him to draw copiously from the Persian and Arabic sources. The dialect which he adopted is called by Mr. Ward, (in a part of a letter not published,) the *Persian* Hindostanee, and by Dr. Carey "the *Hyper-Arabico* dialect, only read by Mussulmans of learning;" but Mr. Harrington, one of the judges in India, and President of the College Council, and Professor of Laws, denominates the work "a correct and idiomatic Hindostanee version," that "will be an important acquisition to literature, as well as religion."

This was the interesting establishment at Dinapore, which Dr. Buchanan styles the ARABIC SCHOOL *in India, from which there is no appeal.* Sabat was engaged alone in the Arabic translation, and was the principal in the Persian. Mirza assisted in the Persian and Hindostanee; other learned natives lent their aid; Mr. Martyn undertook the Hindostanee, and superintended the whole. When Dr. Buchanan left India this establishment was at Dinapore; but

before May, 1810, it was removed to Cawnpore, which is also in Bengal, and there it still remains. A rough draught of the Hindostanee New Testament was finished sometime before December 1809, at which date Mr. Martyn announced that the New Testament in the three languages might be expected in two years. By November Matthew was printed in the Persian, and before May 1810, Luke also was printed, and 800 copies of each were deposited in the Bibliotheca Biblica. Proposals for printing the Arabic Bible had also been issued, which had met with very liberal patronage in India, and would, it was expected, meet with generous encouragement in England. Besides a large edition of the whole Bible for the common people, it was intended by the Bible Society to publish an edition of the Arabic New Testament in a splendid form, "for the use of the chief men in Arabia and Persia, resembling, as nearly as possible, their own beautiful writing." It was still calculated that the New Testament would be ready for the press by the end of 1811. These expectations have been realized. The New Testament was finished in Hindostanee before February 1811, and was soon after put to press at Serampore, either by the Calcutta Auxiliary Bible Society, or the Corresponding Committee of the parent Society. It was printing in October, at which time the translation of the New Testament in the other two languages was done, but not put to press. Dr. Carey spoke of the Arabic at that time as if brought to Serampore to be printed; but neither of these two versions was in the press at that place so late as the middle of January of the present year.*

After Dr. Buchanan had spent nine months in Bengal, and seen every thing settled in this satisfactory manner, he embarked again about the month of December 1807, with a view to make another visit to the Jews and Syrian Christians in Malabar and Travancore before his return to England. On his way he probably touched at Ceylon, as he visited that island thrice during the last two years of his residence in the East. He reached Cochin in January 1808. Upon his arrival at Cande-nad he found that the Syrian bishop had completed the translation of the New Testament into the Malayalim or Malabar tongue, and he carried the manuscript to Bombay to be printed, an excellent fount of Malabar types having been recently cast at that place. Learned natives went from Travancore to superintend the press. On his way to Bombay by water Dr. Buchanan stopped at Goa, where he continued at least from the 23d to the 27th of January. At Bombay he found some very intelligent men of the Jewish nation, who had a synagogue containing only loose leaves of prayers in manuscript but no book of the law, and who seemed to have little knowledge of the Jewish Scriptures or history.

The Malabar New Testament was soon after put to press at

* Ch. Res. p. 134, 135, 200, 201, 206—212. Star in E. p 23—28. M.B.M M. vol. ii, p. 6, 43—46. Ch. Ob. vol. x, p. 368, 529, 653. Pan. vol. iv, p. 187. Vol. vi, p. 42, 44. Vol. viii, p. 44, 78, 97; And References in No. III.

Bombay, and in the year 1810 copies of Matthew and Mark beautifully printed arrived in England. These copies being laid before the committee of the Bible Society, they immediately consigned to Bombay a considerable supply of paper for that edition. At the beginning of 1811 Dr. Buchanan thought it probable that nearly the whole of the New Testament was printed. "This version of the Scriptures," says he, "will be prosecuted until the whole Bible is completed, and copies circulated throughout the Christian regions of Malabar."

As Dr. Buchanan appears not to have returned to Bengal his friends there were not apprized of the state of the Malabar translation. In November 1809 Dr. Carey had not heard that more than the four Gospels, (which had been sent to Bengal before Dr. Buchanan's departure,) was translated. In the beginning of 1811, Mr. Martyn stated that the four Gospels were printing at Bombay, and were nearly finished. And as late as October of that year Dr. Carey said, "The Gospels, (and *I believe* the whole New Testament,) have been lately translated into the Malayalim language." At that time the Calcutta Auxiliary Bible Society had determined to print a large edition of the Malabar New Testament at the Mission press at Serampore. Whether from hearing of what was doing at Bombay they had relinquished this design, or from not having yet obtained a copy they were not prepared to proceed, this translation was not among the number enumerated by Mr. Ward, as preparing for the press under this patronage, Jan. 15, 1812.

From Bombay Dr. Buchanan returned to Ceylon, where he was on the 10th of March 1808. At Columbo he conversed with General Maitland, governor of the island, and with Alexander Johnstone, Esq. of the Supreme Court of Judicature, (afterwards Sir Alexander Johnstone, Chief Justice of Ceylon,) on the means of reviving religion in that island, and was happy to find them earnestly disposed to favor the design. He found that the whole New Testament, and three books of the Old had at some time been translated into the Cingalese tongue; but very few copies of them could be found for the use of 500,000 Christians; (upwards of 342,000 Protestants, and a still greater number of Roman Catholics, says Mr. Martyn;——380,000 Christians, says Dr. Carey.) He proposed to Samuel Tolfry, Esq. head of a civil department, to undertake the completion of the Cingalese version; and finding him willing to engage in the work, he promised that a correspondence should be immediately opened with him from Calcutta, and the necessary funds appropriated. This translation was commenced under the patronage of Dr. Buchanan and his friends, and was going on when he preached the "Star in the East" in February 1809. The state of the Cingalese Scriptures was unknown at Serampore in November, 1809; it was only ascertained that the Gospels had at some time been printed. But in October 1811 the facts were known, and Dr. Carey stated that the New Testament had been trans-

lated, and that the Old Testament was then in a course of translation on the island.

The British and Foreign Bible Society had learned from Sir Alexander Johnstone, before the month of May, 1810, that the New Testament had been at some time printed at Columbo at the expense of the government; and they had been determined by his representation to appropriate what they could to promote the circulation of the Cingalese Scriptures. In the beginning of the next year, Dr. Buchanan announced that the "Ceylonese version" was "in a course of publication." On the first day of that year Mr. Martyn, in a sermon preached at Calcutta, alluding to the last Report of the Bible Society, summoned the friends of Christianity in India to take this burden upon themselves, and instigated the formation of an Auxiliary Society at Calcutta. That spring the parent Society sent out by Sir Alexander Johnstone, a supply of paper for the purpose of printing a thousand copies of the New Testament. In the mean time the Calcutta Auxiliary Bible Society were preparing to proceed, and before the month of October they had resolved to print a large edition of the New Testament at the Mission press at Serampore, understanding that not more than thirty copies could be found on the island. This edition was either in the press, or preparing for publication, on the 15th of January 1812.

From Ceylon Dr. Buchanan appears to have returned to England. He was in Ceylon March 11, 1808, and he preached the "Star in the East" at Bristol, February 26, 1809. In that Sermon he brought into view the translations that were going on in Asia, and declared, "The Scriptures are preparing for the Malayan isles, and for the isles of the Pacific sea. The great continent of Africa has become the scene of different missions and translations." Some part of the Scriptures is indeed published in the Susoo, an African language; but in his reference to the Pacific sea, whether he alluded to Otaheite, or New Holland, or New Zealand, is not known. No attempts to translate the Scriptures for the islands of the Pacific Ocean were known at Serampore in the following January, nor has the compiler seen any explanation of the allusion since.*

(To be continued.)

N B. The following errors escaped detection in the *Outline of the Baptist Mission*, published in our number for July; viz. p. 64, col. 2, l. 17 from bottom, for *found its* read *founders*; p. 66, col. 2, line 17 from bottom, for 1809 read 1807; p. 73, in a note, for *Canora* read *Canara*.

ON MINISTERIAL LIBRARIES.

To the Editor of the Panoplist.

SIR,

At the close of a paper, inserted in your number for June last, containing some brief remarks on the necessity of libraries for the Clergy, I promised to suggest a remedy for an evil, which is generally felt, and justly la-

* Ch. Res. p. 92—94, 137—141, 159, 166, 170, 175—191, 193, 218, 228. Star in E. p. 17, 29. Ch. Ob. vol. x, p. 364, 650, 651, 842. Pan. vol. vi, p. 44. Vol vii, p. 375, 376. Vol. viii, p. 43, 96. M.B.M.M. vol. iii, p. 100. N. Y.M.M. vol. iv, p. 145.

mented. I fully agree with a writer in the last volume of your miscellany, page 273, that the salaries of ministers ought to furnish ample means of purchasing all necessary books. And we may confidently look for the dawn of a better day, when *they that are taught in the word will communicate unto them that teach, in* ALL *good things;* when nothing will be withheld from the faithful ministers of Christ, which may be necessary for their comfort, or usefulness. But experience teaches how little it is to be expected, that ecclesiastical societies in general will speedily remedy the evil complained of, by advancing the salaries of those who *labor in word and doctrine.*

In this state of things, what I have to propose is the establishment of permanent ministerial libraries. The proposition, I am well aware, is not new. The credit of originating it belongs not to me. Such libraries have long existed in some, probably in many, parishes of New England. But it is presumed, that your serious readers have not all turned their attention particularly to this subject; and that those who have not would be glad to see the practicability and advantages of the plan distinctly pointed out.

By a permanent ministerial library, I mean one which contains a judicious selection of such books, as a clergyman wants in his study; which belongs to him exclusively during the continuance of his pastoral relation to a people; and, when that relation ceases, descends to his successor in the sacred office, and is held by him, on the same terms. Such a library might be collected either at once, or by degrees, in almost every parish, and the expense of it be scarcely felt. The Society, in its corporate capacity, or the Church, or both, might at least appropriate a small sum annually, till the object should be accomplished. These stated appropriations might be assisted by the contributions of Cent Societies, without drying up, or diminishing, any other stream of Christian munificence. Pious and wealthy individuals might and it is believed they would encourage every well directed effort of this kind, by occasional and liberal donations. Some might give valuable books, and others might be induced to bequeath a portion of their estates to establish, or enlarge, a ministerial library.

To insure the faithful and judicious application of contributions, each society might appoint a committee to act with the clergyman, in selecting books and laying out the money. This committee might also be empowered and directed, at stated times, to inspect the library and make the minister accountable for any loss or damage, that might accrue from his neglect. Between the removal of one minister and the settlement of another, some careful and responsible person might be appointed to take charge of the library; and thus it might be preserved and handed down through several generations. Most of the works, which a ministerial library ought now to contain, will, probably, be very interesting and useful, a century hence; so that every such library

is in fact a permanent fund for the support of the Gospel. Considered as a fund, a library worth eight hundred or a thousand dollars, is but small to be sure. It is not, however, to be despised, or overlooked. When a young man is about to settle in the ministry, he will, if poor, consider it a great privilege to obtain the use of such a library, by paying the interest of its value, annually; or, which amounts to the same thing, by accepting of a salary so much smaller than it otherwise should be.

Upon the whole, when it is considered, that clergymen cannot study to advantage without books; that most of them, when they settle, are unable to buy them; that their income is generally too small to furnish the means afterwards, and that so many facilities and advantages might attend the establishment of permanent ministerial libraries, I cannot but indulge the hope, that many of your readers will take the subject into their serious consideration, and ultimately lend all the aid in their power to carry into execution this plan, or some other having the same object in view.

MIKROS.

For the Panoplist.

ON THE MEANS OF AVERTING NATIONAL CALAMITIES.

No intelligent Christian will hesitate to acknowledge, that national calamities proceed from the hand of God, and are invariably the punishment of national sins. Every reasonable proposal to remove or avert these calamities must, therefore, include the means of averting the divine displeasure. Otherwise, whatever expedients may be resorted to, the *causes* of the calamity will still remain; and the evils, though perhaps changed in form, will remain in substance. The Bible exhibits, in a great variety of passages, and with abundant plainness, the means of obtaining the favor of God, and of securing national and individual happiness.

War is a calamity of a most serious kind. It is always an evil of tremendous magnitude, and is never with propriety resorted to, unless to prevent some evil greater than itself. Deliverance from war is a blessing to be ardently desired by every good man, and at all times. Every good man ought, therefore, to look into his Bible with an anxious eye, to find the means of preventing war when it does not exist, and of arresting its progress, when it has already commenced.

We are always to remember, (however politicians may forget it,) that God can easily bring about a peace on safe and equitable terms, whenever there shall be such a national reformation, or the prevalence of such good principles and such holy conduct, as will receive his merciful approbation. What shall be done, then, by the people of the United States, to obtain at the hands of God a return of peace, an object which all classes of persons among us profess to desire? I answer,

1. Let every man, who makes any pretensions to be the friend of his country, feel the necessity of a general repentance,—particularly of the odious sin of ra-

tional ingratitude. Few nations, if any, ever had it in their power to commit this sin with such multiplied aggravations as we have done. And national ingratitude is exceedingly offensive in the sight of God, including, as it obviously does, pride and self-sufficiency in those who ought to be humble and to feel their dependence, and impiety in those who have experienced the divine power and benignity in their preservation and prosperity. How can we expect a blessing, if we ascribe to our own wisdom and goodness that which proceeds only from the unmerited favor of God. No wonder if the glorious Governor of the universe, thus dishonored by his dependent creatures, should leave them to be *filled with their own devices*, and to learn by bitter experience that their wisdom is perfect folly, their strength weakness, their glory shame.

2. Let there be a general attempt made by all real friends of their country, and of the human race, to discountenance, and suppress every species of national wickedness. There are many offences against the express law of God openly committed in this country; many which indicate monstrous perverseness and debasement of character. Profaneness, falsehood, fraud, perjury, slander, hatred of religion, drunkenness, ambition, and covetousness, have become frightfully prevalent. Ministers of the Gospel and private Christians, all who fear God and reverence his ordinances are solemnly bound to warn transgressors of the evils which they are bringing upon themselves and their country. Exertions should be perpetually made to exhibit vice in its real deformity, to hold it up to public reprobation, and to represent it as the real cause of all national calamity.

3. Let there be a general attempt to revive the ancient strictness of religion in this country;—particularly in keeping the Sabbath holy. If Christians by their timidity, their sinful compliances, and their disregard of a most obvious duty, suffer the Sabbath to be gradually destroyed, the country will be given up to every species of wickedness, and will proceed in a downward course till utter ruin will be inevitable. The Christian religion can never exert a general influence where the Sabbath is disregarded. Men are naturally impatient of the restraints imposed by the Sabbath, and there is a constant tendency to disregard its sanctity; but God has hitherto made the efforts of good men successful in preserving this all-important institution, and will make them successful whenever they are seconded by zealous and fervent prayer.

4. Let all friends of their country endeavor to promote the influence of *truth* in religion, politics, and every important concern. The truth is always to be sought with earnestness and diligence; but in these days of delusion and error, there are peculiar inducements to engage in the search of it. Let us, then, be willing to receive evidence, although it should make against our pre-conceived opinions, or against some of the principles of the party in which we are classed. The influence of truth will banish party-spirit. The

wise man, will therefore look for evidence and judge from facts, disregarding the violent and exaggerating language which is too often used for sinister purposes.

5. Let every man be convinced of the folly and wickedness of indulging that horrid passion, revenge, and of contributing to increase national animosity. Anger, hatred, malice, and bitter invectives should be discountenanced, as utterly unworthy of Christians, and as producing misery and that only. One of the greatest curses of war is the production of unkind, unbrotherly, malignant passions in the hearts of men. These passions find vent in oaths and execrations, in malicious and revengeful speeches. All this tends to demoralize mankind, and to perpetuate an endless succession of evils.

6. Let us all endeavor, as far as in us lies, to promote every promising scheme of doing good to mankind, whether at home or abroad, in Christian or heathen countries. Owing to the goodness of God we live in an age peculiarly distinguished by plans of enlarged beneficence. Let us put our hands to every good work of this description. By doing so we shall secure to ourselves the purest satisfaction allotted to man on earth; we shall obey the divine command; we shall receive the divine blessing. I know it is objected to any great plan of benevolence, that in the present uncertain state of our affairs, and in the midst of great losses of property, men cannot contribute generously to charitable designs. So far from allowing the validity of this objection, I am perfectly convinced that the facts which it states are unanswerable arguments in favor of great and unexampled sacrifices in attempts to do good. Have many millions of money been unexpectedly and suddenly lost within a few years, and are many millions exposed to similar disasters hereafter? How imperative, then, is the claim, that a liberal portion of these many millions which remain should *now* be secured and devoted to the service of God in promoting the salvation of men. A single frown of Providence often destroys millions of hard-earned property; and a single smile of Providence can restore the lost millions and add uncounted millions to the sum. Niggardliness with respect to charitable claims is the most miserable folly. Let all the good unite, then, in their efforts to send the word of God and the messengers of salvation to every part of the world; let them encourage a kind, beneficent spirit among their fellow men; and let them pray that these exertions may harmoniously co-operate with those of good men in every part of the world, in hastening the advent of that blessed day, assuredly foretold in Scripture, and visibly approaching, when *nation shall not lift up sword against nation, neither shall they learn war any more.* A. B.

REVIEWS.

XXXVIII. *The Dignity and Excellence of the Gospel, illustrated in a discourse, delivered April* 8, 1812, *at the ordination of the Rev. Nathaniel W. Taylor, as pastor of the First Church and Congregation in New Haven. By* TIMOTHY DWIGHT, *D.D. LL.D. President of Yale College. To which are added the Charge and Right Hand of Fellowship to the Minister, and the Charge to the People. Published at the request of the Committee of the Church and Congregation.* A. T. Goodrich & Co. New York; Howe & Deforest, New Haven.

WE regret that our limits forbid a particular account of this excellent sermon. We are able to admit only a few sentences by way of remark, in addition to a quotation or two of moderate length from the most striking passages.

The text is 1 Pet. i, 12:—*Which things angels desire to look into.* After a brief and natural explanation of the text, the preacher proposes "to illustrate the *importance*, *dignity* and *excellence* of the *Gospel*." The Gospel, (by which the preacher here intends the Scriptures at large,) is defined to be "*a history of the mediatorial kingdom of the Deity.*" A considerable part of the sermon is taken up in describing this kingdom, in reference to its *design*, the *theatre* in which this design will be exhibited to the universe, the *actors*, the *duration*, the *laws*, the *ultimate end*, the *doctrines* and *precepts*, and the *catastrophe*. The first inference from the observations which had been made is, *That the Gospel is a revelation from God.* The remarks offered under this inference form a most triumphant exhibition of some internal evidences of the truth of Divine Revelation. The latter part we quote:

"To comprehend the true import of all these observations, it is necessary to remember, that there are, in the Scriptures, at least one hundred different writers and speakers, employed on these various subjects; that they lived through a succession of fifteen hundred years, and in all the states of society, involved in that period; that they were of every class, from the prince to the peasant; and that they wrote in almost every form, which discourse admits, and on occasions as various, as were the writers themselves. Yet these characteristics belong to them all. They have the same God ever in view; the same Redeemer; the same salvation; the same immortal life. Their views of holiness, and of sin, are alike comprehensive, and exact. Their precepts all require, and all forbid, the same things. The grandeur of their views, and the sublimity of their conceptions, are, also, every where wonderful. With an eagle's eye they all look directly at the Sun; and with an eagle's wing ascend perpetually towards the glorious luminary.

"To impress this subject with its proper force, let me exhibit it in a single point of view.

"*The apostle John* was born in an age, when the philosophy of his country was a mere mass of quibblings; its religion a compound of pride and bigotry; and its worship a ceremonious parade. His lineage, his circumstances, his education, and his employment, were those of a fisherman.

"On what possible, natural principle can it then be accounted for, that, like the sun breaking out of an evening cloud, this plain man, in these circumstances, should, at an advanced age, burst upon mankind with such a flood of effulgence and glory? Whence did it arise, that in purity of precept; sublimity of thought; discernment of truth; knowledge of virtue and duty; and an acquaintance with the moral character of man, and the attributes of his Maker; this peasant leaves *Socrates*, *Plato*, and *Cicero*, out of sight, and out of remembrance? Do you question the truth of this representation? The proof is at hand, and complete. There is not a child of fifteen, in this house, nor, if possessed of the common education, in this land, who would not disdain to worship *their* Gods, or embrace their religion. But *Bacon* and *Boyle*, *Butler* and *Berkeley*, *Newton* and *Locke*, *Addison* and *Johnson*, *Jones* and *Horsley*, have submissively embraced the religion of *St. John;* and worshipped the God, whose character he has unfolded. *Their* systems have long since gone to the grave of oblivion. *His* has been animated with increasing vigor to the present hour; and will live, and flourish, through endless ages. *Their* writings have not made one man virtuous. *His* have peopled heaven with the children of light. The 17th chapter of his Gospel, written, as it is, with the simplicity of a child, yet in grandeur of conception, and splendor of moral excellence, triumphs, with inexpressible glory, over all the efforts of human genius, and looks down from heaven on the proudest labors of Infidelity.

"Nor are *the Images*, formed by the mind of this Apostle, disproportioned to his moral sentiments. Read his description of our Savior, amid the seven golden candlesticks; of the majesty of God, and of the divine assembly of the first-born in the highest heavens; of *the angel*, at whose command *the seven thunders uttered their voices;* of *the woman, clothed with the sun;* of *the King of kings*, at the head of his armies; of the solemn transactions at the great day; and of *the New Jerusalem, coming down from God, prepared as a bride, adorned for her husband;* and tell me in what nation, in what writer, counterparts for them can be found? Hear him in a few plain, unadorned expressions leave every effort of Grecian genius out of comparison. *And I saw a great white throne, and him that sat on it; from whose face the heavens and the earth fled away; and there was found no place for them.*

"At the same time the immensely complicated and mysterious scheme of Redemption, and the vast system of Providential dispensations, founded upon it, were distinctly comprehended by the mind of this humble man. These amazing subjects he has handled in innumerable instances, and forms; and light, beauty, and glory, have every where sprung up at his touch.

"Let us now make this case practical. Suppose the most ingenious fisherman of this country were to attempt the same subjects; and to form a new scheme of Redemption, and a new system of Providence. What, does common sense declare, must be the character of his writings? Yet in this country fishermen, as well as all other men, are educated in a manner, far superior to that, which existed in Judea at the time of the apostle *John:* and here, also, their conceptions on these subjects are enlarged, and ennobled, by his writings, and those of his fellow-apostles. I will only ask further, what man of any talents, and with any education, could now write as *St. John* has written?" pp. 21—23.

Dr. Dwight argues, secondly, *The folly of Infidelity.*

"Thirdly, *this subject furnishes every minister of the Gospel instructions of supreme importance.*"

The whole of this part of the sermon is addressed to the pastor elect. We present our readers with the two concluding paragraphs:

"With these solemn considerations always in full view, you will labor, earnestly, to *come forth* to this people

in the fulness of the blessing of the Gospel of Peace. Your sermons, before they are brought to the house of GOD, you will water with your tears, and embalm with your prayers. You will *plant the seed* of life, *with all humility of mind; and with many tears*, you will beseech the Author of blessings to *give the increase.* You will remember, you will feel that you are appointed by the great Shepherd to *watch this flock, in the fear of God, as one who must give an account.* But what must be the account, given by a minister, at the bar of GOD, of a wasted life; of squandered talents; of sloth, and cowardice, in his master's service; of a perverted Gospel; of an abused ministry; of faithless sermons; and of a neglected flock, left by himself to error, sin, and ruin, precluded from eternal life, lulled into the sleep of death, and led to perdition!

"With these awful considerations in view, who, that deserves the name of a minister, who, that deserves the name of a man, can fail of delivering the message of GOD boldly, fervently, faithfully, with the deepest tenderness, with the strongest yearnings of affection. Must not his heart beat; must not his voice tremble; when he rehearses to dying creatures, hastening to the judgment, the terrors of the final day, and the burnings of devouring fire? Must not his bosom heave; must not his eye kindle; must not his tongue glow; when he repeats the wonders of redemption, the sufferings of the cross, the excellency and loveliness of the Redeemer, the mercy of a forgiving and sanctifying GOD, and the glories of immortal life; when he puts his hand on the door of heaven; and, opening it for the entrance of his flock, discloses to them the throne of GOD and the Lamb, the innumerable company of angels, the general assembly of the first born surrounding the tree of Life, and singing with transport the eternal hymn; *Blessing, and honor, and glory, and power, be unto Him, that sitteth on the throne, and unto the Lamb, for ever and ever. Amen!*" pp. 30—32.

The concluding head is thus expressed; Fourthly, *let me from this view of the Gospel, urge every member of my audience to secure its blessings.*

The whole sermon is able, animated, and eloquent. The thoughts are in a high degree sublime, and clothed in glowing and magnificent language.

The Charge to the Minister was given by the Rev. Dr. Dana, the Right Hand of Fellowship by the Rev. Samuel Merwin, and the Charge to the People by the Rev. Dr. Dwight.

XXXIX. *Zion enlarged by her own energy: a discourse delivered at the meeting of the Benevolent Society, at Wareham, (Mass.) June* 10, 1812. *By Rev.* THOMAS ANDROS, *A. M. Pastor of the church in Berkley. Published by request of the Society.* Boston; Samuel T. Armstrong.

THE Society before which this sermon was preached, furnishes one of the many proofs, that a spirit of active Christian beneficence is increasing in this country. The object for which this society was formed is one of the noblest, best, and most promising, which can engage the attention of the benevolent at the present day,—the education of pious young men for the Gospel ministry.

The text is Eph. iv, 16.

From this passage of Scripture the preacher illustrates the following position; 'That the extension of the limits of the Church depends on the exercise of energies, preserved by the divine Spirit, in her own bosom;' and then proceeds to enumerate

"some of the most obvious and important of these active principles."

This plan is satisfactorily filled up; and the whole sermon is sensible, scriptural, and well suited to the occasion. It appears to be the effort of a mind much employed on the means of promoting the best interests of mankind. There are some inaccuracies of expression; but, on the whole, few occasional sermons contain so much that is excellent with so little alloy. Let our ministers, and our private Christians, be actuated by the principles here developed, and a bright day will rise upon the American churches.

We have no room for extracts.

RELIGIOUS AND MISCELLANEOUS INTELLIGENCE.

REPORT ON THE INTEMPERATE USE OF SPIRITUOUS LIQUORS.

The Committee appointed by the General Association, in June, 1811, to co-operate with other Committees "in devising measures which may have an influence in preventing some of the numerous and threatening mischiefs, that are experienced throughout our country from the excessive and intemperate use of spirituous liquors," ask leave to

Report,

That in the month of July last they met and became regularly organized, and have held four meetings between that time and the present; and that they have paid that deliberate attention to their appointment, (so far as their other duties permitted,) which its great magnitude and importance required.

At a meeting held in August, your Committee adopted the following votes.

"1. That, in the opinion of this Committee, it is proper and important to collect facts on the following subjects:

First, The effects of intemperance on bodily health, the mental faculties, and length of life.

Secondly, The effects of the use of spirituous liquors on the productive labor of the country.

Thirdly, The practicability of employing laborers without allowing them the use of spirituous liquors.

Fourthly, The tendency of intemperance to other vices.

Fifthly, What means have been found effectual in restraining the intemperate use of spirituous liquors.

Sixthly, The quantity of ardent spirits consumed in this country.

2. That each member of this Committee express in writing at the next meeting a brief view of the best means of remedying the abuse of ardent spirits.

3. That it be made the subject of serious consideration by this Committee, and that it be submitted to the Committees with whom we are to co-operate on this business, whether it is not desirable, that voluntary associations should be formed for the purpose of aiding, and carrying into effect, the objects of this Committee.

4. That the chairman be requested to communicate the doings of this meeting to the Committees with whom we are to co-operate."

At a meeting in December, the several members of the Committee exhibited their thoughts in writing on the subjects connected with the abuse of spirituous liquors, and the means of remedying the evils which result from it.

The Committee also directed subcommittees to continue the correspondence with the committees in New-York and Connecticut, and to open a correspondence with the committee in New Hampshire.

They also appointed a sub-committee to prepare and lay before them an abstract of the laws of Massachusetts on the subject of drunkenness taverns, &c.

They also appointed a sub-committee to prepare a plan for a General, and for Auxiliary, voluntary Associations, to be formed for the purpose of discountenancing the intemperate use of spirituous liquors, and other prevalent vices.

At a meeting in April, several letters from the Committees with whom your Committee were to co-operate, were read. Among them was a letter from the Committee in New York, the whole of which we beg leave to incorporate in our report, at this place.

To the Chairman of the Committee appointed by the General Association of Massachusetts for the suppression of intemperance, &c.

REVEREND SIR,

THE Committee of the General Assembly on the subject of intemperance have directed their Secretary to acknowledge the reception of three letters from your board, which afford the pleasing information that you are spiritedly exerting yourselves to accomplish the object of your appointment. The Committee of the General Assembly have held two sessions, and have prepared a report in part to the Assembly, to be convened in May next. Should any communications from corresponding committees kindly suggest any thing new, which might probably be useful, it will at some future session be incorporated into the report. The Resolutions to be reported to the General Assembly for adoption, are the following.

1. Resolved, That it be recommended to all the ministers in the Presbyterian Church of the U. S. to pay particular attention in their public discourses, not only to actual intemperance in drinking, but to all those habits which may have a tendency to produce it.

2. Resolved, That it be enjoined on all the church sessions, that they exercise especial vigilance and care over the conduct of all persons in the communion of their respective churches, with regard to this sin; and that they sedulously endeavor, by private warning and remonstrance, and by public censure, suspensions, and excommunications as different cases may require, to purge the Church, as far as possible, of a sin so enormous in its mischiefs, and so disgraceful to the Christian name.

3. Resolved, That it be recommended to the ministers and other officers, and to the members of the church in general, to exert themselves to diffuse among all our congregations, and the community at large, suitable Addresses, Sermons, and Tracts on this subject, and particularly "An Inquiry into the effects of Ardent Spirits," by Dr. Rush of Philadelphia.

4. Resolved, That it be earnestly recommended to all the ministers and elders in the Presbyterian church to abstain entirely from the use of ardent spirits themselves, and in their families; to refrain from offering them to their friends; and to exclude them from all their judicatories and ecclesiastical meetings; excepting always, however, from this recommendation, those cases in which ardent spirits may be necessary as a medicine.

5. Resolved, That it be earnestly recommended to the members of our churches to refrain from giving spirituous liquors to servants and other persons hired or employed by them; and that they give a marked preference to those laborers who entirely abstain from the use of spirits.

6. Resolved, That it be recommended to the officers and other members of the churches to encourage associations of persons who shall bind themselves to one another and the public to obey the 4th and 5th resolutions, and to prevent in other lawful ways the use of ardent spirits

7. Resolved, That it be recommended to the ministers and other members of the churches to take such measures as may have a tendency to reduce the number of small taverns, groceries, and tipplinghouses, in all those parts of our country, in which the excessive number, or the offensive character of such places, renders them a public nuisance.

8. Resolved, That in those states in which the laws against drunkenness may be defective, the members of the church exert themselves to procure the enaction of such as may promote the public welfare.

9. Resolved, That the Assembly publish a solemn and pointed address on this subject, to be accompanied with the above resolutions, and pub-

licly read in all the churches under the care of the General Assembly.

The Committee in Massachusetts will please to accept of the salutations of their brethren in the Presbyterian church and be assured of their cheerful co-operation in any measures which may be deemed conducive to the object of their appointment.

EZRA STILES ELY,
Secretary of the Committee of the General Assembly.

Rev. Dr. Worcester.
New York, Jan. 22nd, 1812.

The letter from New Hampshire evinced, that that the Committee in that state had taken up the business seriously, and were disposed to pursue it effectually.

At the same meeting it was voted,

That, in the opinion of this Committee, it is highly desirable, that such a Society, as is above referred to, should be formed, if such a one can be formed under auspicious circumstances.

At a subsequent meeting, your Committee were able to state from actual inquiry, that several very respectable men, in different places, were willing to join a Society for the objects above specified.

Your Committee have conferred much on the subject referred to them; particularly on the most efficacious means of restraining and preventing the abuse of spirituous liquors. Some of the results of their reflections will be stated below. The foregoing is a brief history of the course of their proceedings. Your committee have been extremely harmonious in their deliberations, and it is not recollected that there has been a single difference of opinion on any point of importance.

In the course of their investigations, your Committee have had a vast variety of facts laid before them, some of the principal of which are the following:

It is undeniable, that the evil of intemperate drinking has been rapidly increasing in the United States, for a number of years past, and has now arrived to a magnitude, which may well alarm every friend to his country.

It is also certain, that the free use of ardent spirits has already reduced several country places from a flourishing state to a state of extreme poverty; and the same cause is gradually impoverishing a great part of our country. A particular village has been pointed out, in which heads of families and children, (with the exception of two or three persons,) have all become drunkards together.

It is also certain, that many reflecting persons, in all parts of the country, are greatly alarmed at the progress of the evil in question, and are apprehensive, that unless some check is applied, it will of itself, ruin the country.

Physicians are of the opinion, that death is hastened in many instances by the abuse of spirits, and that the constitution is injured in many more.

Experiments made by gentlemen in different parts of the country satisfactorily prove, that it is very practicable to hire laborers without giving them spirits.

It is also beyond dispute, that many persons of good moral character, and many who sustain a fair religious character, incur great expense in the consumption of spirits, without any possible advantage, and thus exhibit an example which serves to lead others into a course of evil habits.

It appears from the evidence collected by your Committee, that the use of strong drink diminishes the active and productive labor of the country.

From the return of the Secretary of the Treasury of the United States it appears, that the quantity of spirituous liquors annually distilled in the U. S. is 15,000,000 gallons. And that the quantity imported is 9,750,000, making nearly 25,000,000 in the whole.

From the Marshal's return, it appears that in Massachusetts alone, 2,472,000 gallons are distilled from molasses, 63,730 gallons from grain, and 316,480 gallons from cider, making in the whole 2,851,210 gallons, which at the wholesale price are valued at 1,632,326 dollars.

It ought to be observed that only a small part of the spirits distilled in Massachusetts is consumed here; but it is probable that not less than

2,000,000 gallons of imported spirits are consumed in this Commonwealth, at an expense of more than 2,000,000 dollars. In some parts of the union imported spirits are almost exclusively consumed; in other parts, spirits distilled in this country. Massachusetts comes within the former class.

We come to the melancholy result, from the foregoing statement, that the free citizens of this country, (for the slaves have this great advantage over the whites that they are not *allowed* the use of ardent spirits)—the free citizens of this country consume annually not less than 20,000,000 gallons of spirits;* which, (considering that a large portion is consumed in taverns at a great additional expense, and that a large portion is greatly diluted after it leaves the ship or distillery and before it is retailed,) can hardly cost the consumers less than 23,000,000, or 25,000,000 dollars; an enormous sum, which exceeds the expense of our national government in time of peace added to the expense of all the state governments, the support of schools, and of the clergy, and the interest of our national debt; a sum, in short, which exceeds all that is paid for the support of government, the education of children, and the support of religious instructors, by the people of this country.

Your Committee cannot but state, that from the examination which they have given the subject, they are more and more deeply impressed with the opinion, that it is the duty of all good men to engage vigorously in the attempt to suppress this great evil. Every real friend to the community, to the present and future happiness of men, must see the necessity of making resistance to a set of evil habits and customs, which threaten to introduce poverty, ignorance, vice, and barbarism. All Christians should unite in this cause with zeal and unanimity which cannot but have a salutary influence.

So far as the opinion of your Committee can have any weight, we would earnestly urge a perseverance in the present course of investigation, which may at least lay before the public some of the evils which threaten them from this cause, and awaken all the considerate and reflecting to a sense of their danger.

Among the means of remedying the evil, which your Committee have had under consideration, some have been recommended in the letter from New York which has been cited. We would, however, particularize a few of the most promising remedies which have occurred to our minds.

1. Great pains ought to be taken to exhibit the magnitude of this evil and the distressing consequences to which it leads. It should be displayed in all its hideous deformity, and traced from the needless use of spirits to drunkenness, and from drunkenness to ruin—ruin temporal and eternal. It should be represented as the door to poverty and disgrace, as the destruction of health and reason. The enormous expense which it occasions should be adequately described; and the beneficial purposes to which this expense might be applied fully detailed. Every person should aid in making this exposure, according to his ability. But,

2. Ministers of the Gospel are peculiarly engaged to take an active part in this work. It must depend upon the situation of each minister whether it is proper for him to pursue some particular measures; but, we should apprehend that it is the duty of every minister in the United States to give a thorough examination of this subject from the pulpit.

3. In the discipline of our churches especial and vigilant reference should be had to this national sin; and all Christians should beware of giving the least countenance to it, and should *abstain even from the appearance of evil.* In this view of the subject it is questionable whether spirits should be used at all, unless really and avowedly as a medicine.

4. Cheap tracts may be extensively circulated to advantage on this subject. Dr. Rush's "Inquiry into the effects of Ardent Spirits," is admirably adapted for this purpose, and can be afforded by the large quantity for four dollars, or perhaps three

* *Allowing about 5000 gallons to be exported.*

dollars and a half, a hundred. It would be attended with good consequences if two or three dozen of these could be circulated in every parish in the Commonwealth.

5. The laws of Massachusetts on the subject of drunkenness, tippling-houses, &c. are admirably calculated to accomplish their end, if they can only be enforced; and they are perhaps as likely to be enforced as any laws which could be made on the subject. It is the duty, therefore, of every good citizen to exert himself to enforce these laws.

6. Voluntary associations formed for the purpose of communicating information, and exciting a proper zeal on this subject, would promise much good.

If these measures, and others connected with them are adopted and pursued with reliance on the Divine aid and guidance, there is reason to hope that a general reformation might be the consequence.

Your Committee are prevented, by a great variety of unforeseen and inevitable calls upon their time, from giving so full a discussion of this subject as it would otherwise have received.

All which is respectfully submitted,

SAMUEL WORCESTER, *Chairman,*
JEREMIAH EVARTS, *Clerk.*

CHARLESTON, (S. C.) BIBLE SOCIETY.

THE following gentlemen were elected officers of this society, June 15th, 1812:

Gen. C. C. PINCKNEY, *President,*
Rev. Dr. KEITH,
Rev. Dr. FURMAN,
Rev. Dr. PERCY, and
Rev. Dr. DEHON,
Vice Presidents.
N. RUSSELL, Esq. *Treasurer.*
T. FORD, Esq. *Rec. Secretary,*
Rev. Dr. FLINN, and
Rev. Mr. GADSDEN,
Cor. Secretaries.

Rev. Mr. Simmons, Rev. Dr. Buchan, Rev. Mr. Gervais, Maj. S. Robertson, Robert Dewar, William Inglesby, Thomas Lowndes, George Macaulay, John P. Martin, James Legare, Thomas Jones, John Ball, Dr. David Ramsay, Abraham Markley, and William Payne, Managers.

MAINE MISSIONARY SOCIETY.

THE anniversary of this Society was held at Hallowell, on the fourth Wednesday of June last. It was a very pleasant season to the friends of Zion. The good hand of our God has been so evidently manifested in favor of the doings and success of this Society, that pleasing hopes are indulged that it may in due time vie with other Societies in advancing the interest of the dear Redeemer. The report of the Trustees was such as to give full evidence, not only that the labors of the Missionaries are very useful, and in a good degree successful, but highly acceptable to the people. The Rev. Edward Payson of Portland preached an excellent sermon on the occasion, from Luke xv, 10;—And the following Officers were chosen for the present year:

Rev. SAMUEL EATON, Harpswell, *President.*
Rev. ELIPHALET GILLET, Hallowell, *Secretary.*
Hon. AMMI R. MITCHELL, North-Yarmouth, *Treasurer.*

TRUSTEES.

The *President, ex officio.*
Rev. *Jonathan Scott,* Minot,
Rev. *Jotham Sewall,* Chesterville,
Rev. *Eliphalet Gillet,* Hallowell,
Rev. *Jonathan Ward,* Alna,
Rev. *Kiah Bailey,* New Castle,
Rev. *William Jenks,* Bath,
Rev. *Asa Lyman,* Portland,
Rev. *David Thurston,* Winthrop,
Rev. *Edward Payson,* Portland,
Rev. *Francis Brown,* North-Yarmouth.

The next annual Meeting is to be holden at North-Yarmouth, on the fourth Wednesday of June next; and the Rev. Kiah Bailey is to preach.

THEOLOGICAL SOCIETY.

On the day next following the meeting of the Maine Missionary Society, "The Theological Society," lately incorporated in the District of Maine, *for the education of pious young men for the Ministry*, was organized at the same place, and the following Officers were unanimously elected for the present year.

Rev. EDWARD PAYSON, Portland, *President.*
Rev. ASA LYMAN, Portland, *Secretary.*
Hon. AMMI R. MITCHELL, North-Yarmouth, *Treasurer.*

TRUSTEES.

The *President, Secretary,* and *Treasurer, ex officios.*
Rev. *Kiah Bayley,* New Castle,
Rev. *Jotham Sewall,* Chesterville,
Rev. *Jonathan Ward,* Alna,
Rev. *Francis Brown,* North-Yarmouth.
Rev. *William Jenks,* Bath,
Rev. *Eliphalet Gillet,* Hallowell,
Rev. *Jonathan Sawyer,* Bangor,
Rev. *Mighill Blood,* Buckstown,
Rev. *David Thurston,* Winthrop,
Rev. *Asa Rand,* Gorham.

The first Annual Meeting of said Society, is to be holden at Portland, on the second Wednesday of October next, and Rev. Eliphalet Gillet is appointed to preach.

It is sincerely hoped, that this Society will receive the patronage of the wealthy and pious, as it has for its object the preparation of such young men, as are hopefully pious and have some previous learning, and other qualifications, for the *Gospel Ministry.* It is to be lamented that this District, in particular, is overrun with illiterate sectaries, many of whom, there is great reason to fear, are subverting the Gospel of Christ, and leading immortal souls to destruction. Those who have the good of Zion at heart, cannot be too much engaged to counteract the vices of the times, and disseminate true, genuine, evangelical piety. One way to do this must be to send forth Preachers who are experimentally acquainted with divine truth, and have sufficient information to instruct others. The friends of this rising institution ask the blessing of GOD upon it. They also ask for donations from all who are disposed to contribute for the good of the Church of Christ.

August 11, 1812.

ADDRESS ON THE ABUSE OF SPIRITUOUS LIQUORS.

The following Address to the churches and people of Connecticut, on the subject of the intemperate use of ardent spirits is taken from the Proceedings of the General Association of Connecticut.

THE General Association of Connecticut, taking into consideration the undue consumption of ardent spirits in this State; the enormous sacrifice of property annually made in this way; the consequent alarming prevalence of intemperance; the deadly effect of this sin upon health and intellects, upon families and societies, upon our civil and religious institutions, and especially its influence to render ineffectual the means of grace, and to bring upon the souls of men everlasting destruction, have considered it as their duty to submit to the churches and congregations under their care the following recommendations.

1. It is recommended to all the ministers in connexion with this Association, that by appropriate discourses on the subject, they endeavour to call up the attention of their people, and impress their minds with a sense of the evils of intemperance, and the importance of uniting their efforts to effect a reformation, or at least to prevent the accumulation of these evils.

2. And that example may give efficacy to precept, it is recommended to the district associations in this State, to abstain from the use of ardent spirits at their various ecclesiastical meetings.

3. To the members of our churches it is recommended that on this subject they avoid the very appear-

ance of evil, and that they carefully abstain both from the unlawful vending of spirits, and from purchasing and drinking spirits where they are sold in contravention of the law; that they exercise over one another a careful vigilance, and administer faithfully, when necessary, brotherly admonition, and maintain in reference to this subject an efficient discipline; that it be understood also that civility does not require, and expediency does not permit the production of ardent spirits as a part of hospitable entertainment in social visits.

4. To parents and all heads of families, it is earnestly recommended, that they dispense with the ordinary use of ardent spirits in their families; that they early and often admonish those under their care of the evils of intemperance, of their danger of falling into the ways in which they are liable to be overcome, and that they restrain them as far as may be from places of temptation.

5. To Farmers, Mechanics, and Manufacturers, we recommend earnest and prudent exertion to diminish the quantity of ardent spirits consumed in their several employments, by the substitution of other palatable and nutritious drinks, and by giving an additional compensation, if necessary, to laborers who will dispense entirely with the use of ardent spirits.

6. To extend information and impress the public mind on this subject, it is further recommended, that special efforts be made to circulate pamphlets and tracts calculated to effect this purpose, particularly a Sermon by the Rev. E. Porter, and a pamphlet on the same subject by Dr. Rush, of Philadelphia.

7. It is recommended that voluntary Associations be formed in the different towns and societies of the State, to aid the civil magistrates in the execution of the law, and to exert their influence according to their best discretion for the removal of this growing evil.

And that these practical measures, may not be rendered ineffectual, the Association do most earnestly entreat of their brethren in the ministry, of the members of our churches, and of the persons who lament and desire to check the progress of this evil, that they neither express nor indulge, the melancholy apprehension that nothing can be done on this subject; a prediction eminently calculated to paralize exertion and become the disastrous cause of its own fulfilment. For what if the reformation of drunkards be hopeless, may we not stand between the living and the dead, and pray and labor with effect to stay the spreading plague? and what if some will perish after all that can be done, shall we make no efforts to save any from destruction, because we may not be able to turn away every one from the path of ruin?

But how are we assured that nothing can be done? Is it impossible for God to reform and save us? Has he made known his purpose to give us over to destruction? Has he been accustomed to withhold his blessing from humble efforts made to rescue men from the dominion of sin? Have not all past efforts for reformation commenced under circumstances of apparent discouragement, and all great achievements usually begun in little things? The kingdom of heaven was itself in the beginning as a grain of mustard seed, and the apostles, had they consulted appearances only, had never made an effort to enlighten the world.

Immense evils, we are persuaded, afflict communities, not because they are incurable, but because they are tolerated; and great good remains often unaccomplished, merely because it is not attempted.

If the evil, however, were trivial, or the means of its prevention arduous and uncertain, despondency would be less criminal. But it is a wasting consumption fastening upon the vitals of society; a benumbing palsy extending to the extremities of the body; a deep and rapid torrent, bearing the wreck of nations in its course, and undermining rapidly the foundations of our own. It is a case, therefore, of life and death; and what we do must be done quick-

ly; for while we deliberate, our strength decays, and our foundations totter.

Let the attention of the public then be called up to this subject. Let ministers, and churches, and parents, and magistrates, and physicians, and all the friends of civil and religious order unite their counsels and their efforts, and make a faithful experiment; and the word and the providence of God afford the most consoling prospect of success.

Our case is indeed an evil one, but it is not hopeless. Unbelief and sloth may ruin us, but the God of heaven, if we distrust not his mercy and tempt him not by neglecting our duty, will help us, we doubt not, to retrieve our condition, and to transmit to our children the precious inheritance received from our fathers.

The spirit of missions which is pervading the State, and the effusions of the Holy Spirit in revivals of religion, are blessed indications that God has not forgotten to be gracious.

With these encouragements to exertion shall we stand idle? Shall we bear the enormous tax of our vices, more than sufficient to support the Gospel, the civil government of the State, and every school and literary institution? Shall we witness around us the fall of individuals; the misery of families; the war upon health and intellect, upon our religious institutions and civil order, and upon the souls of men, without an effort to prevent the evil? Who is himself secure of life in the midst of such contagion? And what evidence have we that the plague will not break into our own families, and that our children may not be among the victims, who shall suffer the miseries of life and the pains of eternal death through our sloth and unbelief?

Had a foreign army invaded our land, to plunder our property and take away our liberty, should we tamely bow to the yoke and give up without a struggle? If a band of assassins were scattering poison and filling the land with widows and orphans, would they be suffered, without molestation, to extend from year to year the work of death? If our streets swarmed with venomous reptiles and beasts of prey, would our children be bitten and torn in pieces before our eyes, and no efforts be made to expel these deadly intruders? But intemperance is that invading enemy preparing chains for us; intemperance is that band of assassins scattering poison and death; intemperance is that assemblage of reptiles and beasts of prey, destroying in our streets the lambs of the flock.

To conclude, if we make a united exertion and fail of the good intended, nothing will be lost by the exertion, we can but die, and it will be glorious to perish in such an effort. But if, as we confidently expect, it shall please the God of our fathers to give us the victory, we may secure to millions the blessings of the life that now is, and the ceaseless blessings of the life to come.

THEOLOGICAL SEMINARY AT ANDOVER.

By request of the Professors in this Institution we insert the following notice.

AGREEABLY to a vote of the TRUSTEES, we hereby give notice to applicants for admission into this Seminary, that, according to the regulations of the Institution, all admissions are required to be made *at the beginning of the winter term*, or as near that time as possible. The reason of this requisition is, that those who enter, at a later period in the year, unavoidably lose the opportunity of pursuing their studies in a regular way.

E. PORTER,
L. WOODS,
M. STUART, } *Professors.*

Andover, Aug. 20, 1812.

N. B. The *winter Term* commences six weeks after the fourth Wednesday in September.

LITERARY INTELLIGENCE.

NEW WORKS.

A Discourse delivered at the funeral of the Rev. Elihu Thayer, D. D. Pastor of the church in Kingston, (N. H.) who departed this life April 3, 1812, aged 65. By John Hubbard Church, Pastor of the Church in Pelham. Exeter; Charles Norris & Co.

A Discourse in two parts, delivered July 23, 1812, on the public fast in the chapel of Yale College. By Timothy Dwight, D. D. L. L. D. President of that Seminary. Published at the request of the students and others. New Haven; Howe & Deforest.

A Fast Sermon delivered in the North Presbyterian Meeting House in Hartford, July 23, 1812. By Nathan Strong, Pastor of the church. Hartford; Peter B. Gleason.

Third Report of the Connecticut Bible Society. Hartford; Hudson & Goodwin. 1812.

A Missionary Sermon, delivered in the North Presbyterian Meeting House in Hartford, on the evening of May 19, 1812, at the request of the Trustees of the Missionary Society of Connecticut. By Diodate Brockway, Pastor of the church in Ellington.

An Oration delivered at Salem, on the fourth of July, 1812. By Benjamin Pierce. Salem; Thomas C. Cushing.

Laborers needed in the harvest of Christ; a Sermon delivered at Sutton, (Mass.) March 18, 1812, as preliminary to the formation of a society in the county of Worcester, for the aid of pious young men with a view to the ministry. By Benjamin Wood, Pastor of the church in Upton. Worcester; I. Sturtevant.

A Sermon preached at Northampton before the Foreign Missionary Society of Northampton and the neighboring towns, at their first meeting, March 31, 1812. By Evan Johns, A. M. Northampton; Wm. Butler.

Touchstone to the People of the United States, on the choice of a President. New York; Pelsue & Gould, 1812. pp. 56.

Speech of the Hon. George Sullivan, at the late Rockingham Convention, with the memorial and resolutions, and report of the Committee of Elections. Exeter; E. C. Beals. 1812. pp. 30.

Courage and success to the Good; a Discourse delivered at the Tabernacle in Salem, Aug. 20, 1812, the day of National Humiliation and Prayer, on account of the war with Great Britain. Also the substance of a Discourse, delivered Sabbath Day, Aug. 9, 1812. By Samuel Worcester, D. D. Salem; Joshua Cushing.

A Sermon delivered May 3, 1812, at the funeral of Samuel Abbot, Esq. one of the Founders of the Theological Seminary in Andover. Published by request of the Trustees and Visitors. By Leonard Woods, D. D. Abbot Professor of Christian Theology. Boston; Samuel T. Armstrong.

A Sermon preached in Boston, July 23, 1812, the day of the public fast appointed by the Executive of the Commonwealth of Massachusetts, in consequence of the declaration of war against Great Britain. By William Ellery Channing, minister of the church in Federal Street. Boston; Greenough and Stebbins.

The institution and proceedings of the Society of the Cincinnati, formed by the officers of the United States, at the cantonment on the banks of Hudson's river, May 10, 1783: with the proceedings of the Massachusetts State Society of the Cincinnati, from its organization, June 9, 1783 to July 4, 1811. Boston, T. B. Wait and Co.

A Protest against the War; a Discourse delivered at Byfield, Fast Day, July 23, 1812. By E. Parish, D. D. Two editions. Newburyport; E. W. Allen.

The salvation of all men the great object of a faithful preacher; a Sermon delivered at the ordination of Mr. James Johnson to the work of the Gospel ministry in Potsdam, (N. Y.) March 11, 1812. By Amos Pettengill of Champlain. Plattsburgh, (N. Y.) A. C. Flagg.

A discourse delivered at Trinity Church, Boston, July 23, 1812, on the day of public fast in Massachusetts, upon the declaration of war against Great Britain. By John S. J. Gardiner, A. M. Rector. Boston; Munroe and Francis.

A journal of Travels in England Holland, and Scotland, and of two passages over the Atlantic, in the years 1805 and 1806. In two volumes. By Benjamin Silliman, Esq. 12mo; second edition. Boston; T. B. Wait and Co. 1812.

NEW EDITIONS.

The Triennial Catalogue of Harvard College. Cambridge; Hilliard and Metcalf. 1812.

Retrospection, a poem in familiar verse. By Richard Cumberland. Boston; Bradford & Read. 1812.

IN THE PRESS.

Samuel T. Armstrong is printing a volume of Original Sermons on various important subjects of doctrine and practice. By the Rev. Nathanael Emmons, D. D.

DONATIONS TO FOREIGN MISSIONS.

July 30—Aug. 11.	From friends of missions in sums under $5 each	$6
Aug. 11.	From the Rev. Rufus Anderson's Society in Wenham, a contribution	12 50
25.	From individuals in Middlebury, (Conn.) by the hands of the Rev. Mark Mead	30 00
	The following sums were transmitted by Mr. Timothy Dwight, jun. viz.	
	From the officers and students of Yale College* $55	
	From the Female Foreign Mission Society in New Haven $7	
	From a female Cent Society in Woodbridge $3	65 00
26.	From Cornelius by mail, (the Cazenovia post-mark)	20 00
		$133 50

N. B. The foregoing donations, and those published heretofore in the Panoplist, comprise the whole that has been received by the Treasurer to Aug. 31st, when the annual accounts were made up.

TO READERS.

The length of the very elaborate communication on *Eastern Translations* does not permit the usual variety, in this number; especially as we print a half-sheet less than common, having printed a half-sheet more in our number for July. We consider it very important that Christians in this country should be thoroughly acquainted with the *evangelical exertions* now making in Asia; and, therefore feel under great obligations to the correspondent, who has favored us with the papers on that interesting subject.

ERRATA.

Several errors of the press escaped detection in the *Review of Mr. Abbot's Pamphlet*, &c. in our last number. Most of them were corrected after a part of the impression was struck off. An important one occurs, p. 144, col. 1, line 22 from bottom, where instead of "are *most* satisfied" read "are *not* satisfied."

**In addition to the sum of $107 received in March last.*

*** SAMUEL T. ARMSTRONG will shortly have for sale, in a very cheap form, *for gratuitous distribution*, Dr. Rush's Inquiry into the Effects of Ardent Spirits; together with other interesting information on this subject. Orders are solicited.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

No. 5. OCTOBER, 1812. VOL. V.

MISCELLANEOUS.

EVANGELICAL EXERTIONS IN ASIA.

(No. IV. continued from p. 175.)

WHILE these things were going on in other parts, a second Telinga Translation was commenced at Vizagapatam in the Northern Sircars, the province in which that language is spoken. Messrs. Cran and Desgranges, from the London Missionary Society, arrived at Tranquebar the latter part of 1804, and the next year stationed themselves at Vizagapatam. Whether they commenced the version before they were joined by Ananda Rayer, in 1808, does not appear. This Telinga Brahmin, by birth a Mahratta, had been convinced of the truth of the Christian Religion by reading some books in the Telinga language, put into his hands by a Romish priest. Not satisfied with the forms of that Church, he visited the Missionaries at Tranquebar, and continued with them four months. As the Tamul language has affinity with the Telinga, he presently became able to read the Tamul Bible, and was soon admitted to the Protestant church at Tranquebar. Both he and his wife have since given striking evidence of the power of religion. At that time the Missionaries at Vizagapatam were in want of a Telinga scholar to assist them in translating the Scriptures; and as Ananda Rayer was averse to every worldly employment, and had a great desire to be useful to his brethren of the Telinga nation, he was recommended for that purpose by Dr. Johns, one of the Missionaries at Tranquebar, in a letter to Mr. Desgranges, dated Jan. 29, 1808. He probably commenced his labors early in that year. After the death of Mr. Cran, in 1809, he continued the work of translation under the superintendance of Mr. Desgranges. The revisal of the first three Gospels was just finished when Mr. Desgranges was removed by death, on the 12th of July, 1810, in the 30th year of his age. On his death-bed he recommended Ananda Rayer to his brethren Gordon and Lee, and desired that the Translation might not be relinquished. Ananda Rayer was deeply affected, and promised to persevere in the work as long as God should enable him. The three Gospels which Mr. Desgranges had fin-

ished, Dr. Carey said in the following December would be printed immediately, as a memorial of the labors of a departed brother. This version was not brought to the press in March 1811, but in October, and in January 1812, it was printing at the mission-press at Serampore, under the superintendance of Ananda Rayer, and at the expense of the Bible Society. The reason of its being printed at Serampore, may be found in the following extract from the last report of the British and Foreign Bible Society: "It appears that the printing of Oriental manuscripts, (chiefly owing to the skill and disinterestedness of the Baptist Missionaries,) can be executed at Serampore at an expense much less than at any other press in India, or even in Europe."

At the time of Mr. Desgranges' death Ananda Rayer had carried forward the translation further than the revision had proceeded. On information received from Vizagapatam before that event, Dr. Buchanan asserted that this translator had gone through the four Gospels and the Acts. By about the end of the year 1810, he had proceeded through the first Epistle to the Corinthians. As soon as Messrs. Gordon and Lee, who arrived in the latter part of 1809, had acquired a sufficient knowledge of the language, they began to carry forward the work of revision and translation. In October 1811, Mr. Gordon was employed in John, as far as his feeble health would allow, earnestly desiring to live long enough to see that Gospel printed with the other three. Mr. Lee was engaged at the same time in Genesis. Ananda Rayer was at Serampore superintending the press.*

Sometime about the beginning of 1808 Mr. Morrison, from the London Society, appears to have begun his labors at Canton. Before he left England he had transcribed most of the books of the New Testament from a Chinese copy preserved in the British Museum, which he has since, by the aid of native scholars, been correcting and preparing for the press. At the close of 1808 he thought a part of the manuscript fit to be printed, and had already constructed a Grammar, and begun a Dictionary of the language. Having no present prospect of being permitted to penetrate into the empire, he confines his attention to the preparation of this version, and to the means of rendering the acquisition of the language more easy to future Missionaries. Though stationed at Canton, he has been repeatedly obliged by political dissentions between the Chinese and English to remove to Macao. He was there in April, September, and October, 1809, and by a letter not yet published it appears that he was there in April, 1811, and had printed a thousand copies of the Acts. Having heard that the New Testament was translating in Bengal, he has begun a version of Genesis and Psalms.†

The Missionaries at Serampore received in aid of the trans-

* Ch. Res p. 134, 135. Ch. Ob. vol. x, p. 262 263,841; vol. xi, p. 321. Pan. vol. vi, p. 335, 572; vol. vii, p. 331; vol. viii, p. 97, 98. Nar. p. 72; and References in No. III.

† Pan. vol. vi, p. 186—188,227,372, 373; vol. viii, p. 147, 148. Ch. Ob. vol. x. Append. p. 842. Ch. Res. p. 99.

lations, during the year 1808, from individuals, $342,21, and from the fund raised in India, and Mr. Grant's legacy, $4057, 50, making the sum of $4399,71. That year they probably began to print the Chinese, the version of the first three Gospels being considered complete in the month of February, besides what was done in John. In June of that year Dr. Carey was translating the book of Revelation into Shanscrit; and in the beginning of 1809, before the 12th of January, the New Testament in that language, (600 copies, at an expense of $2224,22) was published. The Orissa New Testament, (1000 copies, at an expense of $1944,44,) was published about the month of March. In August, after the labor of sixteen years, (twenty years after the translation was begun by Mr. Thomas,) the Bengalee Bible was completed, and a third edition of the New Testament, (in folio, 100 copies, to be used in public worship,) was in the press. The advance made in the other ten translations on the 12th of that month may be seen in the following statement.

1. Shanscrit. New Testament printed, and the Old to the middle of Exodus.

2. Orissa. New Testament printed, and nearly all the Psalms.

3. Hindostanee. A little more than half of the New Testament printed.

4. Mahratta. The four Gospels nearly printed.

5. Chinese. Nearly half (less than twelve chapters) of a newly revised version of Matthew, brought to press "many months" before, was printed, and the translation advanced to Ephesians. More than eighteen months before, (reaching back at least to the first of February, 1808, and Dr. Fuller says, into the year 1807,) the Missionaries had begun to establish what they called a Chinese Foundery. They employed under Chinese superintendance natives of Bengal, whose occupation had been to cut the flowers used in printing cottons, to engrave Chinese characters on blocks of wood. On each block two pages were cut, and after the impression was taken the paper was folded after the Chinese manner, so as to leave the two blank pages inward. On account of the great difficulty of correcting the blocks, Mr. Marshman, who had the superintendance of the work, was obliged to proceed slowly and with great caution in printing.

6. Guzerattee. The printing had been begun in 1807, but was stopped for want of funds, and was now considered not commenced.

7. Seek. The New Testament was translated, but not revised, and the types were set for the first sheet.

The following were not brought to press.

8. Telinga. The New Testament was translated, but not revised, and the Old was begun. Application had been made to England for types, but to save expense a fount was then casting at Serampore.

9. Carnata. In the same state of forwardness as the Telinga, and with the addition of a letter or two, might be printed with the same types.

10. Birman. As this translation was going on at Rangoon,

the state of it was not known at Serampore. Little advance was however made in it, as Messrs. Chater and F. Carey had not fully acquired the language.

It was expected at that time, that a version would soon be commenced in the language common to the countries of Bootan and Thibet. Mr. Robinson had twice visited Bootan, and was about going with his family to attempt a settlement there. In the autumn of that year he went, and remained on the border of the country till the summer of 1811, when it was determined to send him to Java. This translation, though often introduced by the Missionaries into their Catalogue, has never been commenced.*

Early in the year 1809, before the 12th of August, the Missionaries received from the British and Foreign Bible Society 1000*l.* sterling, ($4444,44,) (the first aid which they had obtained from that quarter,) being a moiety of 2000*l.* voted by the committee of the Society before the spring of 1807, and sent in 1808 to the Corresponding Committee, to be distributed at their discretion. The Corresponding Committee agreed to give one half to the Missionaries, to cover the expenses of preparing and printing editions of the Gospels in Bengalee, Shanscrit, Mahratta, and Chinese, and the other half they applied to support editions of the Gospels in Persian, Hindostanee, and Malayalim. Upon receiving intelligence of this distribution, the Committee of the Society, before their Report in 1809, voted to appropriate to the translations in India 1000*l.* annually for three years; and in addition to these sums they voted in 1810 to appropriate, for three successive years, 2000*l.* annually. The next February the President of the Calcutta Auxiliary Bible Society, having heard of the last appropriation, expressed to the President of the parent Society a hope that they should be able to raise in India as great a sum in an equal time, and intimated a willingness that the future supplies from England should be applied to the benefit of other countries in Asia. Instead of accepting this immunity, the Committee of the parent Society, before May, 1812, voted the additional sum of 3000*l.* for Calcutta, besides 500*l.* to aid Mr. Morrison at Canton; making in all the sum of 14,500*l.* or $64,380.†

The following table will exhibit the state of the ten unfinished translations under the care of the Missionaries, on the 9th of November, 1809.

	Translated to		Printed to	
	N. Test.	O. Test.	N. Test.	O. Test.
Shanscrit,	The whole,	——chap. vii,	The whole,	Exod. xxx.
Orissa,	The whole,	Job to Jer.	The whole,	Job to Isa. viii.
Hindostanee,	The whole,	Job to Mal.*	Rom. xii,	Not begun.

* Pan. vol. vi, p. 36—42, 44. M.B. M.M. vol. ii, p. 97. B.P.A. vol. i, p. 31. Nar. p. 55,61. M.B.M.M. vol. ii, p. 271. Ch. Res. p. 98; and References in No. III.

† Pan. vol. iii, p. 232; vol. v, p. 89; vol. vi, p. 40, 41; vol. vii, p. 375. Ch. Ob. vol. x, p. 529, 652; vol. xi, p. 321, 322.

‡ The version from Job to Malachi seems to have been rejected before Oct. 1811

Mahratta,	The whole,†	Job to Prov.	End of John,	Not begun.
Seek,	The whole,	Genesis,	1st sh't com.	Not begun.
Chinese,	Ephesians,	Not begun,	Matt. xii,	Not begun.
Guzzerattee,	Acts‡	Not begun,	Not begun,	Not begun.
Telinga,	The whole,	Part or all Job§	Not begun,	Not begun.
Carnata,	The whole,	Genesis,	Not begun,	Not begun.
Birman,	Uncertain,	Not begun.	Not begun,	Not begun.

No types

These translations, says one of the missionaries, are all in *our* hands, "besides what other Christian friends are *now* stirred up to do." In the beginning of the next year, the printing office belonging to the Mission contained Bengalee, Shanscrit, Hindostanee, Orissa, Mahratta, Seek, Telinga, (but the Telinga fount was not *finished* in June, 1810,) Persian, Arabic, Hebrew, Greek, and English types, besides presses and every other article necessary for printing the Scriptures.*

On the first day of the year 1810 an exertion was made at Calcutta to supply the destitute churches of Tanjore with the Tamul Scriptures. The mention of this circumstance affords a fit opportunity to notice what has been done within the last seven years in relation to that version. A new edition of the Tamul Bible early engaged the attention of the British and Foreign Bible Society, who requested their Corresponding Committee at Calcutta, at the time of their appointment in 1805, to make particular inquiries respecting the necessity of such an edition. Dr. Buchanan accordingly visited the Tamul country in the summer of 1806; and found that among ten or twelve thousand Christians in the districts of Tanjore and Tinavelly, not one except the native teachers possessed the Old Testament, and not more than one in two or three hundred the New. Some copies were to be sold at Tranquebar and Vepery, where printing-presses had been early established, but the poor natives could not afford to purchase them. The Christians of Tanjore, who had never enjoyed that advantage, had applied to the Society for Promoting Christian Knowledge, to send them a press, but had not received it; and they were much affected when informed of "the designs of the Bible Society." Probably Dr. Buchanan sent home some account of these churches in 1807. In the spring of 1808 the Committee in England announced that they had it "under consideration to print an edition of the Tamulian version." Some account of the destitute state of the churches of Tanjore was afterwards drawn up in England, (perhaps by Dr. Buchanan himself,) and sent to Calcutta, where it was submitted to public inspection. In consequence of

* Pan. vol. vi, p. 44. M.B.M.M. vol. ii, p. 271; vol. iii, p. 98. Ch. Ob. vol. x, p. 395.

† In March 1810, the whole, *except a few chapters*, was said to be translated. Probably a new revision was then taking place.

‡ Has never been carried any further.

§ Afterwards rejected.

this statement Mr. Brown preached a sermon at Calcutta on the first day of January, 1810, "in which he represented the petition of the Hindoos for Bibles." A subscription was immediately opened, and in a few days 1000*l*, and ultimately near 2000*l*, (that is, near $8880,) were subscribed to the funds of the Bible Society. Instructions were sent to Mr Kohloff by the Corresponding Committee "to buy up all the copies of the Tamul Scriptures, to distribute them at a small price among the natives, and to order a new edition to be printed off without loss of time." Mr. Kohloff was enabled to purchase 500 Old Testaments, 400 New Testaments, and 300 Psalters, and could obtain no more. But a new edition was not printed. In March the Missionaries in Tanjore were expecting that a printing-press would be sent them by the Bible Society; and before May, 1811, the Committee had sent from England that article, together with a fount of Tamul types, and a considerable supply of paper, to afford the means of printing a new edition. Mr. Martyn, in a sermon preached at Calcutta, Jan. 1, 1811, urged that "a new edition of the Scriptures in Tamul should be instantly prepared; and for this," says he, "nothing is wanting but funds. There are Tamul presses at Tranquebar and Vepery, and persons to superintend them." In consequence of this appeal, the Calcutta Auxiliary Bible Society, (whether with or without the knowledge of what the Committee in England had done,) had determined by the month of October to print a large edition of the Tamul Bible, (of the New Testament 5,000 copies,) at the mission-press at Serampore, (where, however, there appear to have been no Tamul types in the beginning of 1810;) and at the last date, Jan, 15, 1812, either this edition was in the press, or a fount of types was casting for it. They also directed 800 copies of the New Testament to be purchased for distribution. When the Committee of the parent Society heard of this design, they said no more of the contemplated edition at Tanjore, but agreed to help forward that which was going on in Bengal *

In the beginning of 1810, before the month of March, the Corresponding Committee adopted another measure, which for its extensive influence on the spread of the Gospel in the East, has excited an interest in Asia and Europe little inferior to that which has been awakened by the establishment of the British and Foreign Bible Society: I mean the formation of the *Bibliotheca Biblica* at Calcutta. This measure was planned and proposed by Mr. Brown; and adopted by the Corresponding Committee, who conduct the business of the institution in the name and under the auspices of the British and Foreign Bible Society. The *Bibliotheca Biblica* is a Repository for Bibles alone, or a grand Biblical Bookstore, connected with a Translation-Library, consisting of

* Pan. iv, p. 186 187. vol. vii, p. 331, 332. vol. viii, p. 43, 96. Ch Res. p. 129, 130. 133. M. B. M. M. vol. i, p. 198. vol. iii, p. 98. Ch. Ob. vol. x, p. 650, 652. vol. xi, p. 58, 321.

books necessary for the use of Translators, such as the Original Scriptures, Lexicons, Grammars, and Works on Biblical Criticism. The books in the latter department are not sold, but only lent to Translators, and are considered the exclusive property of the Bible Society, who have already enriched the Library with a copious supply of valuable Works. "A liberal subscription has been raised" for this branch of the Institution, "and it has made a still more important acquisition of useful and valuable books in presents from individuals." Donations have been received even from the military stations in India.

The Bibliotheca Biblica is patronized by the Chaplains in Bengal, by the College of Fort William, and by all the Translators of the Scriptures in India, who respectively deposit their versions here. Bibles, and parts of Bibles, in all languages, both Asiatic and European, are to be exhibited here for sale, at moderate prices, and lists of the several versions are sent to remote parts of Asia, to give information where Bibles may be obtained; while the commerce carried on from the port of Calcutta renders the transmission of books extremely easy to every part of the East.

Four thousand volumes of the Bible, and parts of the Bible, in ten different languages, were placed in this Repository before the close of 1810. The languages were the following:

Arabic,	Bengalee,
Persian,	Orissa,
Hindostanee,	Mahratta,
Chinese,	Portuguese, and
Shanscrit,	English.

The Persian, and Hindostanee versions were furnished by the *Arabic School* at Cawnpore, the Chinese by Mr. Lassar, and the Shanscrit, Bengalee, Orissa, and Mahratta by Dr. Carey, and Mr. Marshman, who, with the other Missionaries at Serampore, constitute what Dr. Buchanan calls the *Shanscrit School* for India. "The *first* Persian translation," made by the late Col. Colebrooke, was among the number. Before the end of the year the Superintendants of the Institution sent to England for a large supply of Bibles in Arabic, Malay, Armenian, Syriac, Latin, Greek, Hebrew, and *eleven* European languages. These were collecting in February 1811, and before the month of May the Committee of the Bible Society had consigned to their corresponding Committee some part at least of this supply.

"This Institution is under the immediate superintendance of the Rev. David Brown, late Provost of the College of Fort William, who was himself the Founder." Mr. Brown went to India in 1786, (according to Dr. Buchanan, in 1783,) and took charge of the Orphan school at Calcutta, and preached on the Sabbath to the children, and to as many as were disposed to assemble. Marquis Cornwallis first recommended him to the Court of Directors as a fit person for a Chaplain. He is now the Senior Chaplain in Bengal, and is the Founder of the "Calcutta Charitable Fund for Distressed Europeans and Others." He is the leading member of the Corresponding Committee of the Bible Society, and a zealous promoter of Sacred Learning in the East. "The prospect of being

extensively useful in promoting the objects of the Bible Society, and encouraging translations of the Scriptures," makes him willing to remain a few years longer in India. He is educating his three sons solely with the view of qualifying them for extending the knowledge of Christianity in Asia. "Being himself a Hebrew scholar, his first object has been to ground them well in the Hebrew and Syriac Language. But they have now added to these—the Arabic, Persian, and Hindostanee, which they pronounce like natives of the East. They have had the advantages of the best teachers in the different languages, particularly of Shalom, an eminent Hebrew scholar from Arabia. So that this little Institution in Mr. Brown's house may be called the HEBREW SCHOOL in Bengal."*

The following is a view of the state of the ten Translations under the care of the Missionaries, on the 8th of March, 1810.

Shanscrit. New Testament and half of the Pentateuch printed.

Orissa. About half of the Bible printed.

Hindostanee. Nearly the whole New Testament printed. The whole Bible translated except the Pentateuch. [Most of the version of the Old Testament seems afterwards to have been rejected.]

Mahratta. Half of the New Testament printed. The whole of the New Testament except a few chapters, and a great part of the Old, translated.

Chinese. Matthew printed, and Mark begun. The translation far advanced.

Seek. The printing begun.

In the other four languages, (including the Birman,) the translation was more or less advanced. "There are at least," says Dr. Carey under that date, "TWENTY other languages spoken in the East, including the islands, into no one of which a single sentence of the Word of God is yet translated."

Within a week from that time, on the 14th day of March, John C. Leyden, M. D. Professor of Hindostanee in the College of Fort William, an accomplished Oriental Scholar, wrote to Mr. Brown, offering to conduct Translations of the Scriptures in the seven following languages, viz. the

Afghan or Pushto,
Cashmirian or Rakheng,
Jaghatai,
Siamese,
Bugis,
Macassar, and
Maldivian.

Dr. Leyden was at that time employed, with the assistance of learned natives, in compiling Grammars and Vocabularies in these languages. He had lately published in the Asiatic Researches "A Dissertation on the Languages and Literature of the Indo-Chinese Nations," in which he had illuminated a very dark subject, and opened "a new view to Great Britian of her insular possessions in Asia." "Possessed of very rare talents for general Philology," he "takes the lead in this most useful science," es-

* Ch. Res. p. 209 note, 239—244. Pan. vol. vii, p. 331. Nar. p. 73. M. B. M. M. vol. ii, p. 356. B. P. A. vol. i, p. 17.

pecially in regard to the languages East of Bengal.

The Corresponding Committee of the Bible Society eagerly embraced the proposal and agreed to pay 200 rupees, (a hundred and eleven dollars,) for each Gospel in each language. The business was soon entered upon, and by about the end of the year Matthew was translated into Afghan and Maldivian, and Mark into Bugis and Macassar.

In announcing this undertaking, Dr. Buchanan congratulated the public on the prospect that the College at Fort William was about to "become once more a fountain of Translation for the Sacred Scriptures." He tells us "that the College—is now in a flourishing state, and has received the final sanction and patronage of the East India Company." Lord Minto has "perceived its importance to the interests of the British Empire in the East," and thinks it entitled to "as much of his attention and support as any department under his Government." The President of the College is John Herbert Harrington, Esq. one of the Judges in Bengal, Professor of Laws, Vice President of the Asiatic Society, and President of the Calcutta Auxiliary Bible Society.

The following is an extract from the annual Speech or Discourse of Lord Minto at the public Disputation in the College, Sept. 15, 1810. "It was mentioned in my last Discourse, that—it was in contemplation of Government to print and circulate Vocabularies in the Birman and Malay languages, for the purpose of acquiring specimens of the numerous and almost unknown languages spoken on the continent between India and China, and in the Eastern Isles. In pursuance of this intention the proposed Vocabulary has been prepared, [by Dr. Leyden it seems,] in the Birman and Malay, to which has been added the Siamese language; and measures are in progress for its circulation to the Eastward. Dr. Leyden has already pushed his comprehensive and powerful researches in that direction; and has been enabled to supply materials, and carry the work into complete execution, from the abundant and various stores of his own knowledge, which embraces these hitherto neglected languages; availing himself at the same time of such aid as could be obtained in this place."

On the 9th of June, 1810, a proposal was laid before the Corresponding Committee of the Bible Society at Calcutta, which shows with what rapidity the views of good men are extending in Asia. The proposal was "to print an edition of the Shanscrit New Testament on large and fine paper, for the purpose of being presented to the Rajahs and Zemindars throughout Hindostan; and to prefix a notification of the versions undertaken in the various dialects of India dependent on the Shanscrit." It was proposed also to print, besides a large and cheap edition of the whole Bible, a handsome edition of the New Testament, in Arabic, to be "presented to the Mahometan Princes and Sirdars throughout the East, with a notification of the versions made into the vernacular languages dependent on the Arabic." It was proposed lastly

to establish *public Readers* of the Scriptures in different countries, after the manner of the Mahometan Readers of the Koran, and the Hindoo Readers of the Shasters. Under the protection of this long established custom, these Readers might be introduced without exciting opposition or alarm. Eight or ten rupees a month, (from fifty to seventy dollars a year,) would be a sufficient salary for a Reader; and a small open shed, erected in the neighborhood of a market place, raised about one cubit from the ground, and costing not more than twenty or thirty rupees, (from eleven to seventeen dollars,) would be all the preparation that would be necessary. Several Readers might be employed at each station, under the superintendance of the Chaplains or others, and might be furnished with copies of the Scriptures for sale or gratuitous distribution according to the discretion of the Superintendants, who might receive regular supplies of Bibles from the *Bibliotheca Biblica* at Calcutta.

Upon receiving this proposal, the Corresponding Committee entered into the measure with promptitude, and ordered 500 copies of the Shanscrit New Testament, and 500 copies of the Arabic for the purpose. They communicated the proposal also to the Committee of the "Mission Society to Africa and the East," who in their Report to the Society, on the 4th of June, 1811, recommended the appropriation of 250*l. per annum*, ($1110 a year,) to be applied, under the direction of the Corresponding Committee at Calcutta, for the support of Readers in the East. That single appropriation will support about *eighteen* Readers perpetually.*

One of the Missionaries writes in a letter dated in June 1810, "I hope we shall be able to send to England this year the Pentateuch in Shanscrit, the Prophets in Orissa, the New Testament in Hindostanee and Mahratta, and the Gospels in Chinese. We have begun printing in the language of the Seeks, and are cutting types for the Telinga and Carnata." About the first of November Mr. Chater arrived at Serampore from Rangoon. It appeared from him that the two Missionaries at that station were studying the language with success, and had "translated a part of the New Testament" into the Birman tongue. On the 7th of December, Dr. Carey still hoped to publish by the end of the year, the Pentateuch in Shanscrit, the Prophetical books in Orissa, and the New Testament in Hindostanee and Mahratta. (These *were* published about the time proposed; but the expectations expressed in June respecting the Gospels in Chinese, were not realized.) "The printing of the New Testament," says Dr. Carey under that date, "is also more or less advanced in Chinese and Guzerattee. [The Guzerattee was soon stopped again.] We are about to begin printing in the Telinga language and the Birman. We have translated the whole of the New Testament, and two or three

* M. B. M. M. vol. ii, p. 356. Ch. Res. p. 91 note, 143, 144, 237—239. Pan. vol. vi, p. 37. vol. vii, p. 375. Ed. R. No. 32. p. 390—397. Q. R. No. 6. p. 388. Ch. Ob. vol. x, p. 529, 530, 652, 659.

books of the Old, into the first of these; but as our late brother Desgranges——had translated Matthew, Mark, and Luke into that language, it is desirable that [his] translation should be printed, to remain as a memorial of his labors of love; [it] will therefore be printed immediately. The translation into Carnata is in the same forwardness with the Telinga, and may be printed with the same types. We have lately begun a translation into the language of Cashmire, [one of the seven which Dr. Leyden had in the preceding March agreed to undertake,] and hope ere long to begin the work in the language of Assam." The Telinga types seem to have been completed about that time, and the Cashmirian translation to have commenced late in the year. The Missionaries were now conducting *ten* translations at Serampore, and one at Rangoon, besides the Bengalee which was finished. By about the end of that year the New Testament had been published in Shanscrit, Orissa, Hindostanee, and Mahratta; the Pentateuch in Shanscrit; and all the books from Job to Malachi in Orissa; and Matthew, and the greater part of Mark, were printed in Chinese. A beginning was made in printing the Seek and Guzerattee, but the latter was soon discontinued for want of funds. The Telinga, Carnata, Cashmirian, and Birman, were not brought to the press. About that time the Missionaries drew on their Society in England for 21,333 dollars on account of the Translations. Dr. Fuller stated in the following August that the Society would not probably be able fully to meet the demand under a year.

In the latter part of the year 1810, and the beginning of 1811 Dr. Buchanan wrote his "Christian Researches in Asia." The work was finished in February, and published in the following spring. The year 1810 was another memorable season in the history of exertions to diffuse the Scriptures in the East.*

The new year commenced auspiciously for Asia. On the first of January, 1811, the Rev. Henry Martyn preached a sermon at Calcutta, which has been published under the title of "An Appeal in Behalf of 900,000 Christians in India *who want the Bible.*"† He appealed to the

* Ch. Ob. vol. x, p. 395 458. Nar. p. 71,72 76. Pan. vol. vi, p. 44,570—572 Ch. Res. p. 89, 133, 134 notes 2 8,264.

† The following is his estimate.

1. 50,000 Portuguese; viz. on the Malabar coast 36,000, at Calcutta 7,000, in Ceylon 500, and in the settlements from Madras to Cape Comorin, together with scattered families in all the principal towns on the Ganges and Jumna, 2000	50 000
2. The Christians at Tanjore 12,000; (he omits the Tamul Christians in other districts because they were supplied with Bibles)	12 000
3. The Syrians; viz. 150,000 Syro-Romans, and though no estimate had been made of the Syrian Christions, he supposed they might amount to 50,000	200 000
4. Cingalese, or *natives* of Ceylon; viz. upwards of 342,000 Protestants, and a still greater number of Roman Catholics; but say	638 000
	900 000

wealth and dignity of the British empire in India, and to the honor of his hearers, for the supply of these Christians without longer burdening the mother country. He presented 50,000 Portuguese as objects of charity, and 200,000 Syrians who speak the Malayalim or Malabar language, and urged, also, that new editions of the Tamul and Cingalese Scriptures might be instantly given, by inhabitants of India, to the Christians of Tanjore and Ceylon. The effect was surprising. A meeting was held at the College of Fort-William on the 21st of February, when the Calcutta Auxiliary Bible Society was formed, chiefly for the purpose of distributing the Scriptures among the Christians of India. Mr. Harrington, President of the College Council, was chosen the President of the Society; George Udney, Esq. a member of the Board of Trade, late a member of the Supreme Council, and one of the Corresponding Committee of the parent Society, and N. B. Edmondstone, Esq. chief Secretary of the Government, were chosen Vice Presidents; J. D. Alexander, Esq. Treasurer; and the Rev. David Brown, Secretary. A Committee appointed by the Society, immediately resolved to take into consideration the objects pointed out in Mr. Martyn's Sermon, and requested the Secretary to make the necessary inquiries by opening a correspondence with the different parts of India.

On the 25th of that month Mr. Harrington wrote to Lord Teignmouth, President of the British and Foreign Bible Society, that the annual sum of 2000*l.* for three years, voted by that Society, might perhaps be spared for the benefit of some other part of Asia, as at least an equal amount would probably be raised in an equal time in India; and he cherished the hope that Auxiliary Societies would be formed at Madras, Bombay, and Columbo in Ceylon.

As early at least as October, this young and vigorous Society, after gaining sufficient information from different parts of India, determined to carry through the mission press at Serampore large editions of the Tamul Bible, the Cingalese New Testament, and the New Testament in Malayalim, translated by the Syrian Bishop. They contracted for no less than 5000 New Testaments in each of the three languages; and moreover directed 800 copies of the Tamul New Testament to be purchased for distribution. Their funds at that time amounted to near 60,000 rupees, about thirty three thousand dollars. Thus in eight months they had exceeded by more than

Perhaps he overrates the number of *Cingalese* Christians. Dr. Buchanan reckons them upwards of 500,000, amounting to one third of the population of the island: Dr. Carey computes the whole number of professing Christians on the island, (which would include the Portuguese,) to be 380,000. (Ch. Res. p. 136,140 Pan. vol. viii. p. 43,96.) If we reckon the native Christians to be 538 000 it leaves 800 000 in India in want of the Bible. To ascertain the whole number of professing Christians in India, we must add to these the other Tamul churches, the seven Armenian and the two Greek churches, the English and other Europeans, and the proselytes made by the Baptists and other modern Missionaries. The whole "are calculated at nearly a million." Ch. Ob. vol. xi, p. 321.

$6000 dollars, the sum expected from England in three years.*

A translation was commenced in a new language sometime about the beginning of 1811, which, with some circumstances relative to another intended version, deserve to be noticed. Early in 1810, Messrs. Pritchett, Brain, and Hands, from the London Missionary Society, arrived at Madras. The two former proceeded to the Birman Empire, with an intention to undertake a translation of the Scriptures into the language of that country. After staying sometime at Rangoon with the Baptist Missionaries, they were on the point of removing to Ava, the capital of the Empire, when Mr. Brain was seized with a violent disorder, which terminated his life on the 10th of July, 1810. It was still expected that Mr. Pritchett would "in due time" proceed to Ava, and begin the translation. What intervened between that time and October 1811, is not known; but at this date, as appears by a letter not published, he was in Bengal "under sentence of transportation to Europe," which is ascribed to the jealousy of the Government. The Missionaries at Vizagapatam, however, expected him at that place in the course of the next month.

Mr. Hands, though destined for Seringapatam, in Mysore, was induced by advice of friends to settle at Bellary, about 320 miles north west of Madras. The language of that region, which is spoken from Goa, and the borders of the Mahratta country, to the southern extremity of Mysore, is called the Comarre, and sometimes the Canara, from a country of that name lying on the sea between Malay-ala and Goa. This dialect bears affinity to the Telinga. Mr. Hands sat down to the study of the language in 1810, and before October 1811, as appears from a letter not published, had produced a version of the Gospel by Luke.†

In an account of the Annual Disputation in the College of Fort William, which took place on the 7th of August, 1811, we are informed that the Missionaries had recently cast a fount of types in the Gooroomookee Naguree character, used by the Seeks in the Punjab, and had succeeded in casting *metallic* types for the Chinese language; that a third volume of the Ramayuna was published; that a Dictionary of "the vernacular dialect of Bengal," by Dr. Carey, was in the press at Serampore, and that twenty different works had been prepared or printed in the College, within a year, eight of which were calculated to facilitate the translations into different languages, being Grammars, Vocabularies, &c.

In the month of September the printing of the Malayalim New Testament at Bombay had advanced to the 12th chapter of John. The progress was not so rapid as Dr. Buchanan had anticipated, who in the beginning of that year thought it probable that the New Testament was nearly finished. Nor were the

* Ch. Ob. vol. x, p. 649—654; vol. xi, p. 321. Pan. vol. viii, p. 43, 96.

† Pan. vol. vi, p. 334, 570. 571. Ch. Ob. vol. x, p. 263, 841. R.'s Cyc. under Canara.

expectations of that distinguished friend of translations fully answered in respect to the version of the Cingalese Old Testament. If that version was commenced by Mr. Tolfry, in 1808, as Dr. B. supposed, it seems to have been discontinued; for the Committee of the British and Foreign Bible Society at the time of making their eighth Report, in May, 1812, knew of no such translation going on. They say, "The Committee expect that a translation of the Old Testament in the Cingalese dialect *will be* undertaken by a competent person at Ceylon." As they had conversed with Sir Alexander Johnstone, a warm friend of translations, who left the island two years after Dr. B. did, they must have known if Mr. Tolfry had proceeded. Dr. Carey, however, had probably correct information when he asserted in October, 1811, "The Old Testament is in a course of translation on the island." By the end of that year Sabat had finished an Arabic version, not only of the New Testament, but of the book of Genesis. In order to procure versions of the Scriptures in the purest dialects of Arabia and Persia, Mr. Martyn had undertaken a journey into those countries, and at the date of the last accounts was at Shiraz.

In the spring of 1811, Dr. Carey stated that his labors were chiefly confined to the translations, and he entertained a hope that he might live to see the Scriptures printed in twelve languages under the care of the Missionaries. "The whole Bible," says he in March, "has been printed sometime in Bengalee; the New Testament and Pentateuch in Shanscrit; the New Testament, and the Old from Job to Malachi in Orissa; the New Testament in Hindostanee and Mahratta. In the Chinese the Gospels by Matthew and Mark are printed off. We have begun printing in the language of the Seeks, [or the Punjabee,] and in the Birman; [in the Birman only a pamphlet containing some extracts from Scripture;] and in this year, 1811, we hope the Telinga and Carnata will be begun. The latter, with the Guzerattee, has hitherto been delayed chiefly for want of pecuniary aid." The Telinga *was* put to press before the 4th of October, at which time the printing of the Carnata was just commencing. At that date the book of Joshua was printed in Shanscrit; Joshua, Ruth, 1st and 2d Chronicles, Ezra, Nehemiah, and Esther, in Orissa; a second edition of the Gospels in Hindostanee; and Genesis in Mahratta. Between March and October two new versions, the Assam and Nepala, were commenced. The following was drawn up by Dr. Carey, on the 4th of October 1811, to show the existing state of the translations.

1. Bengalee. The whole Bible printed, and a third edition of the New Testament. [At the last account a new edition of the Pentateuch was printed to the middle of Leviticus.]

2. Shanscrit. The New Testament and the Old to 1 Kings viii, *translated;*—New Testament, Pentateuch, and Joshua, *printed.*

3. Orissa. The whole Bible, except the Pentateuch *translated;*—the whole Bible, except the Pentateuch, and from Judges to 2 Kings inclusive, *printed:* the

book of Ruth was also printed.

4. Hindostanee. New Testament, Pentateuch, and Historical books, [from the beginning of the Old Testament to Job,] *translated;*—New Testament, and a second edition of the Gospels, *printed,* and Genesis in the press. [It was said, Nov 1809, that from Job to Malachi, and March 1810, that the whole Bible except the Pentateuch, was translated. The version was probably found defective.]

5. Mahratta. New Testament, Pentateuch, and Hagiography, (that is, from 1 Chronicles to Canticles inclusive, with Ruth, Lamentations, and Daniel,) *translated;*—New Testament and Genesis, *printed.*

6. Chinese. New Testament, Genesis, Exodus, and Leviticus, *translated;*—Matthew and Mark, *printed.*

7. Seek. New Testament, and the Old to Numbers, *translated;*—New Testament *in the press.*

8. Telinga. New Testament, and the Old to Numbers, *translated;*—New Testament *in the press.*

9. Carnata New Testament, and the Old to Deuteronomy, *translated;*—New Testament *just going to press.*

10. Guzerattee. The four Gospels *translated;*—the printing of Matthew had been begun but was relinquished.

11. Birman. Matthew and Mark *translated;*—printing *not begun,*—types cast.

12. Cashmirian. Matthew, Mark, and Luke *translated;*—printing *not begun,*—fount of types about completed.

13. Assam. Matthew *translated;*—printing *not begun.*

14. Nepala. Matthew *translated;*—to chap. xii; printing *not begun.*

Notwithstanding the Telinga is exhibited in *this* catalogue *as being in the press,* it was not the Translation made at Serampore, but the one left by Mr. Desgranges, put to press by the Corresponding Committee of the Bible Society, and superintended by Ananda Rayer in person. Dr. Carey had said in December, 1810, that they were about to print this version immediately: Mr. Gordan told us in October, 1811, that it was actually printing in Bengal, under the eye of Ananda Rayer: and in an unpublished part of a letter from Mr. Ward to Robert Ralston Esq. dated Jan. 15, 1812, it is stated that the Missionaries had in the press, *on their own account,* the Shanscrit, Orissa, "Hindostanee according to the Shanscrit," Mahratta, Chinese, Seek, [*not Telinga,*] Carnata, and Birman; and that they were printing or preparing types for the following five, which were "under the patronage of the Corresponding Committee of the Bible Society, or of the Calcutta Auxiliary Bible Society;" viz, the "Hindostanee according to the Persian," [Mr. Martyn's Translation] the Persian, [a version of the New Testament recently finished by the Rev. L. Sabastiani, "an Italian priest of the Romish Church, a man of great learning,"—and "many years resident at the court of Persia;"—both of these were in the press at Serampore as early as the 4th of October, 1811,] the Telinga, Tamul, and Cingalese. The twolatter, and the Malayalim, which seems not yet to have ar-

rived from Malabar, were under the patronage of the *Calcutta* Bible Society. Besides these, Dr. Carey seems to say in October 1811, that Sabat's Arabic version was brought to Serampore to be printed. But neither this, nor Sabat's Persian translation, nor the Guzerattee of the Missionaries, which was announced in 1807 as in the press, was printing at Serampore on the 15th day of January, 1812.*

The following extract is from a letter of Dr. Carey's, dated Oct. 4, 1811. "There are still several languages in the East into which no translation is yet begun; viz. the language of Cabul, that of Thibet, the languages of Tartary, the Arracan, *Siam*, and Cambodian languages; together with those spoken by different small nations of mountaineers North and East of India: also a number of languages spoken in the islands as the Javan, *Macassar*, Batta, *Buggesso*, [probably *Bugis*,] otherwise called Bouguese, and several others unknown to me. [He seems to forget, though one of the Corresponding Committee of the Bible Society, that three of these languages were among the seven undertaken by Dr. Leyden, and that one Gospel at least had been for several months translated into Macassar, and Bugis.]—"It must not be supposed," continues Dr. Carey, "that I have given a complete account of all that remains to be done. The languages spoken through all the islands of the Indian Ocean and the Chinese Seas, must be very numerous, and many of them have scarcely been noticed by Europeans. To the languages mentioned by name he might have added the Tagala, Pali, Cochin-Chinese, or Tonquinese, Calinga, Barma, Laos, &c.

In a letter written five days later, on the 9th of the month, he says, "A gentleman, lately of Calcutta, has employed men who have made rough draughts of translations of a single Gospel into five languages, not yet touched by any one else." It is to be regretted that the excellent Dr. Carey is so *habitually indefinite* when ever he has occasion to allude to the labors of *others*. Had he simply *named* the gentleman and the languages (which was just as easy as to omit the names,) he would have communicated important information to the public. Happily, however, this matter is explained in the last Report of the British and Foreign Bible Society. We learn from that Report that a part of the Gospels had been translated into five languages by Dr. Leyden, but had not been printed in consequence of the much lamented death of that gentleman in the island of Java.

At the date of the last accounts from India, there was a prospect that the version preparing for the Mahrattas would soon be applied to an important use. A friend of the Baptist Missionaries, who appears not to belong to their communion, was "gradually spreading the Scriptures, and the savor of the Redeemer's name," among that numerous and powerful people. This information is communicated in a

* Nar. p. 72. M. B. M. M. vol. iii, p. 107. Pan. vol. vii, p. 376. vol. viii, p. 43,44,97,98. Ch. Ob. vol. xi, p. 241, 242,328. Ch. Res. p. 170.

letter from Dr. Marshman, dated January, 18th, 1812.*

REVIEW.

Thus it appears, that, at the commencement of the present year, the Baptist Missionaries had the care of fourteen Translations, the number proposed in 1806, the Persian and Bootan being exchanged for the Cashmirian and Assam. *One* version was completed; *eight*, (if we may include the Birman in the number,) were in the press; and five were preparing. Besides these, they were printing for the Corresponding Committee of the Bible Society, the Telinga version of Desgranges, the Hindostanee of Martyn, the Persian of Sabastiani; and were, by direction of the Calcutta Society, printing or preparing types for the Tamul Bible, the Cingalese New Testament, and the Malayalim New Testament, and probably expected soon to be employed by one of the Bible Societies to print the Arabic and Persian of Sabat;—in all, *twenty-two* versions in *nineteen* languages, there being a duplication of the Persian, Hindostanee, and Telinga versions. In addition to these it may be observed that before they dismissed the Persian, they had translated the book of Psalms, and probably some other books, into that language, and had begun to print.

At *Rangoon*, the Birman, one of the fourteen, was going on under the two Missionaries—Matthew and Mark translated—to be printed at Serampore,—the printing scarcely begun. Another version had been contemplated by Mr. Pritchett.

In the *College of Fort William*, the *first* versions of the Gospels into Persian and Hindostanee had been made. A part of the latter had been printed at the College press, and a part, or the whole, of the former. Dr. Leyden had undertaken the charge of seven languages; into five of which, it would seem, one Gospel had been translated. The College was earnestly engaged in issuing Grammars, Vocabularies, and other works subservient to the various Translations.

At *Cawnpore*, the version of the New Testament was complete in three languages, one of which was already in the Mission press. This was the *third* Hindostanee translation that was undertaken. A part of the Persian was published. The Old Testament was about to be translated into the three languages; an Arabic version of Genesis already done.

At *Vizagapatam* a version of the three first Gospels into the Telinga had been left by Desgranges, and was printing at Serampore under the eye of Ananda Rayer. This is the only Telinga translation that has been brought to the press, though it was the second that was undertaken. Mr. Gordon was laboring hard at John, and Mr. Lee at Genesis. The *first draught* by Ananda Rayer was far advanced.

In *Malabar*, the New Testament was translated into the Malayalim, and was printing at Bombay. A new edition of 5000 copies about to be put to press at Serampore by the Calcutta

* Pan. vol. viii, p. 43.44.97. Ed. R. No 32. p. 392—395. Ch. Ob. vol. xi, p. 321.

Bible Society. The Old Testament probably in a course of translation.

In *Ceylon*, the translation of the Old Testament was begun. A large edition, (5000 copies,) of an old version of the New Testament was printing or about to be printed at Serampore by the Calcutta Society.

At *Canton and Macao*, Mr. Morrison was completing and correcting a defective Chinese version of the New Testament carried out from England, and had already printed the Acts. He had begun a new version of Genesis and Psalms. Two Chinese translations were printing in Asia. At *Bellary*, Mr. Hands had translated Luke into the Comarre or Canara language.

At *Madras*, Mr. Jarrett, for aught that appears, was still pursuing the version into the Western Malay.

Mr. Sabastiani had finished a Persian translation of the New Testament, which was in the press. This was the third version into that language, besides the one which had been discontinued at Serampore.

By a clause in Dr. Buchanan's "Star in the East," it appears that some attempts had been made to prepare the Scriptures for the islands in the *Pacific* Ocean, as distinguished from the *Malayan* islands.

The British and Foreign Bible Society had appointed a Corresponding Committee in Bengal, to be their organ while their aid is needed in any region of Eastern Asia. That Committee besides all the encouragement which they have given to different editions of the Scriptures, have established at Calcutta a General Repository for Bibles in all languages, connected with a Translation-Library, and have entered upon a plan to support *Public Readers* of the Scriptures in the different countries of the East.

An Auxiliary Bible Society has been established at Calcutta, whose primary object is to supply the native Christians of India and Ceylon with the Word of God in their own tongues. With funds amounting to thirty three thousand dollars, collected in the first eight months after their formation, they have already undertaken new and large editions of the Tamul Bible, and the Cingalese and Malayalim New Testament, for the benefit of seven or eight or nine hundred thousand professing Christians.

This stupendous account presents you with *ten stations* where versions of the Scriptures are preparing, and with *thirty-one translations*, in *twenty-five* distinct *languages*. But Dr. Leyden had engaged for two more versions, and one more language, one of the languages having since been undertaken at Serampore. Allowing these to be going forward, you have *thirty-three* translations in *twenty-six* languages. If you add to these the Tamul and Malay versions formerly made, you have *thirty-five* translations in *twenty-eight* languages. But this is not all; there are in a state of progression

TRANSLATIONS NEAR THE CASPIAN SEA.

In Circassia, towards the northern extremity of the country between the Caspian and Euxine Sea, at an equal distance from both, stands the Tartar village of

Karass, at the northern foot of Mount Caucasus, near the source of the river Cuban, the *Hypanis* of the ancients, which rises in the mountains, and separates the Russian from the Turkish Empire. Karass, which is under the Russian dominion, contains a little more than 500 souls, who are called Mahometans. Some of the Tartars profess indeed the Mahometan faith, but the Circassians in general, though they practise circumcision, have neither priest, alcoran, nor mosque like other Mahometans, and are in fact mere pagans. Their language they have in common with other neighboring Tartars, and it is said to have an affinity with the dialects of the aborigines of America. The country between the two seas, especially the extensive regions which lie on Mount Caucasus, are inhabited by different nations distinguished by different tongues. In Karass, where there are natives from all the surrounding countries, no less than six or seven distinct dialects are understood. Around it are the Circassians, Kabardinians, and Abassinians. On one side is a horde of Nagay Tartars subject to Russia; a little more than a day's journey on the other side are the Cuban Tartars now, or at least lately, subject to Turkey.

In the spring of 1802, the Missionary Society of Edinburgh established in 1796, sent out two Missionaries "to the countries bordering on the Caspian Sea." Messrs. Brunton and Paterson, with an African youth, whom Mr. Brunton had brought from the neighborhood of Sierra Leone, sailed from Leith, on the 17th of April, for Petersburgh, and thence proceeded over land to Karass. In May, 1805, the Society sent out four new Missionaries, Messrs. Mitchell, Pinkerton, Macalpine, and Galloway. The two first had been taught the art of printing, and carried with them a press, and a fount of Arabic types, which is the character used at Karass. Before their report in 1807, the British and Foreign Bible Society had sent them a fresh supply of Arabic types and paper, to print 5000 copies of the New Testament in the *Turkish* language; and by the month of August, 1810, the printing had advanced to *the end of Acts.**

At a large distance to the north east of Karass, in Russian Asia, twenty-four miles below Czarizin, on a stream called Sarpa which falls into the river Wolga, the Moravians, in the year 1765 established a settlement which they named *Sarepta*. Their chief object was to carry the Gospel to the Calmuck Tartars, and other heathen tribes in those vast regions. Some of the brethren resided awhile among the Calmucks, conforming to their manners, living in tents, and accompanying their moving camp through those immense plains covered with long grass. But all their labors were without success. At length the greatest part of the Calmucks quitted that neighborhood and removed out of their reach. The breth-

* Theol. Mag. vol. ii, p. 220. N. Y.M.M. vol. iii, p. 279, 280; vol. iv, p 144—151. M. B. M. M. vol. iii, p. 100. Pan. vol. i, p 319; vol. iii, p. 232, vol. v, p. 91; vol. vii, p. 330. Star in E. p. 29. M.'s Geog. vol. ii, p. 332,407,412. R.'s Cyc. under Caucasus, Circassia, and Cuban.

ren, however, have been useful to the German colonies on the Wolga, by forming societies among them, and supplying them with ministers.

Some of the brethren translated a small portion of the Scriptures into the Calmuck language, but were too poor to print it. Understanding that a fount of types could be obtained at Petersburgh for 600 rubles, (about 270 dollars,) they applied to the Committee of the British and Foreign Bible Society for aid. The Committee not only sent them that sum, but advised them to undertake the translation of *entire books* of the New Testament, promising further assistance in proportion as they proceeded. All this was done before the month of May, 1808. In the spring of 1809 the committee received information that the money had arrived, and that the brethren, encouraged by that supply, and the promise of more, had complied with the recommendation by commencing in earnest the translation of Matthew. It was confidently expected that they would proceed till they had completed and published the whole New Testament.*

The addition of the *Turkish* and *Calmuck* swells the number of *stations* to TWELVE, the number of *languages* to THIRTY, and the number of *translations* to THIRTY-SEVEN.

Thus it appears that the Missionaries at Karass and Sarepta have attacked the Mahometan and Pagan world of Asia on the west, and the translators in India on the east, and are unsheathing *the sword of the Spirit* for the conquest of all the countries which lie between them. May they continue their march till they meet in *Jerusalem*, and sing their triumphs on *Mount Zion!*

* N.Y.M.M. vol. i, p. 306; vol. iv, p. 86. Pan. vol. iv, p. 186; vol. v, p. 89, 149.

ON SUPERSTITIOUS OBSERVANCES.

For the Panoplist.

HABITS and practices of immoral tendency often exist in Christian communities, of such a nature as to render it difficult to state them with clearness, or to censure them with dignity. The divine and the moralist generally lay hold on the more prominent vices and foibles; and too often permit those, which have a less obvious, and more undefined, character, to escape without animadversion. But conceiving that every fault deserves reprehension, and that nothing *morally* wrong can be innoxious, I propose to make some remarks on certain opinions and practices, which seem to have an extensive prevalence through our country.

Enjoying the oracles of Divine truth and the blessings of an enlightened education, as the people of this country do, one could have hoped that we might, "*clean escape*" from those errors of paganism and superstition in which our heathen ancestors were once, and the heathen world are still, involved. But the fact appears otherwise. Relics of pagan superstition still adhere to us in spite of all our advantages; and men, who call themselves Christians, do and believe many of the

same things which their pagan forefathers did, and believed; and probably for no better reason than that such were the faith and practice of their ancestors. Men, whose minds were elevated much above the ordinary level, have been tinctured with the same superstition, and have aided its perpetuation, while the more ignorant have clung to it with a pertinacity peculiarly their own. Some who are ready to laugh at the superstition, as they call it, of Christians, are themselves arrant slaves to superstitions of a most ridiculous character. But the great misfortune is, that Christians, and sober people, should become dupes to the same error. Christians should be cautious that they bring no reproach on their profession, and should remember that they ought to serve God and not idols. While bound to avoid *even the appearance of evil*, they ought to stand aloof from things *remotely* tending to idolatry; they should cease to consult stars, to look after omens, to observe days and regard visions, while they have the Bible in their hands, and profess to have Him, who guideth into all the truth, in their hearts.

When men, who had been previously idolaters, and wrapped in the mists of pagan superstition, embrace the Christian religion, it is no wonder that they should retain, for a while, some portion of their former habits of thinking, without perceiving their conduct to be reprehensible. But, persons who have enjoyed from their infancy the light of revelation, and lived all their days in a Christian community ought surely to understand their obligation to avoid every appearance of an idolatrous attachment to the vanities of the heathen. Even the dictates of reason rightly informed, would teach them to avoid such errors; and the fear of ridicule, one might think, would deter most persons from the stupid observation of planets, signs, and visions. Still the fact is not so. How many persons the writer has known, whom no considerations short of necessity, could induce to set up the frame of a building, begin a journey, or commence any new enterprise, on a Friday. The reason for this, they tell you is, that Friday is an unlucky day, and that whatever is commenced then will prove disastrous in the issue. But let me ask the observers of Friday, whence came you by such an opinion? Did you learn it from your Bibles? Has God any where informed you that when in the course of the six days of creation, that day first appeared, and when he pronounced his productions of that day "*very good*" he notwithstanding designed the day itself to be very bad?—Surely you will not charge God foolishly. But will you say, that some evil agent always busies himself in mischief on that day? Then by relinquishing your lawful pursuits through fear of this wicked agent, that is, the devil, you do homage to him. I fear it may be said of you "*ye worship ye know not what.*"

Traces of that idolatrous veneration which our heathen ancestors used to offer to the *moon*, are distinctly visible among us at this day. People now do not erect temples, nor altars, to that luminary; nor will they be forward

to acknowledge themselves its worshippers; but many, by their conduct, pay to it, an indirect homage, nor can they well acquit themselves of the imputation. They ascribe to it, in certain cases, some unknown, undefined, and secret, though real, agency, not belonging to matter, nor dependent on any of its known properties; and exerted in such a way as must lead you to conclude, if you make any conclusion at all, that some sort of intelligence is concerned in the agency. From the different appearances of this body in the performance of its stated revolutions, they will prognosticate to you the state of the weather, and determine when is the proper time to sow and to plant, and to gather in many of the fruits of the earth. If it is eclipsed, then too we are to expect changes in the weather, and other things which, they will tell you, its eclipses denote, not considering that such eclipses are as much a thing *of course*, as the alternation of day and night. There are indeed two ways in which the moon has a *real* influence upon the earth and its productions; in one, by its attraction, a well known property of matter; in the other, by the rays of light which proceed from it, and are well ascertained to have an influence in giving color, solidity, and some other properties, to vegetables. The effect in the first, is mechanical, existing mutually between the moon and the earth, and is common to all matter; the effect in the second is chemical, as appears from the aforesaid changes which are produced by it on the vegetable structure. But such is not the influence which the people here intended ascribe to the moon; that influence is independent of any known principles, or combinations of matter; being magical, or mysterious, and exciting in the observers of such things, sensations bordering on awe, and superstitious veneration. Take from them these sensations, and you remove every thing which they care for retaining. It is the love of something half mysterious, vague, and capricious, that renders many so much attached to these whimsical idolatries, blended, at the same time, with a sort of safety which mankind naturally feel in being idolatrous, while they can be so in disguise, and without profession.

The sun, too, is not without its formal observers at this day. Its influence is conceived to vary, as it arrives at certain points in its apparent progress through the heavens; or, in better language as the earth is in certain parts of its annual revolution about that orb. When in such a sign of the zodiac, it will exert a certain mysterious influence upon particular parts of animal bodies; when in another sign, then another influence upon some other part of such bodies. One person will not attempt to angle, unless the *sign* happens that day to be *right;* and to ascertain this point, will examine his almanac with as much gravity as a Hindoo will peruse his Shaster. Another would consent to let blood, upon no consideration, unless the *sign* should be favorable. A third would consider flesh to be inferior in quality, if the animal were not butchered under the proper *sign*, or at a proper period of the

moon. A child born at the rising or setting of the sun, will have a more or less favorable prospect of a long life. To those who entertain such opinions, or others resembling them, I will address a single observation. Would you regard your God half as scrupulously as you do the lifeless matter which He has created; and adhere to His precepts, and the dictates of well informed reason, with half the pertinacity with which you cling to your prejudices, you would live much more happy and successful in the world, and pursue a conduct much better becoming the character of those who have had a Christian education.

Many people who, perhaps, may be free from the imputation of any of the foregoing idolatrous notions concerning the sun, are still of opinion that its *eclipses* are ominous of disasters to that quarter of the world where they take place. But I know of nothing in Scripture, or in the history of the world, to warrant such an opinion. For aught that appears, national calamities as certainly foretell eclipses of the sun, as those eclipses do national calamities. One thing however is certain; if these eclipses do denote any such disasters, it is because God has established them for signs of those events; not because they naturally, and of themselves, denote them. But if God has so established them, he must have given some indication of the fact, either by revelation, or by so ordering in his providence that there should be an unvarying connexion between the sign, and the thing signified; making the one uniformly consequent upon the other. Should this connexion fail but *once*, it must overthrow the supposition of its existing at all; or else another sign must be required in order to show us when the first one is to be taken as denoting nothing. But what renders such a denoting of events very dubious, when we cast our eyes upon the history of Divine providence, is, that an eclipse necessarily extends to a large portion of the globe; and rarely has it happened since the earth was first peopled, that every part of so large a portion has been free from public calamities, for any considerable length of time. Hence it does not easily appear how an eclipse of the sun can be taken for a sure sign of public calamities, when those calamities almost continually exist, in some part of the world at least, where the eclipse is perceived; and that, whether there are eclipses, or not. Furthermore, let it be remembered, that eclipses necessarily result from the established laws of the planetary revolutions. Whenever they take place, it is in exact conformity with those laws, being perfectly regular, and at determined intervals; insomuch, that instead of viewing an eclipse of the sun as miraculous and portentous, we ought to consider its *failure* a miracle and prodigy, astonishing in kind and degree. By the aid of astronomical science, eclipses may be calculated with the utmost precision, for any length of time, past, or future. If they are sure prognostics of future events, then

those events may be predicted, by the help of astronomy, with as much certainty a thousand years beforehand, as they can at the time when the eclipse happens. But should an astronomer thus undertake to turn prophet, there would be, I think, but one opinion concerning the propriety and usefulness of his labors. Scripture, I have already observed, gives no warrant, that is, to my knowledge, for any belief in such prognostications; and if none is derived from Scripture, the general course of Divine providence, nor from reason, it is difficult to determine where else to look for one. My apology for these remarks, which to many may appear entirely superfluous, is derived from the well known fact, that many very worthy men, and Christians, entertain the opinion that eclipses of the sun are unquestionable tokens of the Divine displeasure, and that they ought to be so regarded by all good people. This opinion, or something very like it, was in the course of the last winter, advanced by a very able member on the floor of Congress. Certainly, then, so far as the foregoing remarks are just and pertinent, they are not useless; for it is a matter of consequence that right opinions should be entertained on this subject.

It is by no means the intention of the writer to advance the idea, that there are no *possible* circumstances under which a solar eclipse could be considered as portentous. A *preternatural* eclipse ought, no doubt, to be considered as of this character. Such was the preternatural obscuration of the sun's light at the crucifixion of our Savior; which obscuration, as astronomers inform us, could not have happened by the intervention of the moon between the sun and the earth, the regular cause of solar eclipses. But if we undertake to make prodigies out of natural appearances, and such as are the necessary result of those laws by which the Almighty is pleased to govern his material creation, we alike transcend the bounds of reason and Christian discretion. Were eclipses regarded simply as displays of the Divine power and majesty, no remarks would have been needed. But would we look for signs of the divine displeasure towards a nation, we can see them, with unfailing certainty, in national sins, and depravity of morals. These inform us, far more emphatically than eclipses, when God has a controversy with us, and is about to inflict upon us the rod of his anger. As for those who regard eclipses of the sun as portending calamities independently of any known commission from Him who made the sun, and appointed all the laws to which it is subject; they cannot escape the charge of idolatry, however it may be blended with other correct apprehensions of the Divine providence. Such a mixture of real and false religion, but ill accords with the holy jealousy with which the Most High maintains his truth. It is like the mongrel worship of the Samaritans, a religion allowed of indeed by man, but unauthorized by Heaven.

ACLETUS.

(To be continued.)

For the Panoplist.

ON ECCLESIASTICAL TRIBUNALS.

The subject of ecclesiastical government is demanding and receiving very considerable attention from the Congregational clergy in Massachusetts. That the result of this attention may be the promotion of correct principles and Christian practice, every good man desires; and that such *will be* the result many good men confidently anticipate. It is necessary on this subject, as well as on most others, that all the arguments on both sides should be clearly stated, and dispassionately considered. The following communication, in answer to the paper *on the want of ecclesiastical tribunals* in our number for July, is therefore admitted. Though we are perfectly willing and desirous that every argument on this subject should be presented to the public, we deem it proper to give notice, in order to prevent the disappointment of our correspondents, that we cannot permit more than a moderate portion of our pages to be occupied with this discussion, without excluding other subjects equally important. ED.

I HAVE always understood it to be a principle with the editors of the Panoplist to admit into their pages inquiries and discussions, when conducted with seriousness and candor, though they may not accord with what has been before published. With respect to the form of government, which was first established, and which still prevails, in the churches of Massachusetts, may not the following observations justly claim the attention of the religious public, in connexion with what appeared in the Panoplist for July, on the want of ecclesiasti cal trbiunals? They are offered for publication.

The writer of this communication is not insensible of the power of prejudice, particularly of the prejudices of education. He was born and educated in Massachusetts, was early admitted to a Congregational church, and is now a minister of the congregational order. To this order he acknowledges himself attached. He would undoubtedly be loath to admit objections against it, and willing to see it fairly defended. Not that he supposes, that we have adopted the only scriptural mode of church government. Few of any denomination are at the present day so bigoted and arrogant, as to make such pretensions. Without doubt many things relating to the church are left to the discretion of Christians, and may with propriety be varied according to circumstances. It neither surprises nor offends me, that in a nation like England, where there are such established differences and gradations of rank in the civil government, something similar should exist in the church. And it seems to harmonize with our republican constitution and feelings, that every minister should be a bishop. Nor can either mode be shown to be in direct violation of Scripture, or subversive of the order or destructive of the prosperity of the Church. God has poured out his Spirit both in England and America; and neither denomination has been without rich tokens of his favor. The same remarks may be extended to Presbyterian and Consociated churches. Whilst we enjoy that mode, which from education, convenience, or conviction, we prefer, we ought

cheerfully to accord the same liberty to others.

These remarks are not designed to produce indifference on this subject; so far as the Scriptures are plain and explicit, we are bound to implicit conformity. But where any thing is left to our discretion, some weight may, in a prudential and religious view, be allowed to education, habit, and attachment.

When a constitution, either of church or state is established, we ought not lightly to admit objections against it. Trying experiments on such a subject, is neither proper nor safe. I admit, that when important evils exist, we ought not to shut our eyes against them. When an adequate remedy can be clearly pointed out, and shown to be applicable, without considerable inconvenience, to the case in question, it ought to be adopted. But it is a precept founded in sound prudence not to make important changes in our situation, without strong, very strong reasons to believe we can improve it. This precept applies with increased force to public bodies.

The great difficulty contemplated in the communication to which I refer, is the want of a power *to discipline ministers.* I have always supposed, that they, like private Christians, are subject to the discipline of the churches with which they are connected. No other body is constituted or pointed out in the New Testament for this purpose. *If thy brother offend against thee, tell it to the church.* The precept is general. No exception is made in favor of ministers. In this sense it was understood by our fathers, and is now generally understood, in this commonwealth. Accordingly a minister has never, to my knowledge, until very lately, been ordained over a church, without first being joined as a member to that particular church. And where is the impropriety of a minister's being amenable to the church with which he is connected? Have not they the best opportunity to judge both of his conduct, and of his principles; and to watch over him in the Lord? I never until within two years even dreamed that my church was not competent, if there should be occasion, to excommunicate me. It is true that a minister, who should think himself to be excommunicated without just cause, would have a right to a council, provided any members of the church in regular standing would apply for it. But what could such a council do? Could they force him back into the bosom of the church? No. The influence of churches over each other is merely an influence of opinion and advice. They might give to the church such advice, as they thought proper; but if the church should not see reason to adopt it, the council could only express their disapprobation of the church's conduct, and receive the injured member to their own communion, and recommend him to such other churches as might see fit to employ or receive him. The same remedy is in the power of any private Christian, as well as of a minister.

Let this course of discipline be kept in view, and many of Onesimus' difficulties will at once vanish. A minister may be tried and excommunicated by his church without a council. If

churches generally wave this right, and seek the advice of a council, it is from modesty, and respect for the ministerial character, not for want of power. Should a church be fully convinced of the necessity of excommunicating its pastor, it might with perfect propriety proceed to take that melancholy step. If the case were indubitably clear, there would be no call for a council. If a minister be thus excommunicated, his ministerial character of course falls to the ground. If he be innocent, the burden of proof lies on himself. An equal division in a council called on the occasion cannot save him. He must obtain a result positively in his favor. If the council approve the sentence of the church, he stands condemned, not by the act of the council, but of the church. Or, if the church choose to take advice before they pronounce sentence, still the sentence is their act, and not that of the council

Against this system, which I believe to be generally received, no Scripture authority can be produced. And our Lord has given a general direction to discipline *brethren*, without making any exceptions. And what are the arguments against the reasonableness of this system? I know of only one; and perhaps that might as well be called an assertion, as an argument. "*To constitute in office, and remove from office, are acts belonging to the same power.* That authority only which invests can divest. The creating is the annihilating power." Where is the analogy either in nature or religion, that supports this principle? Many persons have both a natural and moral power to destroy that, which they cannot create. The civil government of this commonwealth may take away the life of a criminal, which they could never bestow. If the criminal happen to be a minister, is government obliged to wait for him to be deposed, before they order him to execution?

Let us apply this analogy. Though the ministerial and Christian character are distinct, the former supposes the latter. No council or presbytery would undertake to ordain a man to the pastoral office, who was not a visible Christian in regular standing. Of the Christian character every church is a competent judge. If this be forfeited by a minister, and declared to be so by the church to which he belongs, his ministerial character, *a fortiori*, falls to the ground, as it would be destroyed by his execution.

There appears to me, therefore, to be no need of such a tribunal as Onesimus has proposed, excepting cases be found, in which the ministerial character is implicated, without affecting the person's right to a Christian standing. Such cases are hardly supposable.

There are without doubt inconveniences attending the congregational method of disciplining ministers; but not greater, than exist with respect to the discipline of lay brethren. Our churches are, to say the least, as deficient in the latter, as in the former. Might not an adequate remedy for the whole evil be found in a spirit of increasing piety and watchfulness for the

honor of Christ and his religion? Without this, no remedy will prove effectual.

It is said, that churches with their ministers become corrupt in doctrine, or in practice, and being independent, cannot be disciplined. So may presbyteries, consociations, and national churches. So did the boasted *catholic* church. Where was the remedy? Whence the reformation? In silencing that church? or in so exhibiting divine truth, as to draw away her supporters? The fact is, that whatever be the *forms* of religion, or of church government, *religion itself* must depend, under the Spirit of God, on the *spirit of its professors.* The most heretical and the most corrupt individuals and churches may for a time have a name to live. May we not apply the following passage? *Not by might, nor by power; but by my Spirit, saith the Lord!*

In individual churches Christ has evidently established a government. Let those who are entrusted with its administration, realize the importance of being faithful. If churches may with propriety be independent, or bound together only by charity and opinion, if their influence over each other ought to be only advisory, as has been the prevailing opinion in Massachusetts, then apostate churches must be viewed and treated as sectarian churches of greater extent. Some confusion may ensue in a neighborhood, as there has been confusion among different sects and nations. But shall we look for the remedy of this evil in a spirit of coercion; in the establishment of a tribunal, to which many serious, evangelical, and eminent ministers and churches will not submit; in a tribunal, the establishment of which would create discord and division, and call into exercise unhallowed passions; or in the promotion of vital religion and holy zeal?

Union and authority, whilst exercised in a spirit of Christian love and meekness, are useful. They may retard the spread of error and corruption. But what shall secure those who possess authority from declension? Were not cardinals and popes the successors of apostles and evangelists? And united power when once corrupted, will have greater influence in perpetuating error and corruption, than it can have in preserving truth and purity. Let Onesimus, and let the public, candidly weigh these remarks. If he still thinks, that the honor of Christ and the purity of his religion calls for such a tribunal, as has been proposed, let the subject be calmly and candidly discussed. I wish *myself*, as well as the *Christian public*, to lie open to conviction. But before we take so important a step as that proposed, let us seriously and prayerfully *consider both the necessity, and the consequences.* C. K. G.

THE SPLENDID WEDDING.

The principal part of a letter from the late Rev Dr Buckminster in reply to a letter from Miss Elizabeth C—— to one of his daughters.

"In an accompaniment with one of your letters, I find a picturesque description of a fashionable ball in the neighborhood of Albany, given on account of the

marriage of Mr. ——. The guests were many, the accommodations capacious, rendered splendid and sublime by all that art and taste could devise. Fancy and ornament combined their powers to throw a lustre over the delighted attendants. Three hundred silver candlesticks, and an infinite number of lamps, poured their light upon thirty mirrors, which faithfully reflected what they received, in softened brightness, through the several apartments and their variegated scenery. The desserts were delicious, exhibited in a style of elegance and grandeur. The music and amusements were enchanting and transporting. This must have been a scene highly delightful to a man of the world, or to the daughter of worldly taste and pleasure. But, Betsey, I find it lasted but one short night; nay, it blushed to meet the rising sun, as if conscious that the lamp of heaven would tarnish all its glory. The ladies retired at three; the gentlemen at five; probably they both resolved to take their revenge upon the disturber of nightly pleasure by despising its charms, till they begin to be lost in the evening hemisphere.

"The reading of this description suggests to me the attempt to give a faint sketch of a marriage festival, for which preparation has long been making; and from time to time descriptions have been given of what is there to be exhibited. To this festival I have the honor to be invited as a guest, and am entrusted with authority to invite others. I have heard a little, and imagine more, of this transporting scene; but could I correctly paint both on paper, the half would not be told you.

"This festival is to be celebrated at a seat or palace, the length and the breadth of which are 12,000 furlongs; its height and stories proportionally elevated. It stands upon a foundation of twelve different kinds of precious stones of variegated hue, arranged with so much art, as to throw reciprocal and increasing lustre; all producing such a flood of splendor, as mocks the attempts of men or angels to describe. To this palace there are twelve gates of entire pearl, neither fractured nor divided. The flooring of the palace is of pure gold, as it were transparent glass. The ceiling is of jasper. The particular apartments, the hangings, the ornaments, I cannot pretend to describe to you; if they bear a customary increased proportion to the splendor, riches, and elegance of the exterior, what, Betsey, must they be. O! let us be ambitious to go and behold.

"Of the guests that are invited, I can give you no exact account, and a still more imperfect one of those who will accept. Of one particular circle, there were long ago 144,000, that had accepted the invitation. Among these were kings and queens, princes and princesses, noblemen and their daughters, priests and prophets. Since then, the number of inviting servants has been greatly increased, and they have been running with notes of invitation to more distant neighborhoods and families; and though they often meet with the accents, *I pray thee have me excused*, through the indisposition, want of taste, trivial and foolish

engagements of those to whom they apply; yet, upon the safest ground, I can assure you there will be such a numerous collection as no man can number. Of the dress of the guests I cannot give you a full description. Some few particulars have come to my knowledge. Their raiment is to be wrought gold with the most elegant and delicate needle work; and their general splendor will be as if they were clothed with the sun, and crowned with a crown of stars. But their principal glory, beauty, and excellence are within; in the sweetness of their dispositions, the elevation of their minds, the purity of their hearts, the entire perfection of their souls. They are all glorious. Not one worthless spectator will be watching to make unfriendly remarks; not one to render distance and reserve necessary. The music of the occasion is to be all manner of instruments, softened by an infinite number of harmonious voices, so adjusted as to make one perfect whole. A song is already prepared, and the performers are practising upon it, in their several departments, with reference to this festival. O! Betsey, O! Betsey, what will be the effect when they perform in full band.

"The entertainments, and desserts, I shall not even touch upon: they will doubtless be in harmony with the rest of the exhibition.

"But the principal object, the glory of the whole, is yet unnamed; this is the Bridegroom. Of him I dare not attempt a description. I can only say, he is the chiefest among ten thousand and altogether lovely. Such inconceivable light, lustre, and glory constantly emanate from his divine person, that the extensive palace needs no other light. Its most distant corner is illuminated with his rays. And, my dear friend, there is this peculiar circumstance to give an interest to this festival, that every guest has a share in the heart and affections of the glorious Bridegroom; and all combined in one mysterious body will constitute the happy bride for whom all this glory is prepared. This festival, once begun, will never end, never tire; no rising or setting sun will ever summon a dispersion. Pleasure more extatic and refined will be continually springing up. The celestial Bridegroom will lead the partakers to living fountains of delight, and all occasions of sorrow will for ever cease.

"My friend, shall earthly festivals and scenes of pleasure, which compared with this are but a glow-worm in the light of day, so interest our passions and engross our hearts, as to banish this from our thoughts, and hinder our assiduous endeavors to be suitably attired and ornamented, that we may be hailed welcome guests. I hope to receive this honor and happiness. There I hope to meet the name of —— in all its branches."

Naval and Military Bible Society.

To the Editor of the Panoplist.

SIR,

If you think the suggestion worthy a place in your interesting Magazine, I would call the attention of the religious public

to the subject of a *Naval and Military Bible Society.*

We are now at war; and our forces are, perhaps, at least as destitute of Bibles as those of Great Britian, where there is just such an establishment. Boston would be a good place for beginning such a Society, as it has lately been a kind of rendezvous for our navy. Should the business be taken up, I beg that you will appropriate the small sum inclosed [a five dollar bill] in aiding it; if not, that you will apply it to some other beneficial purpose of the same kind, as your judgment may direct.

N. H. 1812. Ω

The request of our Correspondent shall be complied with. We apprehend that the Bible Societies now existing can supply our soldiers and sailors with Bibles, in cases where they would be received with gratitude. We believe that some have been dispersed in this manner, and are certain that some have been given to the British prisoners of war stationed at Boston. However, whether the proposed Society is needed, the religious public will determine; and, if needed, we doubt not it will be formed. Ed.

HINTS TO MISSIONARIES.

To the Editor of the Panoplist.

SIR,

Should the following hints be thought useful, please to give them a place in the Panoplist.

Never was there a period when the friends of knowledge and religion were more deeply engaged than at present. *Many*, in the words of the prophet, *are running to and fro, and knowledge is increasing.* Yet there is room for other means, and more laborers, to be employed in producing the very great change which must be effected before the millennium.

Many faithful instructors are needed, and great exertions are to be made, to train up the rising generation, and prepare them to live and act as becomes them, in this most interesting state of the world. In the noble enterprise of fashioning the minds of children and youth, there is the greatest encouragement for missionaries and moral instructors to engage with spirit and perseverance. The mind of a child is highly susceptible of receiving a good or bad direction; and incalculable and everlasting consequences may result from a few lessons of early instruction.

In the business of education, it is of great importance to mingle amusement and instruction. And every instructor, whether in learning, morals, or religion, should simplify and explain the subject under consideration, in such a manner that every child may understand it.

Great improvements have been made, and doubtless still greater are yet to be made, in the mode of instruction.

The simple method of learning to write on slates, or on sand spread upon a flat surface, which has been principally confined to schools in large and populous towns, may be introduced to great advantage into small settlements and private families. In this manner, thousands of children may be taught to read and write at small expense. The

practice of sand-writing, indeed, seems peculiarly fitted for retired neighborhoods. This practice was introduced by Dr. Bell into England, from India, where it had been immemorially used; and has been subsequently adopted by Mr. Lancaster with great success.

Boys of active minds may improve in geographical knowledge by laying out small plats of ground, in such a manner as to impress upon the memory the relative situation and size of contiguous states and empires. One portion might be appropriated to the United States, another to Europe, and different places might be indicated by planting different vegetables in the portions assigned to them respectively. Dividing lines, rivers, &c. might be represented by alleys, rows of vegetables, &c. Thus boys would "make amusement and instruction friends."

Missionaries who are fixed at any place for a considerable time are well fitted to superintend any such useful amusements. Without degrading their character, or rendering themselves less acceptable to the people among whom they labor, they might thus do much towards introducing new methods of instruction.

No faithful missionary will think his work is done, when the labors of the pulpit are ended. He will remember that he should *feed the lambs*, as well as the *sheep of Christ's flock*. He will therefore do all in his power to prepare little children for happiness in life, and the enjoyment of God in heaven. He will not only teach children, and pray with them and for them, but will leave suitable small books with them, and give out portions of Scripture to be learnt by heart. He will lay a foundation for permanent usefulness by establishing well chosen libraries so connected with moral regulations as to render them sources of instruction and barriers against vice.

Should the writer be accused of being visionary in these hints, he can with confidence reply, that he has been an eye-witness of the good effects resulting from most of the plans and inventions above hinted at. O.

RELIGIOUS INTELLIGENCE.

THIRD ANNUAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The annual meeting of the American Board of Commissioners for Foreign Missions was held at the house of Mr. Henry Hudson, in Hartford, on Wednesday and Thursday the 16th and 17th days of September, 1812;

Present,

Gen. Jedidiah Huntington,
Hon. John Treadwell, Esq. LL.D.
Rev. Joseph Lyman, D.D.
Rev. Timothy Dwight, D.D. LL.D.

Rev. Samuel Spring, D.D.
Hon. John Hooker, Esq.
Rev. Jedidiah Morse, D.D.
Rev. Calvin Chapin,
Rev. Samuel Worcester, D.D.*

The meeting was opened with prayer by the Rev. Dr. Dwight.

During the session the following gentlemen were unanimously elected members of the Board, viz. the Hon. John Langdon, Esq. and the Rev. Seth Payson, D. D. of New Hampshire, the Rev. Henry Davis, D.D. of Vermont, Jeremiah Evarts, Esq. of Massachusetts, his Excellency William Jones, Esq. of Rhode Island, the Hon. John Jay, Esq. LL. D., the Rev. Samuel Miller, D.D. the Hon. Egbert Benson, Esq. LL. D. and the Rev. Eliphalet Nott, D.D. of New York, the Hon. Elias Boudinot, Esq. LL.D. and the Rev. James Richards of New Jersey, and the Rev. Ashbel Green, D.D. and Robert Ralston, Esq. of Pennsylvania.

The following gentlemen were elected officers of the Board; viz.

The Hon. John Treadwell, Esq. LL.D. *President.*
Rev. Samuel Spring, D.D. *Vice President.*
William Bartlet, Esq.
Rev. Samuel Spring, D. D.
Rev. Samuel Worcester, D.D.
Jeremiah Evarts, Esq.
} *Prudential Committee.*
Rev. Samuel Worcester, D.D. *Corresponding Secretary.*
Rev. Calvin Chapin, *Recording Secretary.*
Jeremiah Evarts, Esq. *Treasurer.*
Samuel H. Walley, Esq. *Auditor.*

The Treasurer's Accounts were exhibited. Mr. Goodale, the late Auditor, having removed to a distant part of the country, these accounts could not be audited before the meeting of the Board; but were referred to the present Auditor.

The Rev. Dr. Morse, the Rev. Dr. Worcester, and Mr. Evarts, were appointed a committee to prepare and publish an address to the public on behalf of the Board.

Voted, That the Prudential Committee pay an immediate and particular attention to the circulation of the Holy Scriptures in the various languages of the unevangelized nations; and that, as soon as expedient, they expend upon this object as much at least of the funds of the Board as the Act of Incorporation requires.

The report of the Prudential Committee was read and accepted.

The instructions of the Prudential Committee to the Missionaries, who lately sailed for India under the direction of the Board, were read and approved.

Voted, That the Prudential Committee annually transmit a copy of the report of the doings of this Board to the General Association of New Hampshire, the General Convention of Congregational and

* His Honor William Phillips, Esq. and William Bartlet, Esq. were prevented attending the meeting.

the Presbyterian ministers in Vermont, the General Association of Massachusetts Proper, the General Association of Connecticut, and the General Assembly of the Presbyterian Church in the United States.

Voted, That the Treasurer be requested to return the thanks of this Board, as far as practicable, to all those who have heretofore contributed for the purposes of the institution.

Voted, That the Hon. John Hooker, Esq. and the Rev Dr. Lyman be a committee to procure the printing, in the Iroquois language, of such Christian writings as in their judgment may be expedient for the use of the Iroquois Indians; and that they distribute them according to their discretion.

Voted, That the Treasurer give bond to the Board for the faithful discharge of the duties of his office, in the sum of twenty thousand dollars, with sufficient sureties, to be approved by a major part of the Prudential Committee.

Voted, That this Board will receive Mr. Eleazer Williams under their patronage, and support him in completing his education for the ministry; provided, he shall consent to submit himself to the direction of the Board.

Voted, That the President of this Board, the Rev. Dr. Lyman, and the Rev. Mr. Chapin, be a committee to consider, and report upon, that part of the report of the Prudential Committee, which regards an intercourse between this Board and the Auxiliary Foreign Mission Societies.

The Editor of the Panoplist, made a written proposition to the Board to the following effect;—That all the profits of that publication, after a reasonable allowance for his services as Editor shall have been deducted, be devoted to the promotion of the missionary cause under the direction of this Board; and that the amount of such reasonable allowance be fixed, at the close of each volume, by a committee mutually agreed upon between himself and the Board. This arrangement to commence with the next volume,* should the work be continued as usual.

To prevent misconception, it was expressly stated, that the Editor did not wish to have such an arrangement considered as an approbation of the Panoplist on the part of the Board, or as connecting the Board in any manner with that work; but simply as a method mutually agreed upon to find what are the real profits of the publication.

It was also stated, that it shall always be in the power of the Committee to designate the specific objects to which said profits shall be applied, and which shall always be such as said committee shall judge to be peculiarly important to the missionary cause.

The foregoing proposition was accepted, and the following gentlemen were mutually agreed upon as the Committee; viz. the Rev. Joshua Huntington of Boston, the Rev. John Codman of Dorchester, Dr. Reuben D. Mussey of Salem, Henry Gray, Esq. of

* A similar arrangement exists with respect to the current volume; though the Board, not being in session when it was formed, could not be made a party to it.

Boston, and the Rev. Moses Stuart, Professor in the Theological Seminary at Andover.

Voted, That the Treasurer loan or invest the money in the Treasury, or such part of it as may be judged expedient, with the concurrence and under the direction of the Prudential Committee.

Voted, That the next annual meeting of the Board be held at Concert Hall in Boston, on the third Wednesday of September, 1813, at 10 o'clock, A.M.

The Rev. President Dwight was appointed to preach on the occasion; and the Rev. Mr. Chapin was appointed his substitute.

Voted, That the President and the Recording Secretary present the thanks of this Board to Mr. Henry Hudson for the proof of his regard to the cause of Foreign Missions, manifested by the very hospitable and generous manner in which he has provided for the members during the present session.

The session was closed with prayer by the Vice President.

The foregoing account of the proceedings of the Board was, in consequence of their direction, compiled by the Prudential Committee from the minutes of the Recording Secretary.

The Rev. Dr. Strong of Hartford waited on the Board, the first day of the session, and politely committed to their disposal more than six hundred dollars, subscribed on papers issued by him, for the encouragement of the Eastern Translations. The exact sum will be published among the donations, when remitted.

THE ANNUAL REPORT OF THE PRUDENTIAL COMMITTEE OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

With high sensibility, and with lively gratitude to the Redeemer and King of Zion, the Prudential Committee of the American Board of Commissioners for Foreign Missions meet their Brethren on the present occasion, and make their annual Report.

The purposes of the Board, distinctly expressed at the last meeting, it has been the desire, and endeavor of the Committee to carry into effect as early, and to as great an extent, as practicable. As soon as convenient, an address to the public on the subject of missions to the heathen was prepared and printed, and care was taken to give it an extensive and efficacious circulation. In the separate sheet, and in the Panoplist and Missionary Magazine, it has found access to the different parts of our country; and there is reason to believe that its effect, in exciting attention to its great object, and in awakening and spreading the missionary spirit, has been very considerable. The Committee, however, could not entirely rely on the address, or any other means which had been put in operation, for the immediate and permanent supply of funds requisite to answer their wishes and those of the Board. Four missionaries were waiting, and had long been waiting, with a degree of impa-

tience, to be sent out with the everlasting Gospel to the perishing millions of the East; and the Committee were earnestly desirous to relieve their impatience, and to embrace the earliest opportunity for conveying them to the destined field of their labors. But for this purpose thousands of dollars were wanting.

When contemplating possible ways and means, no plan presented itself to the Committee as more eligible, than to institute in the principal towns in New England and in other states, as far as practicable, societies auxiliary to this Board, and whose special business should be to aid in procuring funds. This plan, it was hoped, would bring immediate help in the existing exigency, combine extensively the influences of the friends of missions, give increase and efficiency to the missionary spirit, and open durable sources of supply to the treasury. The plan was adopted early in the winter. Mr. John Frost, a licentiate preacher, in whom the Committee had great confidence, was appointed an agent, and invested with a commission to assist in carrying it into execution; and the success has exceeded the most sanguine expectations. About twenty societies have been formed; more than four thousand dollars have been remitted from them to the treasury; and the annual subscriptions in them, though they cannot be accurately estimated at present, amount to a very considerable sum. These societies cannot but be regarded as vastly important to the general concern, and as claiming very particular attention; and the Committee would respectfully submit, whether some measures should not be adopted to extend, to animate, and to strengthen them; and to establish between them and this Board a regular and permanent intercourse.

Though the Committee were very desirous to be in a state of preparation to send out the waiting missionaries by the first conveyance; yet, such were the commercial embarrassments, but little expectation was entertained, that a conveyance would soon occur. But He who has the times and the seasons in his hands, and whose, especially, is the missionary cause, knew the day and the hour. In the latter part of January, Messrs. Newell and Hall, the two missionary brethren, who had resided for some time at Philadelphia on account of the medical advantages there enjoyed, returned in haste with the intelligence, that a ship called the Harmony was shortly to sail from that port for Calcutta, and would afford accommodations for the missionaries. This return was by the particular advice of Robert Ralston, Esq. a name well known, and greatly endeared to the friends of missions, in Europe and India, as well as in this country; and from him they brought a letter presenting the opportunity in a very favorable light, and kindly offering assurances of his attention and aid. The Committee immediately met, and the moment was an important one. The Harmony was to sail in about a fortnight; if that opportunity were not embraced, it could not be foreseen when another would occur; but the funds then at the disposal of the Committee did not exceed twelve hundred dollars. After serious deliberation, however, the Committee were impress-

ed with the persuasion that divine Providence called for an immediate and great effort; and they resolved to send out the four missionaries by the Harmony, and took their measures accordingly.

It was on Monday the 27th of January that this resolution was taken. The ordination of the missionaries was appointed to be on the Thursday of the next week; the latest day, which would leave time for them to get on to Philadelphia in season. Notice was immediately given to the friends of the mission in the vicinity, and means were put in operation with all possible activity, and to as great an extent as the limited time would allow, for raising the requisite funds.

In the mean time, Mr. Luther Rice, a licentiate preacher from the Theological Institution at Andover, whose heart had long been engaged in the missionary cause, but who had been restrained from offering himself to the Board by particular circumstances, presented himself to the Committee with good recommendations, and with an earnest desire to join the mission. The case was a very trying one. The Committee were not invested with full powers to admit missionaries, and they still felt a very heavy embarrassment from the want of funds. In view of all the circumstances, however, they did not dare to reject Mr. Rice; and they came to the conclusion to assume the responsibility, and admit him as a missionary to be ordained with the four other brethren, and sent out with them. This responsibility still rests upon the Committee. But with the pleasing consciousness that they acted in the case under an impressive sense of duty, and with a sacred view to advance the great design of this Board, they cheerfully submit themselves to the inquiry and to the judgment of their brethren.

While the preparations were making, it came to the knowledge of the Committtee, that the brigantine Caravan, of Salem, was to sail for Calcutta in a few days, and could carry out three or four passengers; and, after attention to the subject, it was deemed advisable, that two of the missionaries with their wives should take passage in that vessel. This lessened the general risk, and was attended with several advantages.

According to appointment, on the sixth of February the missionaries were ordained, at the Tabernacle in Salem. A season of more impressive solemnity has scarcely been witnessed in our country. The sight of five young men of highly respectable talents and attainments, and who might reasonably have promised themselves very eligible situations in our churches, forsaking parents, and friends, and country, and every alluring earthly prospect, and devoting themselves to the privations, hardships, and perils of a mission for life to a people sitting in darkness, and in the region and shadow of death, in a far distant and unpropitious clime, could not fail deeply to affect every heart, not utterly destitute of feeling. Nor less affecting were the views, which the whole scene was calculated to impress, of the deplorable condition of the pagan world, of the riches of divine grace displayed in the Gospel, and of the obligations on all, on whom this grace is conferred, to use their

utmost endeavors in making the Gospel universally known. God was manifestly present; a crowded and attentive assembly testified, with many tears, the deep interest which they felt in the occasion; and not a few remember the scene with fervent gratitude, and can say, it *was good to be there.*

After the public solemnities, arrangements for the departure of the missionaries were made with all possible despatch; and, on the evening of the same day, brethren Nott, Hall, and Rice, took their leave in haste, that they might not fail of arriving at Philadelphia, in season for taking their passage in the Harmony. Those who remained were expected to sail early in the next week. Circumstances occurred, however, by which both the vessels were detained for several days; and it was not until the 19th of February that brethren Judson and Newell with their wives sailed in the Caravan from Salem, and about the same time brethren Nott, Hall, and Rice, with the wife of Mr. Nott, and several missionaries from England, left the Delaware in the Harmony.

The delay of the vessels was highly auspicious: and the Committee would do violence to their feelings, and be greatly wanting in attention to the subject for high thankfulness to God, should they refrain from expressing the deep impression which they have felt of his particular providence in the whole business of preparing and sending out the mission. When the resolution was taken to embrace the opportunity by the Harmony, the utmost which the Committee expected to be able to do was, to fit out the four missionaries then engaged without their wives; or, if their wives should go, to advance to them only a half year's, instead of a whole year's, salary; or else to retain only two of them in the employment of this Board, and resign the other two to the London Missionary Society. Probably, indeed, the resolution could not have been taken at all, but for the commission which had been obtained from that Society. For the Committee cast themselves upon divine Providence in the case, with the alternative distinctly in view, that should they fail of seasonably obtaining the funds to enable them to send out the missionaries in the employment of this Board, they could, in the last resort, let them go under the London commission. Having this alternative, they ventured upon a measure, which otherwise, (so doubtful was the prospect of obtaining the pecuniary means,) they probably would have judged presumptuous. And they acted upon the same principle, when they added Mr. Rice to the mission. Nor was it until after the solemnities of the ordination, that they felt themselves warranted decisively to resolve on sending all the missionaries in the service, and at the expense, of this Board; and even then their expectations extended no further, than to an advance for each missionary of a half year's salary. But the Lord made it to be remembered that *the silver and the gold are his.* The hearts of the people were wonderfully opened; money flowed in from all quarters; and by the time that the Caravan sailed the Committee were able to meet all the expenses of fitting out the missionaries, and to advance for each of them a whole year's salary.

In addition to this, collections were made at Philadelphia, during the same interval of delay, and delivered to the brethren who sailed from that port, to such an amount as to make the whole which was paid to the missionaries in advance equal to their stipulated salary for a year and a quarter nearly. This deserves very grateful notice; for had our brethren been sent out, as it was expected they must be, with provision only for six months, such is the obstructed state of commercial intercourse and the uncertainty of making remittances to India, that not only the Committee and this whole Board, but the friends of the mission generally, must have been distressed with apprehensions of the sufferings to which, for want of the means of support, they might have been exposed. GOD WILL PROVIDE; *God did provide.* Within about three weeks, reckoning from the commencement of the special arrangements, more than six thousand dollars were collected for the mission. Several societies and manyindividuals shewed a liberality, which entitles them to the very grateful acknowledgements of this Board, and of all the friends of the Redeemer's cause; and which, it is devoutly to be hoped, will be a precious memorial of them, in his kingdom for ever. While contemplating the providence of God in these transactions at large, it should not be overlooked that had not our brethren been sent out at the very time they were, as no opportunities have since occurred, and as none are now likely soon to occur, the mission must have been delayed for a long time, and perhaps even till the close of the present deplorable war.

Since their departure, no intelligence has been received from the missionaries. As they were commended to the grace of God, with many prayers and tears, they will not cease to be so commended; and to Him under whose signal auspices they went out, and whose own glory is the ultimate object of all sincere attempts to spread the Gospel and to save the heathen, the whole disposal of the mission may be safely referred. And it becomes all who feel an interest in it, to hold themselves prepared devoutly to bless his name, whether he crown it with success answerable to their hopes, or in his inscrutable wisdom disappoint their expectations, and make it a subject of severe trial to their faith.

The instructions given to the missionaries were necessarily drawn up in great haste; but they will be submitted, with leave, to the consideration and for the revision of the Board.

Under the direction of the Committee, Messrs. Richards and Warren, who were accepted by the Board at the last annual meeting, have been favored with advantages of medical instruction in the intervals allowed by the Theological Institution of which they are members; both of them at Dartmouth College the last autumn, and one of them since with Doctor Miller of Franklin, and the other with Dr. Mussey of Salem. And the particular thanks of this Board are due to the gentlemen Professors of the Medical Institution at Dartmouth, and the two physicians who afforded their private instructions, for their ready liberality. The two brethren hold themselves still at the direction of this Board, with a readiness of

mind to enter into active service, as soon as Providence shall open the door for the purpose.

Mr. Eleazer Williams, the Indian youth proposed for an Indian mission, and who is in a course of education for this purpose, partly at the expense of this Board, made a visit in the course of the last winter to his tribe, a journal of which has been seen by the Committee. It is an excellent journal; affords great evidence of the piety and good sense of Mr. Williams; and details some facts highly favorable to his reception among his red brethren, when the time shall come for him to be sent to them. When that time will come is known only to Him, who has all events under his sovereign direction. At present the prospect regarding the contemplated mission to the Caghnawaga Indians, and that regarding our missions to the East, are darkened by the war; but this darkness may be dissipated, and brighter scenes open, than men can foresee.

For reasons, which will be obvious to this Board, it was judged advisable to apply to the Legislature of Massachusetts for an act enduing the Board with corporate powers and privileges. An application was accordingly made, which ultimately succeeded. The act will be submitted to the consideration of the Board.

On a review, the Committee are persuaded that their brethren, as well as themselves, will recognize many precious reasons of thankfulness to God; many impressive tokens of his gracious regard to our great design; many signal encouragements to prosecute the design with renewed and increased devotedness and activity. The war may embarrass our operations, but should not restrain our efforts. If the sure word of prophecy warns us of perils and calamities, of *distress of nations with perplexity;* it gives us assurance also that in these *troublous times*, the Gospel shall be extensively propagated, and that in *overturning, and overturning, and overturning*, the Lord is making way for the establishment in all the earth of that kingdom which cannot be shaken. *If the DAY of vengeance is in his heart, the YEAR of his redeemed is come.* Great Britain, while sustaining a conflict unexampled in the history of the world, is displaying a liberality, a zeal, and a spirit of enterprise, for imparting the word of life and the blessings of salvation to all people, to enemies as well as to friends, not less strikingly unexampled. And in this glorious work, so far from being checked by any pressure of burdens or difficulties, she continues without remission, and abounds more and more. By her admirable example, America should be provoked to emulation. Under no circumstances should we faint or be discouraged; but, trusting in God in whose cause we are engaged, if difficulties present themselves, our zeal should rise, and our efforts be augmented. The word is sure, He who reigns on the holy hill of Zion shall have *the heathen for his inheritance, and the uttermost parts of the earth for his possession.* We hail him LORD OF LORDS, AND KING OF KINGS; we rejoice in the opening prospects of his kingdom; and to be instrumental in extending his dominion, and the blessings of his salvation, will be our highest glory.

Instructions, given by the Prudential Committee of the American Board of Commissioners for Foreign Missions, to the Missionaries to the East, Feb. 7, 1812.

"To the Rev. Adoniram Judson, Samuel Nott, Samuel Newell, Gordon Hall, and Luther Rice, Missionaries to the East, under the American Board of Commissioners for Foreign Missions.

"VERY DEAR BRETHREN,

As in divine Providence we are specially charged with the weighty care of the Mission in which you are engaged, it devolves on us, as a sacred duty, to give some instructions for your observance. These instructions, owing to a pressure of circumstances, and the want of certainty in regard to some important points relating to the mission, will doubtless be more imperfect than otherwise they might have been; and it will rest with us, or with our successors in this care, hereafter to make them more complete.

"1. Your first concern, dear Brethren, must be *personal.* As you have given yourselves to the service of God in the Gospel of His Son among the Gentiles, it will be of the utmost importance, not only that you be sincere and without offence, but also that your hearts be kept constantly burning with love to God, to the Lord Jesus Christ, and to the souls of men. In order to this, you will be much in the exercises of devotion; in reading, meditation, and prayer; you will be religiously observant of all the precepts, ordinances, and instructions of the Gospel; and you will *exercise yourselves to have always consciences void of offence, both towards God, and towards men. Keep under your bodies, and bring them into subjection. Keep your hearts with all diligence. Live by faith in Christ Jesus. Walk before God and be perfect.*

"2. *Have fervent charity among yourselves.* Let there be no *strife among you, which of you shall be accounted the greatest: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.* Ye have *one Master, even Christ; and all ye are brethren.* Be watchful over one another, *in the spirit of meekness; and provoke one another* only *to love and good works.*

"3. The Christian Missionaries of every Protestant denomination, sent from Europe to the East, you will regard as your brethren; the servants of the same Master, and engaged in the same work with yourselves. With them your only competition will be, who shall display most of the spirit, and do most for the honor of Christ; with them you will be ready to cultivate the best understanding, and to reciprocate every Christian and friendly office; and with them you will cheerfully co-operate, as far as consistently you can, in any measure for the advancement of the common cause. However it may be with others, let it never, dear Brethren, be your fault, if among the converts to Christianity in the East, every one shall say, *I am of Paul, and I of Apollos, and I of Cephas, and I*

of Christ; but remember that there *is one body, and one Spirit, even as believers are all called in one hope of their calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in them all.*

"4. Wherever your lot may be cast, you will withhold yourselves most scrupulously from all interference with the powers that be; and from all intermeddling with political concerns. You will sacredly remember who has said, *Render unto Cesar the things that are Cesar's, and unto God the things that are God's. Render unto all*, therefore, *their dues: tribute, to whom tribute is due; custom, to whom custom; fear, to whom fear; honor, to whom honor. Submit yourselves to every ordinance of man for the Lord's sake.*

"5. *As much as in you lies live peaceably with all men.* You go, dear Brethren, as the messengers of love, of peace, of salvation, to people whose opinions and customs, habits and manners, are widely different from those, to which you have been used; and it will not only comport with the spirit of your mission, but be essential to its success, that, as far as you can, you conciliate their affection, their esteem, and their respect. You will, therefore, make it your care to preserve yourselves from all fastidiousness of feeling, and of deportment; to avoid every occasion of unnecessary offence, or disgust to those among whom you may sojourn; and in regard to all matters of indifference, or in which conscience is not concerned, to make yourselves easy and agreeable to them. In this, as well as in most other things, you will do well to hold in view the example of Paul, the first and most distinguished missionary to the heathen; who, *though he was free from all, yet made himself servant unto all, that he might gain the more;* and *became all things to all men, that by all means he might gain some.* When you behold the superstitions and abominations of the heathen, your *spirits*, indeed, *will be stirred in you*, and you will be very jealous for your God and Savior. But even then, you will take heed that your zeal be according to knowledge, and tempered with the meekness of wisdom. In all things, it will behove you, dear Brethren, *to be harmless and blameless, the children of God without rebuke*; to show to the Gentiles the excellent character of the religion of the Gospel, and to let them see in you a living example of *whatsoever things are true, of whatsoever things are honest, of whatsoever things are just, of whatssever things are pure, of whatsoever things are lovely, of whatsoever things are of good report.*

"6. From the best views, which we have been able to obtain, our present desire is, that the seat of this Mission should be in some part of the empire of Birmah. After your arrival in India, however, you will make it an object to avail yourselves of information relating to that empire, and also relating to other parts of the East; and after due deliberation, you will be at your discretion, as to the place where to make your station. It will also in a similar manner, rest with you to determine, whether the great object of the mission will probably be best promoted, by your residing together in one place, or by occupying separate stations. In regard to those very im-

portant points, however, it is expected that you will act with unanimity; certainly, that you act only with a due regard each to the views and feelings of the rest, to our known desire and expectation, and to the essential interests of the Mission.

"You will perceive, dear Brethren, the very urgent importance of observing strict economy, in regard both to your time and expenditures. You will therefore make it your care to get to the field, or fields, of your labors, as soon and with as little expense as possible.

"7. For yourselves and for the object of the mission, it will be important that you adopt, as early as possible, some plan of polity, or social order. The office of presiding in your little community should, for very obvious reasons, we think, be held in rotation. You will have a treasurer, and a secretary or clerk, that your financial concerns may be conducted, and the records of your proceedings kept, with regularity and correctness. The rules and regulations which you adopt, you will transmit to us for our consideration. Of the journals of the mission, also, to which you will pay very particular attention, and in which you will regularly note whatever may be interesting to you, or to us, you will, as often as convenient, transmit to us copies.

"8. No time should be lost in forming yourselves into a church, according to the order divinely prescribed, that you may attend in due form upon the worship and ordinances of Christ's house. This will be of great importance, both to yourselves, and to the people among whom you dwell. The ordinance of the Lord's supper should be administered, we think, as often at least, as once in every month; and you will freely reciprocate the privilege of communicating in this ordinance with other Christians in regular church standing.

"In all places, and especially among people superstitiously observant of their own sacred times and seasons, a very exemplary observance of the Sabbath is of the very first importance to Christianity. This, dear brethren, you cannot too deeply feel; and it will be your care that Pagans shall not have occasion to say, or to think, that Christians have no reverence for the ordinances of their God. It is by their eyes, not less than by their ears, that you are to gain access to their hearts. In regard, also, to the time of beginning the Sabbath, you will perceive it to be not of little consequence, that you be conscientiously agreed.

"9th. The great object of your Mission is to impart to those who sit in darkness, and in the region and shadow of death, the saving knowledge of Christ. In order to this it will be a matter of primary attention to make yourselves acquainted with the language of the people, with whom you are to converse, and to whom you are to preach. You will not, however, neglect any opportunity or means of doing them good, even before you can use their language; but you will give yourselves wholly to your work, and use all care that you *run not in vain, neither labor in vain.* The deplorable ignorance of the poor heathen will constantly be in your minds, and

deeply affect your hearts. To them you are to make known the *words by which they and their children may be saved.* To them you are to teach, *not the commandments, or the dogmas of men;* but the pure doctrines of the Gospel, drawn directly from the Scriptures of truth. You will most religiously beware of that *philosophy, and vain deceit, which is after the tradition of men, after the rudiments of the world, and not after Christ; and avoid questions and strifes of words, whereof come envy, strife, revilings, evil surmises, and perverse disputings of men of corrupt minds.*

"In teaching the Gentiles it will be your business, not vehemently to declaim against their superstitions, but in the meekness and gentleness of Christ, to bring them as directly as possible to the knowledge of divine truth. It is *the truth,* THE TRUTH AS IT IS IN JESUS, which is *mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing, which exalteth itself against the knowledge of God; and bringing every thought into captivity to the obedience of Christ.* So far as the truth has access, so as to produce its effect, the errors, and superstitions, and vices of Paganism will fall of course. You will beware of the rock on which Missionaries have too often split; and not at once advance upon the uninstructed with things beyond their power to understand. Beginning with the *first principles* of the doctrine of Christ, you will proceed in your instructions gradually, with patience and wisdom; feeding the people with milk, until they have strength to bear meat. And for their good unto salvation, it will be your delight, as it will be your duty, to be *instant in season, and out of season; to be their servants for Jesus' sake, and to spend and be spent.*

"10. If God in his infinite grace, prosper your labors, and give you the happiness to see converts to the truth, you will proceed in regard to them, at once with charity and with caution. You will allow sufficient time for trial, and for the reality of conversion to be attested by its fruits; that, as far as possible, the scandal of apostasy may be prevented. You will admit none as members of the church of Christ, but such as give credible evidence that they are true believers; and none to the ordinance of baptism, but credible believers and their households. The discipline of Christ's house, you will charitably and faithfully observe.

"11. As in Christian lands, so in all lands, the hope of the church is principally from the rising generation. Youth and children, therefore, will be objects of your very particular solicitude and attention; and no pains will be spared either by yourselves, or by our dear sisters, your wives, for their Christian education.

"12. It will be your desire, as it is ours, to lighten as much as possible the expenses of the Mission; that by the pious liberalities of this country, your establishment may be enlarged, and other missions supported. So far, therefore, as you can consistently with your missionary duties, you will apply yourselves to the most eligible ways and means of procuring a support for yourselves and families, agreeably to the example of European missionaries and even of the apostles.

"Dearly beloved Brethren,

You cannot but be sensible of the vast responsibility under which you are to act. You are made a spectacle to God, to angels, and to men. The eyes of the friends, and of the enemies of Christ and his cause will be upon you. You are the objects of the prayers, and of the hopes, and of the liberalities of many. On your conduct in your mission, incalculable consequences, both to the Christian and to the Pagan world are depending. *Be strong in the Lord and be faithful. Count not even your lives dear unto yourselves, so that you may finish your course with joy, and the ministry which you have received of the Lord Jesus, to testify the Gospel of the grace of God.* With fervent prayers for your safety, your welfare, and your success, we commend you, dear brethren, to God, and to the word of his grace.

A true Copy from the Records of the Prudential Committee.
Attest. SAMUEL WORCESTER,
Salem, Feb. 7, 1812. *Clerk of the Prudential Com.*

PECUNIARY ACCOUNTS OF THE BOARD.

The American Board of Commissioners, in account current with their Prudential Committee, Dr.

To cash paid out during the year which preceded the annual meeting in September 1811, (there being no Treasurer,) for the following purposes, viz.		
Expenses of Mr. Judson's voyage to England, in the winter of 1811,	$409,33	
Travelling expenses of the members of the Board, in attending the annual meeting,	103,75	
Expenses of entertainment during the meeting,	17,80	
Travelling expenses of Messrs. Judson and Nott, in attending the annual meeting,	25,00	——555,88
To balance since accounted for to the Treasurer.		843,64
		$1,399,52

Contra Cr.

By cash received as donations to the Board, before Sept. 18, 1811,		$1,375,96
By interest on a donation to the permanent fund,		10,20
By a premium of 5 per cent on a bill of exchange for	$267,22	——13,36
		$1,399,52

N. B. For the particulars of the above sum of $1,375,96, see the Panoplist for Aug. last, where they are published at large.

The American Board of Commissioners, in account current with Jeremiah Evarts, their Treasurer, Dr.

To cash paid in conformity to orders, from No. 1. to No 22, inclusive, signed by the clerk of the Prudential Committee, between the annual meeting in Sept. 1811, and the passing of the Act of Incorporation, June 20, 1812, viz. for,

Expenses incurred in the prosecution of the objects of the Board,	$9,327,04	
Payment of money borowed,	360,00	—9,687,04
To losses by counterfeit money received in donations,		12,33
		9,699,37
To balance carried to new account,		4,091,63
		$13,791'00

Contra Cr.

By cash remaining in the hands of the Prudential Committee, at the annual meeting in 1811, and since accounted for to the Treasurer		$843,61
By cash borrowed by the Prudential Committee in Feb. 1812,		360,00
By cash received in donations between the annual meeting in Sept. 1811, and June 20, 1812, viz.		
From individuals, as by Statement A,	$6,886.76	
From Foreign Mission Societies, as by Statement B,	3,858,23	
From other Charitable Societies, as by Statement C,	167,77	
Aggregate of contributions in ecclesiastical societies, churches, and congregations, as by Statement D,	1,674,60	—12,587,36
		$13,791,00

N. B. As all the donations embraced in the above mentioned statements have been minutely published in the Panoplist, it is unnecessary to republish them here. It is expected that the annual accounts will in future be made up to June 20, inclusive, which will be the anniversary of the Act of Incorporation; and the state of the Treasury, at the time of the annual meeting, will be ascertained by a supplementary account like the following.

The Board, in account with the Treasurer, Dr.

To cash paid in conformity to orders Nos. 23 and 24, signed by the clerk of the Prudential Committee, between June 21, and Aug. 31, 1812,	$211,31
To a counterfeit bill received in a donation,	8,00
To balance carried to new account,	5,252,46
	$5,471,77

Contra Cr.

By balance brought to new account,		$4,091,63
By cash received as interest on a part of the permanent fund,		14,10
By cash in donations received between June 20, and Aug. 31, viz.		
From individuals,	558,16	
From Foreign Mission Societies,	620,00	
From other charitable Societies,	175,38	
Contributions from churches and congregations,	12,50	—1,366,04
		$5,471,77
The amount of donations in the account, which was closed June 20, 1812, is,		$12,587,36
——— in the account which was closed Aug. 31,		1,366,04
		$13,953,40

All these donations have been published at large, as the reader will see by turning to the following pages; viz.

The Panoplist for November, 1811, p. 288, contains,	$22,20
——December, p. 336,	57,75
——February, 1812, p. 430,	6,518,35
Do. Permanent Fund,	206,00
——March, p. 478,	2,184,78
——April, p. 528,	960,74
——May, p. 572,	1,798,55
——June, p. 46,	1,379,15
——July, p 103,	692,38
——September, p. 192,	133,50
	$13,953,04

A STATEMENT OF THE EXPENDITURES OF THE BOARD IN WHICH THE DIFFERENT KINDS OF EXPENSE ARE CLASSED TOGETHER.

THE payment of the sums here specified was authorized by orders of the Prudential Committee from No. 1 to No. 22, inclusive. It was thought preferable to publish the expenses in this way, rather than to give the accounts at large under their several dates, as the reader may now see at one glance the amount expended for each particular object.

The remainder due on the expenses of Mr. Judson's voyage to Europe		$118 00	
Expense of journies in January and February, 1812, preparatory to the embarkation of the missionaries, viz.			
—— of Mr. Nott and his wife	$92 62		
—— of Mr. Newell	46 17		
—— of Mr. Rice	50 50		
—— of Mr. Hall	86 00	—275 29	—393 29
Outfit of Mr. Judson		339 01	
—— of Mr. Nott		341 63	
—— of Mr. Newell		312 34	
—— of Mr. Rice		381 52	
—— of Mr. Hall, (including a considerable sum for surgical instruments, medicines, &c. the exact amount of which cannot be ascertained)		476 25	—1,850 75
Expense of Mr. Newell's first journey to Philadelphia, for the purpose of attending medical lectures, in 1811	$26 38		
—— of Mr. Hall's	26 00	—52 38	
Expenses incurred by Mr. Newell, while attending medical lectures both in Boston and Philadelphia	271 96		
—— by Mr. Hall	184 00	—455 96	—508 34
Expenses of medical and other books purchased by Mr. Newell and Mr. Nott in Boston		67 90	
—— of medicines, surgical instruments, &c. by Mr. Newell at Salem		161 19	
—— of medical books, surgical instruments, &c. by Mr. Hall, beside those above referred to		98 78	—327 87
Expenses of the passage of Messrs. Nott, Hall, and Rice, and the wife of Mr. Nott, from Philadelphia to Calcutta		1,000 00	
Carried forward,	1,000 00		3,080 25

Bronght forward,	1,000 00	3,086 25
Expenses of the passage of Messrs. Newell and Judson, and their wives from Salem	1,200 00	
—— of conveniences during the passage, principally under the care of Robert Ralston, Esq. of Philadelphia	132 30	—2,332 30
Salaries of the brethren advanced to them in specie for one year and eighty-three days, to be computed from their arrival in India		3,552 78
Total expenses on account of the mission to the East, between Sept. 18, 1811, and June 20, 1812		8,965 33
Expenses incurred by Messrs. Warren and Richards, while attending medical lectures under the direction of the Board		86 10
Travelling expenses, &c. of Mr. Frost, Mr. Rich, and others, while soliciting donations, by direction of the Prudential Committee		160 41
Travelling expenses of the Corresponding Secretary, in attending the first meeting of the Board	20 00	
Cash paid out by the Corresponding Secretary and Treasurer, for stage-fare, and other necessary expenses, while transacting the business of the Board, and attending the Legislature on the subject of the Act of Incorporation	29 68	—49 68
Expense of printing 1500 copies of the Address		25 00
Postage of letters paid by the Treasurer	4 79	
——by the Corresponding Secretary	5 02	—9 81
Account books, stationary, and printed receipts, procured by the Treasurer and Corresponding Secretary		23 49
Discount on unbankable bills		5 54
Transportation of dollars, truckage, &c.		1 68
Total expenditures between Sept. 18, 1811, and June 20, 1812.		$9,327 04
The following supplementary account of expenses authorized by orders (No. 23 and 24,) of the Prudential Committee, brings down the account of expenditures to Aug. 31, 1812; viz.		
Expenses discharged by the Board toward the education of Mr. Eleazer Williams	150 00	
Travelling expenses of Mr. Williams on a journey to Lower Canada	30 00	—180 00
Cash paid by the Treasurer and a member of the Board, for stage fare and other necessary expenses, while transacting the business of the Board	11 60	
Printing the Act of Incorporation	6 50	
Trunk for safe keeping of papers and books of the Treasurer	6 00	
Postage of letters	5 36	
Stationary	60	
Legal Instruments to secure a donation, according to the wishes of the donor	1 25	—31 31
		$211 31

Aggregate of expenditures authorized by orders of the Prudential Committee from No. 1, to No. 24, inclusive	9,538 35
Losses by counterfeit money received in donations, as above stated, $12,33 and $8	20 33
Total	$9,558 68

It will be recollected, that the annual salary voted to a married missionary is $666,66, and to an unmarried missionary $444,44 which are the sums allowed by the London Missionary Society to their missionaries. The outfit voted was the same as a year's salary. The aggregate of the outfits, (including some expenses for medicines, &c.) as actually paid, is, therefore, $1,038, 14 less than was authorized by the vote of the Board. This difference is imputable to two causes: first, the funds of the Board were scanty at the time the outfits were made up; and, secondly, the parents and other friends of the missionaries, and particularly of their wives, partly furnished them with such articles as were suited to their arduous undertaking.

The apparent inequality of the outfits is accounted for in this manner: After the missionaries were partially furnished from their own resources, or by their particular friends, each one gave an estimate of such articles as he deemed necessary to complete his outfit. These articles, having been approved by the Prudential Committee, were purchased.

The donations devoted to form a permanent fund already received by the Board amount to $756; and those devoted exclusively to the translation of the Scriptures amount to $394, 81.

DONATIONS TO FOREIGN MISSIONS.

Sept. 3, 1812. From William Ripley, Esq. of Cornish, (N. H.)		$10 00
15. From the Female Foreign Mission Society of New Haven, (for missions) $13 51—For translations $5		18 51
From the Female Foreign Mission Society in Stepney, Wethersfield, by the hands of the Rev. Calvin Chapin, (towards a permanent fund)		20 00
16. By the hands of the Rev. Dr. Lyman, from the Foreign Missionary Society of Northampton and the neighboring towns	200 00	
From individuals in Goshen, (Mass.)	29 30—229 30	
By the hands of Gen. Huntington, from the Female Cent Society in North Preston, (towards translations)	30 00	
From a friend to missions in New London	50 00	
From young ladies in New London	5 00—85 00	
17. From Mrs. Eliza Hooker, of Farmington, by the hands of the Hon. John Treadwell		5 00
19. From Miss L. W.		2 00
From Deacon Williams of Exeter, (N. H.)		2 00
22. From individuals in Hanover, (Mass.) remitted by Dea. Joseph Brooks		13 00
25. From Mr. John Tucker of Norfolk, (Vir.) by the hands of William Maxwell, Esq.		5 00
From a parishioner of the Rev. Cornelius Waters		8 00
28. From the Foreign Mission Society of Newark, (N. J.) remitted by the Treasurer to the Rev. Dr. Worcester	400 00	
Carried forward,	$400 00	392 81

Brought forward,		400 00	392 81
From females in Newark, remitted by the Treasurer of the Foreign Mission Society of Newark		168 25	—568 25
Oct. 1. From the Foreign Mission Society of Boston and the vicinity			15 00
3. From a friend to missions, by the hands of Professor Adams of Dartmouth College			6 00
9. From individuals in Spencer, (Mass.) by the hands of the Rev. E. Rich			15 87
From a friend of missions in Wrentham, by the hands of the Rev. E. Rich			1 00
Oct. 10. From Henry Phillips, Esq. of Exeter, (N.H.) by the hands of the Rev. Dr. Morse			10 00
15. From subscribers in Plainfield, (Mass.) by the hands of Dea. James Richards		18 75	
From females in Plainfield, by the same hands		8 00	—26 75
16. Remitted by the Rev. Experience Porter of Belchertown,* viz. from Jonathan Dwight, (for the translations)		7 00	
Nathaniel Dwight $5—A friend to missions $5		10 06	
From others in that town		7 04	
A contribution in the congregation		21 90	
From Betsey M. Tryon of New Lebanon, (N. Y.)		5 00	51 00
Remitted by the Rev. Dr. Lyman, viz. from a Female Charitable Association in New Canaan, (Conn.) by the hands of Mrs. Sarah Bonney		30 00	
From individuals in Norwich, (Mass.)		14 00	
From a friend of missions in Scipio, (N. Y.)		5 00	
From Josiah Dwight, Esq. Treasurer of the Foreign Missionary Society of Northampton and the neighboring towns		344 95	—393 95
17. From a subscriber to the Panoplist†			10 00
19. From Mrs. M. Burgess of Providence, by the hands of Capt. William Peabody			10 00
			$1,500 63

N. B. In the account of donations published in the last number, p. 192, instead of the *Female Foreign Mission Society in New Haven*, read the *Foreign Mission Society, &c.*

In the account of donations, in the Panoplist for July, p. 102, under date of July, 20, instead of *Joshua Goodell*, read *Solomon Goodell.*

* This town is in the limits of the Foreign Missionary Society of Northampton and the neighboring towns.

† This donation was accompanied by the following note.

"To the Editor of the Panoplist,

DEAR SIR,

I ENCLOSED you last year a few Hints, one of which was a ten dollar bill. [See Pan. for Nov last, p. 269.] As your readers will probably conclude, that the money was the best hint, I cheerfully enclose another ten dollar bill, being the *First Fruits* of the second year. Were it in my power, the sum should have been larger. I can only add my fervent prayer, that the Lord our Righteousness would arise and scatter his enemies, and make those who hate him flee before him; and cause his glorious Gospel to spread far and wide by the power of his Holy Spirit, until the whole earth shall be filled with his glory. I remain, yours in the Lord, A SUBSCRIBER."

MASSACHUSETTS MISSIONARY SOCIETY.

THIS Society expend that portion of their funds, which is contributed by Female Cent Societies, in purchasing Bibles and other suitable books for distribution. For several years they have circulated a considerable number of books in places destitute of religious instruction, especially in the new settlements. During the year which ended in May last, the Book Committee purchased and distributed the following books; viz.

Bibles	288
Testaments	122
Psalm & Hymn Books	69
Divine Songs	100
Evangelical Primers	400
Other Primers and Catechisms	97
Hymns for Infant Minds	100
Tokens for Children	25
Small Tracts	74

These books cost the Society $64 dollars. Some others were purchased, the bills of which are not at hand; and some expense was incurred in binding and transporting books. The whole sum expended under the direction of the Book Committee was $116 37.

Since May last the same Committee have purchased the following books, part of which are distributed; viz.

Bibles	300
Psalms and Hymns	144
Baxter's Saints' Rest	40
Life of Brainerd	30
Hymns for Infant Minds	200
Divine Songs	100
Evangelical Primers	1000

These books, with a few others, cost $401 50.

The Book Committee are, the Rev. Dr. Hopkins and the Rev. Dr. Worcester, of Salem, the Rev. Mr. Dickinson, of Holliston, and Deacon Isaac Warren and Jeremiah Evarts of Charlestown, to either of whom application may be made for books to be distributed in the new settlements, particularly in the district of Maine.

The benevolent females who have contributed to this fund will have the satisfaction of reflecting, that several thousand religious books have been given to the poor and destitute in consequence of their liberality, within a few years past. *Let them not be weary in well-doing.*

REVIVAL OF RELIGION IN BRISTOL, (R. I.)

To the Editor of the Panoplist.

SIR,

I send you some account of the revival of religion in this place. If you think that the publication of it may in any way subserve the interest of the Redeemer's kingdom you are at liberty to publish it in the Panoplist. * *W.*

Bristol, (R. I.) Oct. 6, 1812.

THE last winter was remarkable for an unusual prevalence of dissipation, among the inhabitants of Bristol. The serious part of the community became alarmed, and a society was instituted for the suppression of vice and immorality. In the month of March there was some unusual attention to religion. Christians became more engaged. The conferences, which have for several years been held three times a week, were more fully attended. Deep seriousness appeared on the minds of many, and there were several instances of hopeful conversion. Appearances were promising, and the friends of Zion flattered themselves with the hope of a general reformation. But in the course of a few weeks the unusual attention subsided. It is now ascertained, however, that the Holy Spirit was operating, and did continue to operate, in the hearts of some, and was gradually preparing the way for the great things which have since been taking place. Some, who have now been hopefully converted, date the beginning of their serious impressions several months past

*This letter was written by a person resident in Bristol, whose statements are entitled to full credit. ED.

and a few, a still longer period. In the month of July, the Congregational Methodist, and Baptist Societies united, for a short time, in a conference once a week; resolving to lay aside those points on which they differ, and to speak on those things only in which they are agreed. These meetings were well attended, and were thought to be very useful. Although there were no remarkable appearances of a general revival, yet it was easy to see that God had given to his children a spirit of grace and supplication. Additional prayer meetings were instituted and attended with special solemnity and devotion. There is reason to believe, that many individual Christians were earnest and importunate in their supplications to God for an outpouring of his Holy Spirit. At length God appeared in his glory to build up Zion. About the twentieth of August the work of divine grace at once commenced among us in a very sudden and powerful manner. Several persons were awakened to a sense of their sinfulness and danger, and filled with great distress in view of their lost and perishing condition. Sinners were awakened from day to day. The attention of the people in general was soon powerfully excited. Politics, and diversions were laid aside, and religion became the great subject of attention and conversation. Many soon obtained a hope. Others were awakened and convicted. The people eagerly pressed into the churches, and listened with solemn attention to the great truths of the law and the Gospel. Unwilling to leave the house of God, multitudes often remained for some time after the usual exercises were over, crowding about the ministers to receive further instruction and exhortation. While some were rejoicing in God and earnestly recommending religion to their ungodly friends and acquaintance, others were deeply distressed under a sense of their sins, and seriously inquiring what they should do to be saved. A solemn seriousness was visible in the countenances of all.

The religious attention extended to all the religious societies, and to almost every part of the town; after about three weeks, the general fervor and engagedness appeared in some measure to subside, but the work of divine grace was still carried on. Perhaps the greater number of those who have lately experienced religion, date their conversion within the first three weeks after the revival commenced. But many have since been convicted and hopefully converted; and there are still numbers who are under serious concern, and earnestly inquiring the way to heaven.

In the commencement of the revival there were a very few appearances of animal passion, and some instances of bodily agitation; but as these things were discountenanced by ministers and judicious Christians, they soon disappeared, and gave place to a more calm and solemn attention to divine things.

The subjects of this work are of various ages, from the old man of seventy down to the child of ten. The greater number however are of those who are in the morning of life.

Their exercises while under conviction have been various. Some have been gradually and some have suddenly awakened. Some have been chiefly concerned in view of their sinfulness and wretchedness. Others have been chiefly concerned in view of the excellence and importance of religion. Some have been deeply distressed, so that their animal frames have scarcely been able to sustain the anguish of their souls. Others have been distressed that they have not been more distressed.

Their exercises in hopeful conversion also have been somewhat different. Many have been at once brought out of extreme distress and darkness into marvellous light and joy. Others have received light and comfort gradually, and in less measure. Some have expressed assurance, while others have been cautious and unwilling to believe their good estate. In general those who profess to hope that they have passed from death unto life appear to have been made

in some measure sensible that they are sinners and justly condemned by the holy law of God;—that God has in his infinite mercy provided a suitable and all-sufficient Savior for them, and that he is willing and ready to receive all those who will return to him in the exercise of repentance and faith. They have been made sensible that they could not do any thing to recommend themselves to the divine favor, and that there was no ground for them to hope but in the mercy of God. They have felt their hearts subdued and humbled, and filled with holy love to God, to Christ, to Christians, and to all their fellowmen. They humbly hope, that they have been enabled to see in some measure the beauty and glory of the Divine character. They humbly hope that they have been made willing to choose God for their portion, the Lord Jesus Christ for their Savior, and the Holy Ghost for their Sanctifier; and that it is their great desire to devote themselves to the service of God, in a life of holy obedience to his revealed will.

The designed brevity of this communication will not allow me to describe many particular cases of conversion, which might be instructive and edifying. There is one, however, which ought not to be omitted as it strikingly shows the insufficiency of a foundation on which many, in every place, are confidently resting their hopes of future salvation. The person to whom I allude is upwards of seventy years of age. He had experienced many severe afflictions in the course of his past life, but without any spiritual benefit. Having lived what the world calls a good moral life, having been regular and exemplary in his external conduct, he thought he was good enough, and rested on his morality for future happiness. But soon after the commencement of the revival he was awakened from his false security, and brought to see, that though he had been very moral in his conduct yet he was utterly unacquainted with true religion; that he was dead in trespasses and sins, and that unless he should experience the renewing and sanctifying influences of the Holy Spirit on his heart, he must perish forever. For a few days he was deeply distressed in view of his guilty and perishing condition. He was then hopefully made a subject of divine grace; and is now rejoicing in the Lord Jesus Christ. If any one might depend on mere morality, undoubtedly this person might. But he has found that morality alone is not to be depended on. He has found that experimental vital religion is absolutely necessary to salvation, that without real holiness of heart no man can see the Lord, however blameless and exemplary he may externally be. Let all who are depending for salvation on mere morality, tremble in a view of their danger, and secure an interest in the salvation of Christ, before it be forever too late.

The neighboring ministers kindly came in, and labored amongst us, at this interesting period. The great doctrines of the Gospel have been plainly and faithfully preached. Here it would be wrong not particularly to notice, with gratitude to God, the labors of one who has been peculiarly active, diligent, and indefatigable, and whose labors have been peculiarly acceptable, and attended with great success. The Rev. Isaac Lewis, lately pastor of the church in Goshen, state of New York, happened providentially to pass through the town just at the commencement of the revival. Discovering the unusual attention to religion, he was induced to stay with us for a week, and has since returned and again spent some time with us. While here he has been unceasingly and most zealously engaged in preaching and conversation; and there is reason to believe his abundant labors of love, have been greatly blessed to the people, and greatly instrumental in promoting the work of the Lord.

The number of those who have hopefully been made the subjects of divine grace, it is impossible exactly to determine. In the Congregational Society more than one hundred and twenty have been awakened, and

more than eighty have expressed a hope that they have passed from death unto life. Fifty were received into the church last Sabbath. It is stated by the Episcopalians, that "within three months past in the parish of St Michael's Church there have been one hundred and thirteen persons apparently seriously awakened, ninety seven hopefullyconverted—forty two adults baptized,—eighty confirmed,—sixty six added to the communion." The Methodists state, that they have received fifty eight into their church. The Baptists inform us that within three months, they have received thirteen into their communion. It may with safety be added, that in the whole town, during the present revival, more than three hundred persons have been awakened, and more than two hundred and fifty have expressed a hope that they have been renewed by the Holy Spirit. The work is still carried on, and within a few days appears again to have increased; and it is devoutly to be wished that it may still continue for a long time to come.

THEOLOGICAL SEMINARY.

THE annual examination of the students in the Theological Seminary at Andover took place, in presence of the Visitors and Trustees of that institution, a considerable number of the Clergy, and several other gentlemen, on Wednesday the 23d of September. The Senior, Middle, and Junior Classes were examined by the Professors, in the respective departments to which they had directed their particular attention during the year past. The Junior Class was examined in the Hebrew language, and in Sacred Literature as it respects both the Old and the New Testaments. The Middle Class exhibited essays on theological subjects, as evidences of their progress in Christian theology. The Senior Class exhibited similar essays, and were also examined in Sacred Rhetoric. As the examination of all the classes is by the present arrangement compressed within the limits of one day, there was time for the several classes to be examined in a part of their studies only.

The exercises of the students were closed by an interesting and excellent address delivered by a member of the Senior Class. The result of the examination was highly satisfactory to the Visitors, Trustees, and spectators. The advantages, which this important institution offers for the acquisition of theological knowledge, are now extensively known and felt. It is hoped the day is not far distant, when the unexampled beneficence of the Founders of this Seminary will be duly appreciated by many churches, whose pastors will have been educated for the ministry by this exalted charity. How great a gift to the Christian church is a single well educated minister of the Gospel! How vast, how incalculable are the blessings to be derived from an institution, which annually sends forth to the churches a considerable number of such ministers!

The exercises of the day were opened with prayer by one of the Professors, and closed with prayer by the Rev. Dr. Dwight.

LITERARY INTELLIGENCE.

NEW WORKS.

SERMONS on various important subjects of Christian doctrine and practice. By Nathanael Emmons, D. D. Boston; Samuel T. Armstrong. 1812. pp. 374. 8vo.

A Sermon delivered July 23, 1812, on the day of the Public Fast appointed by the Governor and Council, of the state of Connecticut in consequence of the Declaration of War against Great Britain. By Nathan Perkins, D. D. Pastor of the third

Presbyterian church in Hartford. Hartford; Hudson & Goodwin.

Proceedings of the General Association of Connecticut, relative to the Rev. Abiel Abbot, late pastor of the First Church in Coventry. Hartford; Peter B. Gleason. 1812.

A Sermon delivered at New Braintree, Aug. 20, 1812, on the general Fast occasioned by a declaration of war against Great Britain. By John Fiske, Pastor of the church in New Braintree. Brookfield; E. Merriam and Co.

A Vindication of the Sentiments and Practice of those who believe in God's everlasting covenant, and apply the seal to their infant offspring; in six sermons, on Rom. iv, 11, 12. By John Smith, A. M. Pastor of the church in Salem, (N H.) Exeter, (N. H.) C. Norris & Co. 1812.

Two Discourses, delivered to the second Presbyterian Society in Newburyport, August 20, 1812, the day recommended by the President of the United States for national humiliation and prayer. By the Rev. John Giles. With a copious appendix. Haverhill; W. B. and H. G. Allen.

A Discourse delivered before the Merrimack Humane Society, at their anniversary meeting, Sept. 1, 1812. By John Andrews, A. M. Minister of the first church and religious society in Newburyport. Newburyport, E. W. Allen.

Repentance with Prayer; a Sermon preached in North Brookfield, July 23d, 1812, a day of prayer recommended by his Excellency the Governor, on account of the declaration of war against England. By Thomas Snell, Pastor of the church in North Brookfield. Brookfield; E. Merriam & Co.

Praying for Rulers a Christian duty: a Sermon preached in North Brookfield, Aug. 20, 1812. a day of prayer recommended by Congress, on account of the war in which we are involved with England. By Thomas Snell, Pastor of the church in North Brookfield. Brookfield; E. Merriam & Co.

Advantages of moderation; a Sermon delivered at Pelham, (N. H.) Aug. 20, 1812, a day of national humiliation, recommended by the President, at the request of the two Houses of Congress, after having declared war against Great Britain. By John Hubbard Church. Haverhill, (Mass.) W. B. & H. G. Allen.

The zeal of Jehovah for the kingdom of Christ; a Sermon preached at Northampton, before the Hampshire Missionary Society at their annual meeting, Aug. 27, 1812. By the Rev. Isaac Knapp, A. M. Pastor of the church in Westfield, (Mass.) To which is annexed the Annual Report of the Trustees. Northampton; Wm. Butler.

The apology of patriots; a Sermon preached in Worcester, (Mass.) on the day of the national Fast, Thursday, Aug. 20, 1812, observed in compliance with the recommendation of James Madison, President of the United States; and in consequence of the declaration of war against Great Britain. By Samuel Austin, D. D. Published by request. Worcester, Isaac Sturtevant.

A Memoir, containing a concise sketch of the exemplary and pious life, and happy death of Miss Eliza Van Wyck; who died March 23, 1810. Boston; Samuel T. Armstrong, 1812.

A Sermon preached in Worcester, (Mass.) on the occasion of the special fast, July 23, 1812. By Samuel Austin, D.D. Worcester; I. Sturtevant.

OBITUARY.

Died at New Haven, (Conn.) on the 18th. of August last, the Rev. James Dana, D. D. aged 77. He was graduated at Harvard College in 1753, and was settled in the ministry, early in life, at Wallingford, (Conn.) In 1788, he was installed pastor of the first church in New Haven, his pastoral relation to the church in Wallingford having been previously dissolved by mutual consent. The degree of Doctor of Divinity was conferred upon him by the University of Edinburgh. In 1799, he was elected a member of the Corporation of Yale

College, and continued to discharge the duties of that station till death. The pastoral relation in which he stood to the first church in New Haven was dissolved by mutual consent in the fall of 1805; after which he preached occasionally in the pulpits of his brethren in the vicinity. Dr. Dana published some occasional sermons, and other small tracts, beside a volume of sermons addressed to the youth of his congregation. The Hon. Samuel W. Dana, Senator in Congress from Connecticut, is the only child who survives him.

At Charleston, (S. C.) lately, AMOS NORTHROP, Esq. formerly of New Haven. He was graduated at Y. College 1804.

At the same place, WILLIAM M. SMITH, Esq. Yale College, 1805

At Bath, Steuben county, (N. Y.) the Rev JOHN NILES. Yale College, 1797.

At Dedham, (Mass.) on the 19th inst. the Rev. THOMAS THACHER, pastor of a congregational church in that town.

At New York, GEORGE FREDERIC COOKE, the celebrated theatrical performer.

At Berlin, (in Prussia,) the French General DURETTE, the newly appointed governor of that city, murdered in a duel by the Prussian General Lestoque.

The following obituary notice of Mr. THOMAS ADAMS, who died at Medfield, July 13th in the 88th year of his age, is extracted from a sermon delivered at his funeral by the Rev. Dr. Prentiss.

The text was 1 Thess. iv, 13. *That ye sorrow not, even as others which have no hope.*

"The subject is clearly applicable to the mourners on the present occasion. Their departed friend was not unseasonably called out of life. He is gone off the stage ripe in years, and, we trust, in grace; and *meet to partake of the inheritance of the saints in light.*

"Early in life, his mind was brought under awakened and serious impressions, and turned to a sober examination of the doctrines and duties of Christianity. A warm affection for books, and an ardent thirst for knowledge, led him to a very extensive course of reading. He acquainted himself with all the variety of opinions which have been embraced in the Christian world; and comparing them with the Scriptures, he was from conviction, established in Congregational principles, and in the belief of the general doctrines of the reformation. From those principles, through a long course of life and reading, he never saw occasion to depart.

"Like *one Mnason*, of whom mention is made in the Acts of the Apostles, he was literally an *old disciple* of Christ. Almost sixty one years have elapsed, since he made a public profession of religion, and united with the church of Christ. During that uncommon period, he was regular and constant in attendance on the public worship and ordinances, and maintained the character of a sincere and upright Christian.

"He was ever strongly attached to the society of literary and serious people, particularly of the clergy, with a large number of whom he kept up a very friendly intercourse. There is reason to believe, that by his exertions, for many years, in dispersing various books, he contributed in no small degree to the diffusion of knowledge and piety, and to the advancement of the cause of Christ. Few persons it is believed, have done so much in this way to benefit their fellow men. He was often heard to say, that he knew of no mode in which he could be so useful. Frequently was he employed as an agent, in this way, to distribute the charity of other religious people; a service in which he evidenced much satisfaction, and ever appeared solicitous to perform it to the best advantage.

"Blessed with a memory uncommonly retentive, he had amassed such a stock of knowledge, that he was literally able to *bring out of his treasure things new and old.* On all occasions, and on almost any subject, he was ready with useful and pertinent remarks. But subjects connected with religion were most congenial to his taste and feelings. On these he conversed with the greatest freedom, and the most sensible delight.

"His powers of mind he retained in an uncommon degree, under the decays and infirmities of the outward man. On the last day of his life, when he was unable, by any clear articulation, to communicate his feelings and views, he manifested, by looks and significant gestures, a full apprehension that his departure was at hand; and that he enjoyed the supports and comforts of religion, and was sustained by that hope which is an *anchor to the soul, both sure and steadfast.* Being asked if he could say with the Apostle, *I am now ready to be offered; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me?* he very significantly replied in the affirmative; and gave all the evidence, which his situation permitted, of a firm unshaken confidence in the mercy of God, through the merits and the mediation of Jesus Christ. Thus this aged servant of God fell asleep, and left his beloved friends to mourn not *as those who have no hope.*"

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

No. 6. NOVEMBER, 1812 VOL. V.

AN ADDRESS

TO THE CHRISTIAN PUBLIC ON THE SUBJECT OF MISSIONS TO THE HEATHEN AND TRANSLATIONS OF THE SCRIPTURES.

THE American Board of Commissioners for Foreign Missions, at their late annual meeting, appointed the subscribers a committee to prepare and publish an address to the Christian Public in the name, and on the behalf, of the Board. The favor shewn to the objects in view by the liberal and pious in different parts of the country, as manifested by their free-will offerings, their active exertions, and their prayers, cannot with propriety be passed over in silence; nor should the smiles of Divine Providence upon the first attempts to send the Gospel from America to Asia be received without distinct and grateful commemoration.

For a particular history of the events, in which the Board have been intimately concerned during the past year, it is sufficient to refer the reader to the Report of the Prudential Committee herewith published. The two most prominent of these events, however, it is proper to mention briefly in this place.

The first is the actual commencement of a mission to Asia, by the ordination and embarkation of five missionaries in the month of February last. The magnitude of this event, if estimated by its probable consequences, and the nature of the cause intended to be promoted by it, is such as to form a new era in the history of the American churches. While saying this, however, we do not forget, that the immediate consequences may be such as to disappoint the hopes and try the faith of Christians. But that the ultimate consequences of *all* attempts to diffuse the Gospel among mankind will be glorious, the explicit promises of God forbid us to doubt.

The other event referred to is the passing of an act by the Legislature of Massachusetts, incorporating the Board, and giving them power to hold, in their corporate capacity, funds sufficiently large to answer all the present purposes of the institution. The advantages of perpetual succession, and of holding funds under the immediate protection of the law, which could be obtained only by an act of incorporation, are highly important to secure the confidence of the American public. For this instance of the fostering care of the Legislature, the friends of religion, generally, will unite with the Board in expressing thanks.

The two great objects which the Board have in view, and to which they would direct the attention of their brethren, are the establishment and support of missions among the heathen, and the translation and publication of the Bible in languages spoken by unevangelized nations. That these objects are transcendently important, it would be a waste of time to prove; that they are admirably calculated to go hand in hand seems, also, undeniable. Neither the Bible without preachers, nor preachers without the Bible, will ever effect any great change among ignorant and idolatrous people. The majesty, glory, and Divine authority of the Bible, are immediately acknowledged by some, at least, among the heathen, whenever this sacred Book speaks to them in their vernacular tongue; and Providence seems to indicate very clearly, that the great renovation of the world, which is so ardently desired by good men, and so explicitly promised by God himself, will be produced by a universal preaching and reading of the Scriptures, accompanied by a like universal operation of the Holy Spirit. Instruments will be used in the accomplishment of this mighty work, and these instruments God will provide in his own manner, and at the proper season. Happy the Christian, who shall be found worthy to contribute in any degree, however humble, to that blessed consummation, which is daily remembered with joyful anticipation in his prayers.

The two objects, which have been mentioned, are sufficiently great, extensive, and attainable, to solicit, nay to command, exertions and sacrifices from every benevolent person throughout the Christian world.

These objects are *great* Every thing which has a direct tendency to promote the salvation of immortal souls is great beyond the power of language to express, or imagination to conceive. Who shall describe the happiness to be enjoyed by a single redeemed sinner during a blessed eternity? or the miseries, the unutterable and never ending horrors, escaped in consequence of being made wise unto salvation? Who shall adequately declare the magnitude of an attempt to evangelize whole nations, and ultimately to renovate a world; an attempt to disenthral the slaves of Satan, and bring them into the glorious liberty of the sons of God; and attempt to diffuse peace and joy throughout the abodes of men, and to people the regions of immortal life with redeemed and sanctified spirits? In an attempt thus noble and sublime does every man engage, who aids in sending the heralds of salvation to the heathen, and in putting the word of truth into their hands.

The objects are *extensive.* They admit, they *require*, the labors of multitudes. The glorious employment of being fellow laborers in the cause of God is an employment in which all, who are so inclined, may at all times engage. But the support of missions, and the publication of the Scriptures, in all nations, are enterprises in which the efforts of multitudes can be united with peculiar facility. Christians in both hemispheres, and of every denomination can direct their exertions to produce one result,—a result of the highest conceivable importance. Combined efforts, whether of a good or

evil character, are incomparably more powerful, than single efforts can be How delightful, how enrapturing the sight, to behold good men of every rank and condition, in all parts of the world, uniting in one vast labor of love.

It is not only practicable for multitudes to unite in the great purpose of evangelizing the world; but such a union is absolutely necessary, in order to bring about this event in the shortest time. All the power and influence of the whole Christian world must be put in requisition during the course of those beneficent labors, which will precede the millennium. What expenses, what privations and sacrifices must be incurred before six hundred millions of heathens can read the word of God in their own languages, and possess it in their own families; and before preachers can be furnished to direct this countless host into the path of life! The utmost exertion of every Christian now living, so far as his other duties will permit, is required in this glorious service. How boundless must be the field of labor which admits, and will continue to admit, the labors of all benevolent persons, in every region of the habitable globe!

But the most animating consideration still remains—these objects are *attainable*. To deny the practicability and usefulness of missions, and translations of the Scriptures, would manifest a total ignorance of the subject, or a deep hostility to the progress of Christianity. Twenty years ago, objections to these extraordinary efforts might have been formed much more plausibly than at present. Happily for the world, such objections did not then stifle those beneficent attempts, which have already given the Bible to nations in the heart of Asia, in their own languages. Whether Providence shall bless the efforts of this Board, it is not in the power of man to determine. Let us wait with humility and submission. But that the objects in view will be attained, and by human instruments too, will not be doubted by those, who expect the final prevalence of true religion over error and sin. If the faith of Christians in America should be tried at the outset, it is no more than has frequently been experienced by Christians in every age. Such trials have often preceded the most signal success, and, far from disheartening, should stimulate to more animated and faithful labors.

While on this part of the subject, it is proper to mention, that, since the Board was incorporated, unexpected and most auspicious intelligence has arrived from Asia. An Auxiliary Bible Society has been formed at Calcutta, which in a short time raised funds to the amount of above thirty thousand dollars, and at the last dates was printing the whole Bible in one language, and the New Testament in two others, for immediate and extensive distribution. A regular succession of large editions of the Scriptures, in the common languages of Asia, may now be expected, if the liberality of Christians shall equal the occasion for its exercise All that the people of America now have to do, in order to share in this exalted undertaking, is to remit their money to Calcutta, the centre of Eastern missions and translations, where suitable agents will easily

be provided to superintend the expenditure. The Board will endeavor, as soon as possible, to arrange a system of safe and regular remittances to India, so that the donations of the benevolent in this country shall reach the place of their destination, and the field of usefulness, without any considerable delay. At present there seems to be no difficulty in making remittances by the way of London.

It is also worthy of consideration, that the Board are not confined in their operations to any part of the world; but may direct their attention to Africa, North or South America, or the Isles of the sea, as well as to Asia. If unsuccessful in one place, they can turn to another; and can seize, (according to their means,) upon any promising opportunity to do good to any portion of the heathen world.

It is an obvious reflection, and a pretty common one, that Christians of the present generation are greatly favored. While their eyes have seen most astonishing and unparalleled displays of human wickedness, they have also beheld innumerable trophies of divine grace. From nations betrayed, enslaved, weltering in their blood, and shrouded in a starless night of infidelity and profligacy, their attention has been turned with transport to the light which has encircled the dwellings of the faithful, and to the rising glories of the Sun of Righteousness. Their ears, for a long time stunned by the outcries, blasphemies, and unutterable confusion of a wicked world suffering the vengeance of God from the hands of cruel men, have found a happy relief in hearing the glad sounds of salvation reverberating through heathen lands, and in listening to the songs of converted idolaters soon to be exchanged for the songs of the blessed. Already they hear, or seem to hear, the commencement of that celestial hymn, *Arise, shine, for thy light is come; and the glory of the Lord is risen upon thee;* a hymn in which all tribes and nations will hereafter unite with joy unspeakable, and which will be re-echoed from the realms of immortality in one boundless chorus of rapture and praise.

To be silent and inactive spectators of these animating scenes, if that only were permitted, would be a grand felicity. But Christians need not be silent and inactive spectators. Indeed, they ought not; they must not. They are now favored with opportunities of promoting the cause of Christ not enjoyed by preceding generations. No age since that of the Apostles has afforded so great encouragement to engage with zeal and activity in the best of all causes, as the present day affords. How would the saints of former times, the Baxters, the Beveridges, the Wattses, the Edwardses, have rejoiced to see this day. They looked forward to it, and to the more delightful scenes still future, with joyful anticipations; how would they have exulted to join in its employments, and mingle their labors and prayers with those of the great multitudes, who now incessantly labor and pray for the universal establishment of the Redeemer's kingdom.

It is now generally seen and felt by those who have any claim to be considered as proper judges, that Christianity is the only remedy for the disorders and miseries of this world, as well as the only foundation of hope for the world to come. No other agent will ever control the violent passions of men; and without the true religion all attempts to meliorate the condition of mankind will prove as illusory as a feverish dream. The genuine patriot, therefore, and the genuine philanthropist must labor, so far as they value the prosperity of their country and the happiness of the human race, to diffuse the knowledge and the influence of Christianity, at home and abroad. Thus will they labor most effectually to put a final period to oppression and slavery, to perfidy and war, and to all the train of evils which falsehood, ambition, and cruelty have so profusely scattered through the world. Infidelity seems abashed, and in the attitude of retiring from every place where her hideous form and features can be compared with the symmetry and beauty of religion. She seeks concealment and obscurity, and is half ashamed of her votaries, who, in their turn, are cordially ashamed of her. Over infidelity and every abuse of religion the Captain of our salvation will triumph. Wise are they who enlist under his banner, fight his battles, and share in the joys of his victory!

Possibly it may be thought by some, that the present times are unfavorable to the objects above described, so far as pecuniary contributions are needed; and that it would be best to defer charitable designs till our national calamities shall have been removed. We cannot yield for a moment to reasoning of this sort. It might receive many answers; a few brief hints will be sufficient.

God alone is the deliverer from public troubles, and must be regarded as such by all who have any just views of his providence. He can change scenes of national distress into scenes of joy and gratulation. He can cause light to spring up out of darkness, and educe good from evil. To Him must the eyes of all be turned, who long for the happiness of mankind and the prosperity of the Church. What method so likely to secure the favor of God, as that of obeying his commandments? And it is his commandment, that the Gospel should be preached *to every creature.*

Besides, it would be adding immeasurably to all the necessary evils of war, if every charitable enterprise were to cease during its continuance. The interests of truth and beneficence would thus lose more in a short war than could be regained in a long peace. National calamities, instead of producing national repentance and reformation, would be the signal for letting loose the malignant passions, while all the charitable virtues were to lie dormant. What would be the result of this but a return of the ages of barbarism? Let the people of this country rather imitate the multitudes of good people in the country to which we now stand in the relation of a public enemy, who, in circumstances of great national anxiety, and while pressed with uncommon burdens, are more and more stimulated to devote their influence, their example, and their property, to the service of their Lord.

Again; by engaging in any course of beneficence we consult our present happiness. The devotees of pleasure and dissipation are not deterred from their pursuits by the present aspect of the times. Millions are annually expended for their temporary gratification; and the greater part of these enormous sums is directly subservient to the cause of sin. Shall Christians refuse their thousands? Shall *they* be the only persons who plead national calamities as a reason for withholding their money, when that money will contribute, if wisely laid out, to bring these very calamities to an end, and to build up that cause, by the prevalence of which all calamities would cease? Let them rather supplicate the favor of God for every human being; and strive earnestly to extend the boundaries of that kingdom which is *righteousness, and peace, and joy in the Holy Ghost.*

While thanks are returned to all the benevolent societies and individuals, by whose distinguished liberality the Board have been encouraged and supported in their first attempts, it is with pleasure we are able to add, that the other benevolent institutions of a similar nature, in our country, have been unusually favored with respect to their funds during the past year. This was confidently expected, and should be acknowledged with devout gratitude. All benevolent societies, conducted on Christian principles, are sisters. They flourish or languish together. Occupying different fields of usefulness, and acting advantageously by adopting the principle of a division of labor, they promote the success of each other, and accomplish vastly more than could be done by the same pecuniary means under the direction of one Society. They possess all the advantages of combination; and yet do not become unwieldy and embarrassed by the multiplicity of their concerns. Let the peculiar friends of each unite in promoting the success of all. Let there be no jealousy between them but a godly jealousy; and no rivalry but a holy emulation in one grand attempt to extend the Gospel through the world.

While soliciting the prayers of the pious, and the pecuniary contributions of all who are able and willing to contribute, it behoves us explicitly to disclaim any desire to profit by mere appeals to the passions. We trust that the addresses and other public papers of the Board, have never partaken of this character. Convinced that the work of evangelizing mankind is the noblest work in which men ever engaged, that the encouragements to prosecute it are at all times abundant, and that its completion is certain, nothing more can at any time be needed to interest the hearts of Christians in it, than to open a promising field of labor.

At the present time, the call for renewed and increased exertions is so loud, that it has been heard and obeyed by thousands in different parts of the world. The friend and patron of missions, far from acting by the blind impulse of passion, is supported by the plainest dictates of reason, the decisive experience of ages, and the infallible declarations of Scripture. He who embarks in such a

cause, and whose heart approves the conclusions of his reason, will not easily relinquish the object of his hopes and prayers.

It is worthy of particular notice, that there has been a uniform progress, for the last twenty years, in the number, the magnitude, and the success of the attempts to preach the Gospel, and to impart the Scriptures, to the ignorant and destitute, both in Christian and in heathen lands. God grant that this progress may continue and increase, and that those who offer and all who read this address may have some humble share in promoting a cause which aims directly and supremely at the glory of God, and the salvation of the whole human race.

We are unwilling to conclude, without addressing a few words particularly, and very respectfully to the Clergy, the reverend pastors of the American churches.

FATHERS AND BRETHREN,

From the performance of your professional duties, especially from the study of the sacred Volume, you derive most affecting considerations with respect to the worth of immortal souls, and the divine efficacy and glory of the Christian religion. When you look around upon a world *lying in wickedness*, and reflect on the many discouragements and very partial successes, which attend your best and most highly favored exertions, you cannot but sigh for the advent of that blessed day, when *they shall not teach every man his neighbor, saying, KNOW THE LORD for all shall know Him, from the least to the greatest.* Lamenting the sins, and feeling for the miseries of mankind, you habitually regard with deep interest all attempts to extend the influence of the Gospel. Without the good wishes and cordial aid of a serious and enlightened clergy, no great attempt of a religious nature will ever succeed; but every such attempt, judiciously made and conscientiously persevered in, will be countenanced by these good wishes and this aid.

The Board whose duty it is to superintend the first American mission to foreign parts, and to expend with fidelity such monies as may be committed to their disposal, deeply feel their responsibility. They wish for all the information which can be had, relative to the subjects which will come before them. Any communications, therefore, from the Clergy, either in their individual or associated capacities, will be received with respect and thankfulness. It will be the desire and aim of the Board so to conduct their affairs, as to secure the confidence of all Christians throughout the United States, of every denomination; and they venture to hope for the countenance of all, who admit the utility of missions and translations.

Among the numerous claims upon the public liberality, you will doubtless recommend those objects as worthy of especial regard, which have a direct tendency to make men happy here, and to fit them for heaven. That all such objects may be promoted, and that they all may harmonize in producing one grand result, the universal triumph of truth and benevolence, you will not cease to labor and pray. Thus laboring and praying, and exciting others to a course of beneficent actions, a more devout attention will accom-

pany your weekly ministrations. They who are urged to feel for the souls of the perishing heathen, will be apt to feel that they and their families have souls to be saved or lost for ever. Such has generally been the effect hitherto, and there is every reason to believe that such will be the effect in future.

Let us all remember, Fathers and Brethren, that the time allotted to our earthly labors is short; that the spiritual wants of the heathen imperiously demand attention and relief; and, while urging each other and our fellow sinners to deeds of charity, let us never forget *the words of the Lord Jesus, how he said, It is more blessed to give than to receive.*

In behalf of the Board,

JEDIDIAH MORSE,
SAMUEL WORCESTER,
JEREMIAH EVARTS,
} Committee.

Boston, Nov. 10, 1812.

MISCELLANEOUS.

EVANGELICAL EXERTIONS IN ASIA.

No. V.

*Exhibiting a Catalogue of the Translations, in the order in which they were undertaken, with the date and progress of each, and the regions for which they were severally intended.**

I. TAMUL. This translation, the first that was executed in modern times for Asia, was completed by Ziegenbalg, the first Danish Missionary at Tranquebar, in the year 1719, after the labor of fourteen years. It has since passed through several new editions, and has been followed by new versions in the same language. One of these versons was made long ago by Fabricius, a Danish missionary "who devoted his whole life to the work." "Like Wickliffe's Bible with us," says Dr. Buchanan, Ziegenbalg's translation "became the father of many versions, and after a succession of improved editions, it is now considered by the Brahmins themselves, (like Luther's Bible in German.) as the classical standard of the Tamul tongue." "Of the Tamul translation it may be observed," say the Committee of the British and Foreign Bible Society, "that it was executed and revised by the most able scholars, and is entitled to the highest praise for the correctness of its version, and the accuracy of its printing."

That magnanimous Society, soon after their formation in 1804, directed their attention to a new edition of the Tamul Bible; and when they appointed their Corresponding Committee at Calcutta, in 1805, they requested them to make particular inquiries respecting the need of another edition. Those inquiries

*References in support of facts sufficiently attested in former Numbers, will not be repeated in this.

were made by Dr. Buchanan in 1806, who at that time visited the Tamul country, and found in the districts of Tanjore and Tinavelly, where no printing press had ever been established, a great want of Bibles. A statement of the necessities of those churches being afterwards sent from England, a Charity Sermon was preached at Calcutta by Mr. Brown on the first day of the year 1810, and a subscription, which was immediately opened, was soon filled with near $9000. Instructions were sent by the Corresponding Committee to Mr. Kohloff, to buy up the copies of the Scriptures which were to be sold at Tranquebar and Vepery, to distribute them at a small price, and to order a new edition to be printed off without delay. Mr. Kohloff was enabled to purchase 500 Old Testaments, 400 New Testaments, and 300 Psalters; but the fund was exhausted in various ways before a new edition could be printed. The churches of Tanjore were at that time encouraged to expect from the Bible Society a printing press, which they had asked in vain of the Society for Promoting Christian Knowledge; and before May 1811, that article, together with a fount of Tamul types, and a considerable supply of paper, to afford the means of printing a new edition, were sent from England. In the mean time an Auxiliary Bible Society was formed at Calcutta, which before the month of October, 1811, had determined to carry through the Mission press at Serampore a large edition of the Tamul Bible, (of the New Testament 5000 copies,) and they directed also the purchase and distribution of 800 Tamul New Testaments. That edition was in the press, or types were preparing for it, in January, 1812. The parent Society hearing of this design, agreed to aid it, and in their last report made no mention of the contemplated edition at Tanjore.

If Ziegenbalg was not mistaken, the Tamul, (or *Damulian*, as it was then written,) was in his day the current language at Bombay, Vizagapatam, &c.; and it still has an affinity to the Telinga as spoken at Vizagapatam. He probably regarded the different dialects spoken in the South of India, which are now distinguished by different names as constituting but one language. Viewing the Tamul as general in the Peninsula, the Danish Missionaries called it by the general name of Malabar, and the people on the Coromandel coast they called Malabarians; and these names are still in use among them. In imitation of that example Dr. Buchanan and Dr. Carey have sometimes denominated this language the Malabar. But that name is now generally applied to the Malayalim, spoken in *Malabar proper*, and the dialect of the Eastern coast is better known in Bengal and England by the denomination of Tamul.

This is the language, says Dr. Buchanan, of "Coromandel and the Carnatic," and of that part of Ceylon which lies nearest to "the Tamul Continent." From this we should naturally conclude that the language is spoken from the Northern Sircars to Cape Comorin; but Dr. Carey repeatedly asserts that it is spoken only from *Madras* to

Cape Comorin. The version into this dialect has enlightened "a region of Paganism not less in extent," says Dr. Buchanan, "than Great Britain," not less, when population and extent are both taken into account, say the Baptist Missionaries, than the kingdom of Spain. These accounts do not differ, as the population of Great Britain and Spain is nearly equal, each being estimated at about eleven millions.†

II. The Eastern Malay. In 1758 a complete version of the Malay Bible, in the Arabic character, was published at Batavia, in the island of Java, in five volumes octavo, under the direction of Jacob Mossel, Governor General of the Dutch possessions in the East Indies. But there is still need of many new editions, even for those who have professed Christianity. "One hundred thousand Malay Bibles will not suffice to supply the Malay Christians."

The Malay is the language of a "hardy race of Mahometan navigators" inhabiting "the Peninsula of Malacca," denominated Malaya, "and the sea-coasts" of the "islands scattered over the Indian Ocean between Hindostan and China;" and they are called "Malays from Malaya "their principal seat." The islanders who go under this name are not supposed to be "of a different stock from the aboriginal inhabitants of the interior. Their conversion to Islamism, their maritime situation, and their intercourse with strangers, sufficiently account for the changes they have undergone; while their configuration resembles that of their neighbors in the interior. Their language, according to Dr. Leyden, consists of three principal component parts." The first, which is rather the most current in conversation, and is connected with other languages in the islands, and on the continent, is supposed by some to be the original insular language: by others it is thought that the insular language, if such there was, instead of being original, was derived from the Shanscrit. The second component part which is obviously derived from the Shanscrit, is, as far as regards general use, greatly superior to the third, which is derived from the Arabic.

On the peninsula of Malacca, the Malay, though the principal tongue is interspersed with others; and in the islands, which are widely dispersed, it is split into different dialects. The dialect in which the Scriptures were published, is that of Batavia. Indeed all the languages spoken on those numerous islands appear sometimes to be comprehended under the general name of Malay, as the islands themselves are denominated the *Malayan Archipelago.* This Archipelago "includes more territory, and a larger population than the continent of India." By subduing the sea-coasts the Dutch formerly established an extensive empire in the Indian seas, which has lately fallen into the hands of the British, and

†Ch. Res. p. 134, 135 note, 137, 148. Mem. p. 10, 13, 59 note, 60 note, 85 note, 86 note. Star in E. p. 15, 16. B. P. A. vol. i, p. 429, 433. Nar. p. 39. M. B. M. M. vol. ii, p. 271. Ch. Ob. vol. x, p. 1, 3, 5. 649. Pan. vol. vii, p. 231. vol. viii, p. 43, 96. M.'s Geog. vol. ii, p. 93, 100, 137, 146.

forms what is called their *Malay Empire.* As the Malay tongue prevails in every part of that empire, it is reckoned among "the primary and popular languages of Asia," and is next in importance to the Chinese, Arabic, and Persian.*

III. CINGALESE. This is the language of Ceylon, an island containing more than a million and a half of people, one third of whom are supposed to profess Christianity.

The whole New Testament, and three books of the Old, were formerly translated into this language, and published at the expense of the government. Dr Buchanan visited this island thrice during the last two years of his residence in the East. While he was there in March 1808, he engaged Samuel Tolfry, Esq. to undertake the completion of this version; and after his return to England, he announced that the work was proceeding. There seems however to have been a failure of that design, as the Committee of the Bible Society in May 1812, had no knowledge that such a translation was preparing, and only expected that it *would be* undertaken by a competent person. Sir Alexander Johnstone, Chief Justice of Ceylon, appears to have visited England about the beginning of 1810; and he made a representation to the Committee of the Society which induced them to send out by him, in the spring of 1811, a supply of paper to print a thousand copies of the New Testament, not more than thirty copies being to be found on the island. But the Calcutta Auxiliary Bible Society before the month of October determined to carry through the mission press at Serampore, an edition of 5000 copies of the New Testament; and at that time it was understood in Bengal that the Old Testament was in a course of translation on the island. This edition was in the press, or types were preparing for it, in January 1812. The Committee of the parent Society hearing of this design, agreed to aid it, and in their last Report made no mention of the contemplated edition in Ceylon.‡

IV. BENGALEE. This was the first translation undertaken by the Baptist Missionaries. The following table will exhibit the progress of the work.

1789. Commenced by Mr. Thomas.

End of 1791. A rough draught of part of Genesis, all the Psalms, different parts of the Prophecies, and the whole of Matthew, Mark, and James, finished.

1793. On his passage to India with Mr. Carey, Mr. Thomas finished the first draught of Genesis.

Jan. 1794. Mr. Carey began to exercise himself in correcting the translation of Genesis.

Jan. 1795. The two Missionaries, after having relinquished their salaries, laid a plan to print at their own expense, and wrote to England for a printing press,

* Ch. Res. p. 95, 97, 141, 142, 144, 146, 147. Ed. R. No. 32. p. 391. Ch. Ob. vol. x, p. 316. Mem, p. 11, 12. Pan. vol. viii, 43. M's Geog. vol. ii, p. 463, 464.

‡ Ch. Ob. vol. xi, p. 321.

intending to send a specimen of letters for a fount of types to be cast in London.

March 18, 1795. Mr. C. had gone through Genesis, and the first 20 chapters of Exodus.

June 14—Exodus done to the 23d chapter. Mr. Carey was translating John, and Mr. Thomas Luke.

August 8—Genesis, Exodus, Matthew, Mark, James, and a part of Luke, done, and Matthew revised. Relinquishing the idea of getting types from England, as too slow a process, the Missionaries had determined to print with the types of the country, though at a tenfold expense, and hoped to send out Genesis, Matthew, and Mark, by the end of that year. But they were so impoverished by a flood which happened in that or the following month, that they were forced to abandon the design, and soon after sent a specimen of letters for types to be cast in England.

Oct. 2—Part of John was finished.

Dec. 31—Leviticus and Acts were begun. They were still driving the translation, intending to print as soon as they could, if it was only a chapter at a time. In this purpose they persisted till they received advice from their Society, the next Spring, to defer printing for the present. From that time Mr. Carey seems to have taken the whole work upon himself.

June 1796. Nearly all the New Testament and Pentateuch translated;—the Missionaries made application to the Society for 100£ a year, which was voted the next April.

Nov. 16—The New Testament, except Acts and the last sixteen chapters of Revelation, finished;—the Epistles corrected to 2 Peter;—Mr. Carey meant to revise the version again and again,—hoped to get ready to print in two years,—laid the expense upon the Society,—applied for a press, types, and a Missionary printer from England, in the confidence that 1000£ would by this means be saved in printing 10,000 copies, the number contemplated.

March 1797. New Testament all translated, and once revised;—Mr. Carey informed the Society that a printer at Calcutta would carry it through the press at less expense than had been supposed, and would cast a new fount of types for the purpose. Upon receiving this information, the Society came to a resolution, in April 1798, to begin to print without delay, but to print only 2000 copies.

June— Mr. Carey expected that the New Testament and Pentateuch would be translated and corrected in three or four months; after which the Psalms and Prophets would be undertaken, and the Historical Books last of all.

Nov. 21—Pentateuch and nearly all the Psalms translated.

About that time a Letter Foundery was providentially established at Calcutta, which occasioned Mr. Carey to abandon for the first time, all ideas of getting types from England, a hope which probably never could have been realized.

Sept. 23, 1798—Mr. Carey obtained a printing press,—after years of almost total despair in

regard to that accommodation;—he was then correcting Isaiah, and translating Jeremiah.

Oct. 30—New Testament, Pentateuch, Psalms, Isaiah, Jeremiah, and part of Ezekiel, finished.

Nov. 23—Lamentations done, and more than half of Ezekiel;—Mr. Fountain had begun a rough version of the Historical Books, from Joshua and onwards;—it was hoped the whole Bible would be finishedin another year.

Oct. 13, 1799. Mr. Ward, the Missionary-printer, and three other Missionaries, arrived at Serampore.

Jan. 10, 1800. Mr. Carey fixed his residence at Serampore.

May 18—Mr. Carey took an impression at the press of the first page of Matthew, just a fortnight after the establishment of the College of Fort William. Nearly the whole Bible was then translated.

Middle of June. Printing of the New Testament was begun, an edition of 2000 copies, with 500 extra copies of Matthew for immediate distribution.

Aug. 15—Matthew, Mark, and a great part of Luke printed off;—they hoped to finish the New Testament by the next May;—near fifty copies had been subscribed for.

Oct. 15—Some hundreds of the separate copies of Matthew had been distributed;—the whole Bible was translated.

November—Early in that month many natives came to the Mission house for copies of Matthew. On the 25th the first triumphs of the Gospel began in the family of Kristno, who was baptised on the 28th of December.

Feb. 14, 1801. All the types were composed for the New Testament, and it was published in the following spring, about the time that Mr. Carey was appointed Teacher in the College. Mr. Thomas died the next October.

Nov. 23—First volume of the Old Testament, containing the Pentateuch, 1000 copies, nearly printed.

July 1802. First volume of the Old Testament published about the end of this month. An edition of a hundred copies of Psalms and Isaiah, (a class book for the College,) was next undertaken.

Jan. 1803. The 100 copies of Psalms and Isaiah finished towards the end of this month.

August—A new and improved edition of the New Testament, 1500 copies, had been begun. In the progress of this edition it was determined to print 10,000 extra copies of Luke, Acts, and Romans.

Sept. 24, 1804. The edition of 10,000 had been begun, and the general Testament was far advanced.

Feb. 8, 1805. The 10,000 of Luke were nearly finished;—the general Testament (Luke, Acts, and Romans being passed over,) was advanced to 1 Thessalonians,—the third volume of the Old Testament, containing the books from Job to Canticles inclusive was printed to the 136th Psalm. This was the second edition of the Psalms, and besides 900 copies of the whole volume, 900 extra copies of that book were now printing.

Sept. 29—Third volume of the Old Testament finished;—not a copy of the first edition of the New Testament on hand;—

the second edition almost done, and it was published before the end of that year.

July 31, 1807. The fourth volume of the Old Testament, containing the Prophets, (1500 copies) printed to Joel. Before the end of the year it was finished, and the second volume, containing the Historical books, (from Joshua to Esther inclusive,) was printed to the 7th chapter of Judges. The 10,000 of Luke, Acts, and Romans were published the same year.

Jan. 1809. The remaining part of the manuscript had received its last correction.

Aug. — The second volume of the Old Testament, 1500 copies, finished at the press, completing the Bengalee Bible, after the labor of "sixteen years," twenty years after it was begun by Mr. Thomas. A *third* edition of the New Testament, (100 copies, folio, to be used in public worship,) was in the press, and advanced to the middle of Acts.

1811. In the latter part of that year a second edition of the Pentateuch was in the press, and was printed to the middle of Leviticus. Probably a second edition of the whole Old Testament was intended, and may now be far advanced.

This translation was designed for the benefit of that portion of the inhabitants of Bengal who understand the Bengalee language, a population estimated by Mr. Johns to equal that of the United States, (seven millions,) and by the Missionaries at Serampore, to equal that of Great Britain, (eleven millions.) This language is not spoken by all the inhabitants of Bengal, but only by the Brahmins, coits, and higher ranks of Hindoos. But all the *Hindoos* of the province who can read and write, of whatever cast, use it as the sole channel of epistolary intercourse, the only instrument of transacting business and keeping their accounts. Not one in five, according to Halhed, can read or write any other tongue, and it has therefore been called "the commercial Bengalee."

How great a proportion of the people of Bengal understand this language, it is difficult to determine: not one in a hundred, says Dr. Carey, while taking his observations from Mudnabatty, in the northern part of the province; and yet he found his Bengalee version perfectly intelligible to all that were able to *read*. But Dr. Buchanan, who however may be supposed to have drawn his ideas from the neighborhood of Calcutta, tells us that almost all the people can read.

Dr Carey, while residing at Madnabatty, represented the language of the common people as differing as much from the true Bengalee as Lancashire from pure English, and as being a mixture of Bengalee, Hindostanee, Persian, Portuguese, Armenian, and English, consisting of a few words worked about to mean almost any thing, and differing in dialect every ten or twelve miles. The laboring people, whose only care is to procure a little rice and cheat their merchant and zemindar, have sunk down into this ungrammatical jargon, which it requires a year's labor for a native Bengalee scholar to learn. It was hoped by Dr. Carey, that the publication of the Bengalee version would make the common people

better acquainted with their own tongue; but that process being slow, he undertook to compile a "Dictionary of the vernacular dialect of Bengal," which was in the press at Serampore in Aug. 1811.

While Dr. Carey resided at Mudnabatty he stated also that the language of the common people through the country was the Hindostanee; and in his speech delivered at the public Disputation in the College of Fort William, in 1805, he spoke of the "colloquial Hindostanee," in distinction from the "commercial Bengalee," and the "classic Persian." By the Hindostanee spoken by the common people he appears to mean this vernacular dialect, which he elsewhere calls a mixture of Hindostanee, Bengalee, Persian, Portuguese, Armenian, and English. Otherwise his accounts do not agree. And it is certain that the Hindostanee in some of its dialects, probably in all, is much corrupted by foreign mixtures.

The pure Bengalee is a language copious, beautiful, and expressive, and is easy of acquisition, especially since the grammars and vocabularies which have recently appeared: but it is difficult to read it with proper emphasis, as there is no pointing at all. It contains some words nearly resembling the Hebrew; but it is manifestly derived from the Shanscrit, to which it is intimately related in expression, construction, and character. In many cases it is impossible to know how to spell Bengalee words without a knowledge of the Shanscrit. That proper names are so variously spelled in different parts of the province is said to be owing to a difference of dialects.*

V. PERSIAN. Four distinct versions of this important language have been undertaken.

The first was begun as early as September 1798 by the late Col. Colebrooke, Surveyor-General in Bengal, at that time a Captain in the army, at Calcutta. He afterwards carried on the work under the patronage of the College of Fort William. Before the month of March 1805 the Gospels were finished, a part or the whole of which has been printed at the College press, and deposited in the Bibliotheca Biblica of Calcutta.

The second version was undertaken by the Baptist Missionaries, about the month of September, 1804; and before the middle of September 1806 the book of Psalms was translated. By the end of July 1807 Sabat had joined them, and they had begun to print. But in the month of October Sabat was removed to Dinapore, and this version was abandoned, after being carried on "to a pretty large extent."

The third version was begun in October, 1807 by Sabat, who soon after was joined by Mirza, both under the superintendance of Mr. Martyn. Matthew was printed before November 1809, and Luke before May 1810, at which time 800 copies of each had been deposited in the Bibliotheca. By October 1811, the version of the New Testament

* B. P. A. vol. i, p. 79 note, 92, 93, 121, 128, 149, 171, 178, 182, 183, 204, 216, 217, 222, 223, 320, 368, 446, 447. Vol. iii, p. 64. Mem. p. 69. Ch. Ob. vol. xi, p. 242. Nar. p. 39. Pan. vol. vii, p. 277. R's. Cyc. under Bengal, *language of.*

was finished. At what place Matthew and Luke were printed does not appear; but no part of the version was in the press at Serampore so late as Jan. 15, 1812. The Bible Society, at the time of making their last Report had not heard of its being in the press. The Old Testament was about to be translated.

The fourth version was undertaken by the Rev. L. Sabastiani, an Italian priest of the Romish church, many years a resident at the court of Persia, and a man of great learning. This version is designed for the Christians dispersed over Persia, who are represented as being very desirous of possessing the Scriptures in a plain translation. When the Bible Society made their eighth Report, in May of the present year, they had not heard that Mr. Sabastiani had proceeded further than nearly to the end of the Epistles. But Dr. Carey spoke of the version as complete in October 1811. At that time it was printing at Serampore, at the expense of the Corresponding Committee of the Bible Society. It was still in the press in January of the present year.

The modern Persic is accounted by some to be "indisputably a derivative of Shanscrit, through the medium of the ancient Zend;" but Dr. Buchanan, after an intimate acquaintance with Sabat and Mirza, confidently pronounced it to be an offspring of the Arabic. Five years before, he had numbered it among the "primary" languages of Asia.

This language, which was introduced into India by the Mogul conquerors, and is understood there by "multitudes of the higher classes," is reputed "the French of the East." "It is spoken;" says Dr. Buchanan, "at all the Mussulman Courts in India, and is the usual language of judicial proceedings under the British government." It is also "the general language of Western Asia, particularly among the higher classes," "being generally understood from Calcutta to Damascus." "Spoken over nearly one quarter of the globe," and being "the proper tongue of a great kingdom," in which "there are at a low computation two hundred thousand Christians," besides multitudes of Jews, it stands next in importance to the Chinese and Arabic.*

VI. HINDOSTANEE. The book of Psalms in this language was formerly published at Tranquebar by the Danish Missionaries; which probably was the volume of Scripture in the library of the Elector of Wurtemburg in 1804. In the present age three Hindostanee translations have been commenced.

The first was begun before the end of 1802, by William Hunter, Esq. of the College of Fort William, and by the month of March 1805, the four Gospels were translated, and a part of them printed at the College press. They were in the press in September 1804, and by February 1805, Matthew and a part of Mark were struck off. How much has since been printed we are not told, not however the whole of the Gospels. As Dr. Hunter is still living, and is the

* Ch. Res. p. 199, 200. Mem. p. 11, 12. Star in E. p. 27. Ed. R. No. 32, p. 396. Ch. Ob. vol. xi, p. 321. B. P. A. vol. i, p. 397.

"Secretary and Examiner to the College," it is not known what cause prevented a publication of the whole.

The second version was begun by the Baptist Missionaries about the month of September 1804, while the first was in the press. As early as January 1795, Messrs. Thomas and Carey had formed a plan to publish the Scriptures in this language, but various circumstances obliged them to abandon the design. When the work was undertaken by Mr. Hunter, Mr. Carey announced the event with joy, and said, "I have much desired to see the Bible printed in Bengalee and Hindostanee before I die." In September 1804, the Missionaries were waiting to see the work that was in the press, intending after that to publish a version of their own. In September 1806 they were translating into two dialects, the Hindostanee, according to the Shanscrit for the common people, and the Hindostanee according to the Persian, (the dialect spoken at Delhi,) for Mussulmans of learning. But before they began to print they relinquished both, and made a new version leaning to the Shanscrit; and with this they have proceeded ever since; though from the difficulty of bringing into regular shape a language so unformed by grammatical rules, they have been obliged once or twice to cast away their first draughts, and pronounce less accomplished than they had thought done at a former period.

End of July 1807. Part of the new version of Matthew printed.

End of the year 1807. Printed to Mark v.

Aug. 12, 1809. Little more than half of the New Testament printed. "We have reason," say they, "to believe the version will be pretty generally understood."

Nov. 9. Printed to Rom. xii. New Testament translated, and the Old from Job to Malachi. [From Job to Malachi seems to have been afterwards rejected.]

March 8, 1810. Nearly the whole New Testament printed; the Old Testament, except the Pentateuch, translated.

End of 1810. New Testament published about this time.

Oct. 4, 1811. A second edition of the Gospels printed, and Genesis in the press; the Old Testament translated to Job. [Thus from Job to Malachi was rejected.]

The third version was begun in 1807 by Mr. Martyn, who was joined in his labors, the latter part of that year, by Mirza Fitrut. In December, 1809, the first draught of the New Testament had been sometime finished; and before the month of February 1811, it was fit for the press. The printing soon after commenced at Serampore, at the expense of the Corresponding Committee of the Bible Society. The work was in the press in October 1811, and in January 1812. This version is in the Hyper-Arabico dialect, or according to another statement, in the Persian Hindostanee, (much having been drawn both from the Persian and Arabic sources;) and it will be chiefly useful to the higher ranks of Mussulmans.

The Hindostanee language, in common with the Bengalee, is derived from the Shanscrit. It is supposed to have been for-

merly spoken over all Hindostan proper, including Bengal and all the northern parts of India on this side of the Ganges. But since the intrusion of the Mogul conquerors and other nations, it has become mixed with the Persian and other languages; and being spoken over extensive regions, differs much in its dialects It became the more easily corrupted with foreign mixtures, as it was used only for colloquial purposes, no *prose* compositions or grammars being found in the language, except those which have been published in modern times by Europeans at Tranquebar and in Bengal. In Bengal it was impossible but that the language should become mixed in the mouths of the vulgar with the Persian, Bengalee, Portuguese, Armenian, and English, and such a confused mass is precisely the vulgar tongue of Bengal. Yet the Hindee part so far prevails in that confusion as to give it still the name of Hindostanee. The vulgar tongue was unquestionably the Hindostanee in which Thomas and Carey planned to publish the Scriptures in January 1795. Mr. Carey, in 1794, had called this vulgar tongue the Hindostanee, and said it was "a mixture of Bengalee and Persian," confounding thus the Hindee, and Bengalee, parts, which is the less to be wondered at as they are both derivatives from the Shanscrit. By the end of 1795 he had learned that one of the component parts of that jargon was distinct from the Bengalee and Persian, and was the pure Hindostanee. At the end of 1796, being then at Mudnabatty, he remarked, "I have acquired so much of the Hindee or Hindostanee, as to converse in it, and preach for some time intelligibly. [It was therefore the vulgar tongue.] This is," he adds "but a jargon indeed, yet it is the current language of all the West from Rajamahl to Delhi, [that is, from the border of Bengal to the western extremity of the English dominions,] and perhaps further, though more and more mixed with the Persian as it advances towards that country. With this I can be understood nearly all over Hindostan," [evidently meaning Hindostan in the largest sense.] The dialect spoken at Delhi is called the Persian Hindostanee.

Although this language is probably no where spoken in its original purity, there is in all the mixtures which form its different dialects, a part which may be distinguished as pure Hindee. But in making versions into the language, it was no more necessary for the translators to confine themselves to pure Hindee words, than it is to confine an English version to pure Saxon words. Words must be adopted that are in actual use. Mr. Martyn's work, which abounds with Persian and Arabic terms, is still an Hindostanee version, and so is Dr. Carey's, which is accommodated to the multitude who use the vernacular language of Bengal. He certainly intended his version for the common people of that province, and expected that it would be pretty generally understood. And it probably comes as near to the vernacular tongue as any translation can that is governed by grammatical rules. Otherwise the proper language is not yet select-

ed in which to give the Scriptures to the mass of the people at his own door.

In producing a composition out of this chaos the purer the language, the more it would lean to the Shanscrit, the mother of the Hindostanee, and the more freely it admitted Persic terms, the more it would lean to the Arabic, the mother of the Persian. The style of Dr. Carey's version is the most pure, that of Mr. Martyn's the most courtly. But as the former is much the more intelligible to the multitude, it proves that the vernacular language of Bengal partakes much more largely of the Hindee than of the Persic character. This vernacular tongue at least in some one of its dialects, is that which has been called at Calcutta "the colloquial Hindostanee." Probably the Dictionary of the vernacular language which is printing at Serampore, contained terms drawn from foreign sources not admitted into Dr. Carey's version.

There is a region on this side of the Ganges which by those who are now in that country is distinguishingly called Hindostan; and it does not include Bengal. The ancient Hindostan proper comprehended Bengal, together with all the Soubahs lying north of a crooked line drawn from the mouths of the Ganges to the Gulph of Cambay. Whether the writers now in India mean to include under that distinction all that used to be known by the name of Hindostan proper, except Bengal, or whether they apply the denomination to a less region west of Bengal, where the Hindostanee language is spoken, it is difficult to determine. But they certainly admit into that division Patna and Agra which lie between Bengal and Delhi.

The Hindostanee, then, is the vulgar tongue of Bengal, where it leans to the Shanscrit, and is the current language from that province westward as far as Delhi, and perhaps further, where it leans to the Persian. In Surat, Guzerat, and other places on the western coast, it is still applied to purposes of commerce as the Bengalee is in Bengal. Indeed one may be understood with it nearly from Cape Comorin to Thibet. It "pervades Hindostan generally," and is called "the grand popular language" of the country, and one of "the primary and popular languages of Asia." The Missionaries calculate that their translation will give light to a population as great as that of France and Italy, which probably exceeds forty millions.*

VII. MAHRATTA. This version was commenced in the College of Fort William, before January 21, 1804, "by Vydyunath, the Mahratta Pundit, under the superintendance of Dr. Carey."

Sep. 24, 1804. Printing had commenced at the College press.

Feb. 5, 1805. Ten chapters of Matthew were printed.

March— First draught of the New Testament nearly done.

* Ch. Res. p. 130, 134, 157, 208—211. Mem. p, 11, 12, 69. B. P. A. vol. i. 79 note, 92, 93, 178, 190, 201, 204, 222, 223, 348. vol. iii. p. 34. Nar. p. 39. M. B. M. M. vol. ii. 44, 130. vol. iii. p. 98, 106. Ch. Ob. vol. xi. p. 241, 321, 326. Pan. vol. i, p. 131. vol. vi. p. 37, 570 with 572. vol. viii. p. 44, 97. M's. Geog. vol. ii. p. 203, 204, 318, 319, 434, 435.

December. Matthew had been published, and 200 copies were that month given to Mr. Taylor for distribution at Surat. Before September, 1806, the printing seems to have been removed to Serampore.

Sep. 13, 1806. The four Gospels printed.

July 31, 1807. The whole New Testament, and part of the Old, pronounced to be translated, and a *new edition* of Matthew in the press.

End of 1807. Matthew printed, and a new fount of types completed.

Aug. 12, 1809. Second edition of the four Gospels nearly printed.

Nov. 9, 1809. The Gospels done; New Testament pronounced to be translated, and the Old from Job to Proverbs.

March 8, 1810. Half of the New Testament printed; New Testament, *except a few chapters*, (probably a new revision was taking place,) and a great part of the Old translated.

End of 1810. New Testament published about this time.

Oct. 4, 1811. Genesis printed; Pentateuch, and from 1 Chronicles to Canticles inclusive, with Ruth, Lamentations, and Daniel, translated.

The Mahrattas possessed several provinces of Hindostan before the country was invaded by the Moguls, and they were driven from their territories by the arms of the conquerors. Never wholly subjected, they retired to the northern part of the Gauts, and from those inaccessible mountains often sallied forth to annoy their oppressors. Taking advantage of the subsequent anarchy to which the empire was reduced, they gradually extended their conquests, till they commanded a country a thousand English miles long and seven hundred broad, extending across the northern part of the Deccan from sea to sea, and reaching to the southern border of Bengal. In their wars they commonly served on horseback, and by their impetuous valor have been known to give law even to the court of Delhi. This hitherto invincible people, consisting of a number of independent states loosely associated under one head, formed a powerful combination against the English in the time of Marquis Wellesley's administration; but they were overwhelmed, and lost a considerable part of their empire. The province of Orissa by this means fell under the dominion of the British. The Mahrattas still possess a territory on the western side of the Deccan seven or eight hundred miles in extent, reaching from Goa to the British possessions in the neighborhood of Agra. The Mahratta is also "the proper language of the Tanjore Court;" and in possession of the kings of Tanjore has long been a celebrated Mahratta and Shanscrit Library. The Baptist Missionaries calculate that the population to be benefited by this version is equal to that of Great Britain, placing the version thus on a level with the Bengalee. In the beginning of the present year some one was spreading the Scriptures and the knowledge of Christ among that powerful nation.†

VIII. Orissa. This version was commenced in the College

†Ch.Res. p.124,125. Nar.p.89. M.'s Geog. vol. ii, p. 437, 440,441,450, 451.

of Fort William, about the middle of January, 1804, by Pooroosh Ram, the Orissa Pundit, under the superintendance of Dr. Carey.

Sept. 24, 1804. A fount of types was begun. Some attempt was made to take an impression at the press.

March 1805. Nearly all the New Testament translated.

August—Types not finished.

Sept. 13, 1806. The version in great forwardness, and in the press at Serampore, under the care of the Missionaries.

July 31, 1807. Printed to the middle of Luke.

End of 1807. Printed to John xxi;—a *new* fount of types completed;—the work began to be pushed from a design to station a Missionary in Orissa.

March 1809. New Testament (1000 copies) published about this time.

August 12—Nearly all the Psalms printed.

Nov. 9—From Job to Isaiah vii; printed;—from Job to Jeremiah translated.

March 8, 1810. About half of the Bible printed.

End of 1810. The Prophets finished about this time. All the books from Job to Malachi were now printed.

Oct. 4, 1811. The whole Bible printed except the Pentateuch, and from Judges to 2 Kings inclusive; Ruth also printed:—the whole translated, except the Pentateuch.

This is the language of Orissa, the province adjoining Bengal on the south-west, and extending from that and the northern Sicars. It is of course the language of *Juggernaut*. The Baptist Missionaries calculate that the Scriptures in this language will enlighten a mass of population as great as that of Ireland, which amounts nearly to four millions.*

IX. Western Malay. This version was commenced, under the patronage of the College of Fort William, by Thomas Jarret, Esq. of the Civil Service, who had resided twelve years on the island of Sumatra, and had begun to compile a copious Dictionary of the language. Before March 1805 the four Gospels were translated. After the translations were interrupted in the College, Mr. Jarret returned to Madras, where he continued to prosecute the work, with the assistance of a learned Malay of the rank of Rajah in his own country; who had come from Sumatra for the purpose.

This is said to be the language of Sumatra; but there are other languages spoken on that island, the oldest of which, in the opinion of Dr. Leyden, is that of "the Batta tribes," a nation of cannibals, whose "alphabet has nineteen letters, and is written from bottom to top, in a manner the reverse of the Chinese.†

(To be continued.)

* Nar. p. 39. M's. Geog. vol. ii, p. 174.

† Ch. Res. p. 142. Ed. R. No. 32. p. 392, 393.

ON SUPERSTITIOUS OBSERVANCES.

(Concluded from p. 216.*)*

A BELIEF in the influence of *stars* seems, at the present day, to be less common than formerly. But there are some people, even now, who are tinctured in a degree, with such a superstition; and imagine that a person's temper and disposition are affected by the appearance of some particular star at his nativity; and that his prosperity or adversity, wealth or poverty, is controlled by particular planets. We have reason to rejoice, however, that the believers in such nonsense are become very few, and hope that the time is not distant when this species of idolatry shall be done away.

There is, nevertheless, a kind of stars, the appearance of which is believed by many to forebode important events to mankind. I here refer to comets. Nearly the same opinions are entertained of these, as of eclipses of the sun, and similar remarks are applicable to both. Though comets seldom visit us, compared with other of the celestial bodies, their revolutions are stated, and conformed to fixed laws. If, therefore, they are portentous, they are *fixed, and established prodigies, moving* in very eccentric orbits about the sun*, appearing and disappearing to us at stated intervals! Such is the absurdity of making comets *ominous*, and similar will ever be the absurdity of undertaking to meddle with the concerns of the Almighty, and making signs of future events, for which He has given no warrant. If in ancient times it was impious to prophesy without the Divine authority, how is it less presumptuous at the present day, to attempt the same thing without a like commission? It is to be feared that those who undertake to predict calamities from the appearance of those bodies, too little consider the nature of presumptuous sins, and too little think what it is to *keep themselves from idols*, or, not to *be wise above what is written.*

But, taking our leave of the celestial bodies, we shall find that this lower creation abounds, too, in signs and omens. The most trifling occurrences are converted into tokens of approaching events. The crowing of a cock, the falling of a firebrand, the particular adjustment of one's garments, the appearance of an insect, the flight, or singing of a bird in particular places, are so many omens of something to happen. The clicking of a poor insect in a wall, a rumbling sound, especially if it be in the dark, or in some lonesome place, the premature ripening and seeding of certain plants, and the untimely appearance of blossoms on trees, are accounted as harbingers of woe. Even our voluntary acts are made to denote some future dispensation of Divine Providence. The sowing of certain seeds, the giving or accepting of certain presents, betoken misfortunes and even death. Let none smile at this enumeration, nor say that I am trifling; such notions are extensively current among us, and are even embraced by many persons otherwise respectable for their

*See description of Comets in any treatise on Astronomy.

knowledge and sobriety. Yes, there are persons who are accounted Christians, who entertain such opinions, and give countenance to them, in spite of the instruction afforded them by Divine revelation, and an enlightened state of Christian society. Were such notions simply foolish, and harmless in their tendency, they might be suffered to pass without notice along with a multitude of other fancies which both originate, and end, in a distempered imagination. But whatever is not true, is false; and whatever is false in religion, detracts from the character of God, casts a reproach upon the Christian name, and is injurious to real holiness. Profane men rejoice at occasions to scoff at religion; and never fail to turn to a bad account the failings of its professors. If wrong notions are entertained in common by professors, and those who make no profession, the latter will be considered and treated as deriving their opinions from the former, who will be held accountable for their folly and absurdity. It is not enough to call notions like those which I have specified, ungrounded, and whimsical; they are wicked, and deserving of rebuke. There can be no tokens of future events, which do not come from some superior Intelligence; and that Intelligence must be God; whose prerogative it is, to reveal the secret things of futurity. But will the believers in those notions ascribe such miserable tokens, as are at least a great proportion of them, to the Divine agency? If not, to what will they attribute them? To accident, or to Satan?—Accident is only another name to Divine Providence. Not a sparrow falls to the ground without our Heavenly Father's notice; and the hairs of our heads are all numbered. To ascribe those tokens, then, to accident, is, in fact, to ascribe them to Omnipotence. To ascribe them to Satan, is to be guilty of idolatry of the worst kind. It is idolatry to ascribe them to *any* cause, but God; and to impute them to Him, without warrant, is wicked presumption. Who, in either case will dare to justify himself; or think it safe to persevere in a course of conduct, so clearly contrary to Christian knowledge, and Christian propriety?

Many persons lay great stress upon their dreams, as ominous of future good or evil. To interpret them, is an object of great solicitude; and they have their Chaldeans for this purpose. That God has manifested himself to men, in visions of the head by night, when deep sleep had fallen upon them, is true; that He is still able to do it, if it be His pleasure, admits of no doubt. But will men presume to attribute the crazy reveries of their imaginations in their sleeping hours, to the sacred impulses of the Holy Spirit? Will they impute to the holy agency of Almighty God, those sleeping fancies that are, perhaps, the offspring of mere disease; perhaps, of sin, conceived in a wakeful moment. If your dreams have a sinful origin, they are, indeed, like all sins, tokens of impending judgment, unless a timely repentance intercept it. If they are simply innocent, what evidence have you that your sleeping imaginations are more portentous than your wakeful ones, except that *you choose* to have them so? When, where, and how, did the

Almighty ever signify to you that a dream of a particular cast, portended the event which you say is portended? Will you answer, that you have ascertained it by experience; that you had such a dream, and such an event followed? Admitted: you too, did such an act, had such and such a thought, when you were *awake* and a certain event followed; why do you not likewise infer, that your wakeful thoughts and actions, foretel what is to come? Out of the great variety of good and evil which are mingled together in the cup of human life, strange, indeed, would it be, if some of the multifarious imaginations which attend our sleeping hours, would not comport, in one shape or other, with some events of real occurrence. But if such a congruity should fail in a single instance, your system is overthrown; God has given you no warrant to consider your dreams as portentous. What he declares, is infallible; whatever sign he appoints, the thing signified *must*, and will, take place; if, then, that thing fail, it is certain that He never instituted the sign. A *single* failure as completely proves this point, as an hundred, or as an uniform failure would. Now put yourselves upon thinking; how many instances can you bring to mind of disappointment in your prophetic dreams? Why, then, in opposition to reason and experience, without warrant from God, and contrary to His veracity, do you persist in giving to certain dreams a prophetic character? They who profess to be Christians, should consider that when they countenance this idle belief in dreams by their own concurrence, they cast a stigma upon real prophesy, and make it a subject of irreverence and derision to the profane. As for those who make no pretensions to religion, and yet attach a prophetic character to their dreams, they are guilty of charging God foolishly, together with the most irreverent presumption, in thus pretending that God should deign to hold a correspondence with *them*, which, we must suppose, He vouchsafes sparingly, if at all, even to angels. If, to avoid the sin of unholy presumption, any should deny an intention to impute their dreams to Divine inspiration, they only vary, they do not avoid, their guilt. In that case, instead of paying an irreverent homage to God, they yield an idolatrous homage to something else; that is, they yield it to Satan, for he thus becomes the object of their reverence. Such is the consequence of departing from truth, and giving admission to error.

Mankind have always exhibited a wonderful propensity to seek after divinations. A love of the marvellous, together with a curiosity to pry into future events, has ever been a distinguishing trait in the human character, and has led men to pursue very unwarrantable measures in order to gratify this uneasy propensity. In this eagerness to know what is to come, they often lose all proper respect for the Divine Being, who alone can reveal the secrets of futurity. The truth of these remarks has been already shown in the preceding paragraphs; and is still farther manifested in that fondness for *fortunetelling*, which prevails among us. To imagine

that God interposes to make known the things which *fortunetellers* pretend to disclose, and to make them known in such a manner, and by such means, is offering an affront to the Most High, which, one would think, few could have the hardihood to avow. To ascribe, however, such a disclosure to any other source, is to ascribe it to the prince of darkness; while those who do it thus avow, that rather than forego the indulgence of their wicked curiosity, and in order to obtain their desire, they will propitiate Satan, and do him homage. Indeed, I never knew a person who gave credit to fortunetelling, who did not attribute the *art*, in some mode or other to Satanic agency; and who did not, if he went so far as actually to consult a fortuneteller, falter in the apprehension that he was corresponding with the powers of darkness. A *professed* fortuneteller is always, I believe, considered by those who consult him, as a sort of wizard; as one familiar with wicked spirits; and the more he is distinguished in his *art*, the more he has this repute. They who consult him, then, must be considered as doing reverence to Satan; as doing it wittingly, and without regarding the displeasure of the Almighty. What greater affront can they offer to the Most High; what greater treason can they commit against Him? The absurdity of supposing that any power besides the Almighty can reveal future events, is lost and swallowed up, in the daring and presumptuous wickedness of thus transferring their allegiance from Him, to Satan. How did Saul sin in resorting to those who had familiar spirits! And wherein did his sin differ from theirs, who resort to fortunetellers with the full impression on their minds that they are holding an intercourse with the spirits of darkness? With what less are they chargeable than resorting to Satan for that which they dare not ask of the Almighty; or which, if asked, they believe that He will refuse!

Perhaps some may think, that these remarks apply to no individuals among us, and are, therefore, gratuitous. The writer could wish that the case were so; but facts abundantly justify what he has written. There is scarce a town in the country where a fortuneteller would not find employment, should he appear and make known his errand; not indeed by the great body of the people, but such a portion of them as always seek to gratify their idle curiosity, respect what it may, at the expense of every virtuous consideration. Persons moving in the higher circles of gentility and fashion, or the writer is greatly misinformed, have not scrupled to apply to one of those miserable fortunetelling wretches; and so bent have they been upon this darling object, as to set the laws of common decency at defiance. How often does the same disposition manifest itself over a cup of tea, or a pack of cards! In various ways is the same propensity nursed and kept alive, to the disgrace of society, and the reproach of the Christian name. Such things ought not to be. It is a time when every thing sacred demands that we detach ourselves from the worship of the god of this world,

and worship Him, and Him only, who made heaven and earth. While we are attempting, in this land, to overthrow idolatry in distant countries, let us take good heed that no root of paganism remain at home. Our own reformation should be thorough, and coextensive with our offences. No sin is so small as not to need forgiveness; and none so covert, as to escape the detection of Omniscience.

The writer makes no apology for the remarks which he has made, nor for the length to which he has protracted them. He deems the several topics upon which he has touched sufficiently important to merit a public exposure of this kind. Other notions and practices similar in character to those mentioned, might have been brought into view; but as what has been written may, with little variation, be applied to them likewise, it is judged proper to leave them without further animadversion. *Little children keep yourselves from idols*, is the language of an apostle; a multitude of facts tend to show the propriety of the injunction at the present time; and however habit may have rendered it obsolete with some, it still stands on record for their admonition, and thus will stand to the end of the world.

ACLETUS.

REVIEWS.

XL. *An Account of the People called Shakers, their faith, doctrines, and practice, exemplified in the life, conversations, and experience of the author during the time he belonged to the Society; to which is affixed a history of their rise, and progress to the present day. By* THOMAS BROWN *of Cornwall, Orange County, New York.* Troy, 1812. Sold by Websters and Skinner, Albany. 12mo. pp. 372.

IN the last volume of the Panoplist,* there was published a brief history of the Shakers, which, in a great degree, satisfied the curiosity of the public, in relation to the origin and tenets of this very singular people.

The principal facts in that communication were derived from a book published by order of the Society; which book, therefore, it would be expected, would throw a decent veil over any ridiculous or immodest extravagancies, which might be exhibited at the commencement, or in the progress, of this *Millenial Church!* Mr. Brown, the writer of the book now before us, having withdrawn himself from the Shakers, was not constrained by the pride of party to conceal any circumstances, which might seem to reflect dishonor upon the Society; neither does he appear to be influenced in any degree by anger or hatred. It was apparently his object to give a plain, unvarnished statement of facts, as they came to his knowledge, and he leaves his readers to draw such inferences, as the facts may justify. Such

* See Panoplist for Dec. 1811, p. 289.

was his candor, regard to truth, and friendship to the Shakers, that before publishing his book he addressed a letter to *Lucy Wright* and *Abiathar Babbit*, "first in the ministration," offering them a copy of his work, that they might point out to him for correction any mistakes into which he might have fallen. This liberal offer was refused, with no small degree of incivility.

Mr. Brown was born in New York in 1766, and at the age of twenty-one joined the Society of Quakers, of which his father was a member. In the year 1793 he became a methodist; and at length, in 1798, began to attach himself to the Shakers, whom he visited at Watervliet, near Albany. The mother *Ann* had now been dead about fourteen years, but he had opportunity of conversing with those, who knew her, and of learning much of her character; and he confirms the representation, which has frequently been given to the public; that she was very fond of *strong drink*, which she used to call *one of God's good creatures!* As a specimen also of the temperance of her language, he says that she denominated some of her opposers *dogs*, *dumb dogs*, *damned dogs*, and he refers to the passages of Scripture, which were adduced in the justification of such expressions. When Ann and her brother William Lee fought like gladiators, the believers were told, that their own evil nature was imputed to the mother; that she was *bearing their states;* that, without sin herself, she was only giving them a visible representation of their wickedness. One of Ann's first followers assured him, that when in England she, the mother, spake before a court in twelve different languages, among which were the Hebrew, Greek, Latin, and French. He was also assured as a fact, that Colonel Brown, fourteen days after he was killed at Stone-Arabia, came in spirit to mother Ann, and confessed his sins. For the comfort of the widow and her children, messengers were sent to Pittsfield to inform them that the Colonel "was in the faith and travail of the church!" But what was more wonderful than this, he (Mr. Brown) was assured, "that elder *Whitaker* was in eternity in spirit several thousand years in a few hours! and in that [long and short] time thousands of spirits confessed their sins unto him."

Mr. B., like other Shakers, had a *gift* of speaking in an unknown tongue, and he has recorded a part of one of his miraculous speeches. It was in sound as follows:—*Liero devo jirankemango, ad sileabana, durem subramo devirante diacerimango, jasse vah pe cri evanigalio; de vom grom seb crinom, os vare cremo domo.*

Among the methods of *mortifying* the flesh, resorted to at an early period in the history of this church, he says that one method was the promiscuous and repeated dancing of men and women, divested entirely of clothes. This fact, when it came to his knowledge, he charged upon elder Rowley, who at first denied, and afterwards owned, it; but while he confessed it, he imparted this necessary advice, not to suffer such improper conduct to *injure his faith!*

But the discoveries, which he had made, and the impositions

practised upon him, gave a serious shock to his faith, and restored him in some degree to his senses. He first was greeted with very flattering words, and assured of full permission to follow conscience; but it was not long before he found, that he had been deceived, and that he was required to yield implicit obedience to the *gift* of the church, which gift was no other than a positive *order* or *command*, communicated by one of the elders, but originating with mother *Lucy;* so that he perceived himself inveigled into subjection to an absolute, tyrannical government, and that government wielded by a *woman*,— a humiliating condition, which his manly feelings could ill brook.

Notwithstanding his *gift* of speaking in an unknown tongue; notwithstanding the wonderful miracles, attested by his brethren and sisters; notwithstanding all he had seen or experienced or heard of the gifts of trembling, shaking, twitching, jirking, whirling, leaping, jumping, dancing, stamping, barking, mewing, crowing, shouting, groaning, crying, laughing, hissing, brushing, driving out evil spirits, rolling on the floor, running with hands stretched out through bog and mire; notwithstanding the spell, which had been thrown upon him, Mr. B. at length emerged from his delusion. Happy would it be for all the deluded followers of Ann Lee, if they would turn from her impious pretensions to the uncorrupted Gospel of Jesus Christ.

Mr. B. is a plain man, but we have read his book with much satisfaction, and we hope its rapid sale will encourage him, according to his own intimation, to prepare for the press a more minute history of the people, with whom he was once connected; a people at present decent in manners and correct in moral conduct, but in a religious view subject to a deplorable delusion.

XLI. *The Clergyman's Almanac; or an Astronomical Diary and Serious Monitor for the year of our Lord and Savior Jesus Christ*, 1813. Boston; Lincoln and Edmands.

We are glad to see the fifth number of this useful publication; and to be able to say, that it promises to be at least equal to any of its predecessors in the sphere of its circulation, and the extent of its usefulness. It contains a considerable variety of secular information, and a still greater variety of moral and religious instruction. Though some expressions might have been omitted without loss, and the style of several pieces might have been better adapted to their purpose, yet as a whole, this little manual is entitled to the particular regard of the friends of virtue and religion, and ought, beyond question, to be preferred to any other Almanac for general use. It is replete with many solemn and momentous truths, which concern men as immortal beings, and which Christianity presses upon the conscience by the most awful sanctions.

RELIGIOUS INTELLIGENCE.

ABSTRACT.

(Continued from p. 149.*)*

The Society for Promoting Christian Knowledge (London) continue their exertions, at home and abroad. Their last Report, containing an account of their proceedings during the year which ended in March 1811, is enriched with the correspondence of the Protestant Missionaries on the Coromandel coast.

The Rev. Messrs. Kolhoff and Horst wrote from Tanjore, Jan, 30, 1810, that they had enjoyed many opportunities of preaching our holy religion to heathens and papists, and of inviting them to accept the grace of God as it is in Jesus. Among the different casts of natives, those called Telunger, are more inveterate against Christians than any other except the Brahmins. A man of this cast, admitted into the congregation some years since, had evinced the sincerity of his professions, not only by leading a Christian life under many sufferings, but by his endeavors to convert his family to Christianity; in which he has happily succeeded.

Among the deaths which were greatly regretted, were those of two native catechists, who had been converted from paganism and trained up and employed as teachers by Mr. Swartz. Their names were Dhewaragayam and Areelappen. They were greatly respected both by heathens and Christians, on account of their piety, prudence, and zeal. The native preacher Sattianaden was continuing his labors, and faithfully preaching Christ among believers and unbelievers. The number of communicants had greatly increased.

The missionaries acknowledge with gratitude the mercy of God in inclining the Court of Directors to raise their allowance for the schools from 500 to 1200 pagados, annually.* The news had reached them when overwhelmed with anxiety; and the supply relieved them from the necessity of contracting new debts, in order to maintain the many native laborers in the Tinavelly district, for which the annual produce of Mr. Swartz's legacy was insufficient.

The progress of Christianity obliged the missionaries to increase the number of their native teachers, to enlarge the old places of worship, and to erect new ones. Their funds were unable to meet all these expenses. The brethren at Tranquebar had assisted, as much as was in their power, but their supplies were utterly insufficient. The want of Bibles, Testaments, Psalters, and other religious books, was greater than the missionaries could describe. They wanted a printing press, and were very anxious to furnish every Protestant family with a copy of the Scriptures.

In a letter dated Aug. 29th, 1810, it becomes the melancholy duty of Mr. Kolhoff to inform the Society of the death of his brother and companion in labors, the Rev. Mr. Horst. He had been eighteen years a servant of the mission, and four years one of the Society's missionaries. The learning and abilities of this worthy man, his ardent desire to prove useful, the fervor and delight with which he ever pursued his work, and the essential services he had rendered the mission, had given Mr. Kolhoff great cause to lament so early and unexpected a death, which had deprived the mission of a faithful pastor, and a numerous family of a kind and affectionate parent and husband. His sufferings had been very severe; but he endured them with the patience and firmness of a Christian. His humble submission to the will of God was truly awakening, and the peace he enjoyed to his last breath was a lively example of the inestimable happiness which attends a life of godliness.

Mr. Kolhoff asks the Society to permit the ordination of more native preachers and to grant them salaries,

**A pagoda on the Coromandel coast is worth about two dollars.*

The Society, in reply, have permitted the ordination of one or two native catechists, and agreed to give them salaries.

Mr. Pohle writes from Tritchinopoly, March 3, 1810, that in the preceding year there had been in that place 28 baptisms, including heathens; 42 Portuguese and 206 Malabar communicants.

Mr Pohle, after mentioning with thankfulness the safe arrival of the annual stores and presents for the mission, adds "Would to God that we could also receive new missionaries! I am upwards of 66 years old; my strength faileth me, and I may soon be gone, and the mission be an unprovided orphan, whereof to think only is painful to me."

Mr John, one of the Danish missionaries at Tranquebar, had lost his sight, but was able to preach alternately in the Portuguese and Malabar churches.

In the course of the year, the Society distributed

Bibles	10,224
Testaments and Psalters	16,342
Common Prayer Books	20,555
Other bound books	20 908
Small Tracts	145,123

Huntingdonshire Auxiliary Bible Society was formed on the 31st of December last, Lord Viscount Hinchinbrook in the chair.

The meeting was enlivened not only by the eloquence of the three Secretaries of the parent institution, but by the animated addresses of Lord Carysfort, S. Knight, Esq. and J Hammond, Esq. the Rev. Messrs. Pope, Bourdillon, Longmire, and Martyn, of the established church, Arrow, Morell, and Crisp, dissenting ministers, F. Calder, methodist preacher, and Mr. William Brown, of the society of Friends. More than 3,100 dollars were soon contributed.

Vigorous exertions are making, in the divisions of the British army stationed at home, in consequence of general orders issued by Royal authority, to instruct the children of soldiers by means of *Regimental Schools*, formed on the plan of Dr. Bell. Peculiar attention is to be paid to the moral and religious instruction and conduct of the children.

Hertfordshire Auxiliary Bible Society was formed by an assembly of gentlemen convened at the Shirehall in Hertford, on the 24th of Jan. last. William Plumer, Esq. was unanimously called to the chair, but declined it on account of his health; when, on motion of Mr. Plumer, William Baker, Esq. was unanimously requested to preside.

After the business was opened by the Chairman, Mr. Plumer rose and addressed the meeting in a short, but very impressive, speech. He stated that this was probably the last time he should ever meet his friends and neighbors on any public occasion. He was glad he had an opportunity of bearing his testimony in so good a cause. It would be a consolation to him as he approached his last hour.

Mr. Steinkopff forcibly stated the want of Bibles in various parts of the continent, and the great anxiety to obtain them. Among other interesting facts which he mentioned was the following, An offer was made by a person from Stockholm to the governor of Russian Finland of some pecuniary assistance towards supplying the poor Finlanders with Bibles. The governor inquired from what generous hands the proposal came. When he learnt that they were indebted for it to England, he could not refrain from tears; but added, that without consulting the Emperor nothing could be done. The Emperor was consulted, and has contributed, from his private purse, five thousand roubles* to the Bible Society now forming in Finland.

Lord Viscount Grimston was appointed President; and the Right Hon. Lord John Townshend, M. P. and seventeen other gentlemen of distinction, eleven of whom were members of Parliament, were appointed Vice Presidents. The Rev. Mr. Lidden, and the Hon. Mr. Brand were among those who addressed the meeting. The Rev. William Dealtry, and the Rev. C. Maslen were appointed Secretaries. Mr. Dealtry

**A rouble is equal in value to a dollar.*

made a long and eloquent speech, which was published at the request of the Committee.

Mr. Plumer, seconded by Sir John Saunders Sebright, moved the cordial thanks of the meeting to William Baker, Esq. for his able conduct and important exertions in the business of this day.

Mr. Baker, in an address of great feeling, expressed the delight which he experienced in seeing, on the close of a long political life, one meeting of unanimity. It had been his lot to witness many of dissension. He had been opposed to gentlemen near him on questions of great interest to public men, when both sides considered themselves as engaged in the right cause. It rejoiced his heart to find, at last, that there was one subject on which they could all agree, and especially that this subject was the dispersion of the Scriptures. "They are," he observed, "the only solace of affliction in this life, and afford the only ground of hope for the life to come."

Sutton Coldfield Auxiliary Bible Society was formed Dec. 23, 1811, in aid of the British and Foreign Bible Society. Henry Grimes, Esq. was chosen Treasurer, and the Rev. Joseph Mendham, Secretary. A committee of five respectable gentlemen was also chosen.

The Bristol Auxiliary Bible Society held its annual meeting on the 13th of last February. The report of the Committee was read and received with great approbation; after which several gentlemen addressed the meeting with great eloquence and force. The Society raised during the year above 7,700 dollars, nearly all of which was remitted to the parent institution.

From letters received from the missionaries in South Africa, it appears that there has been a considerable revival of religion at the Cape of Good Hope, and in other places of the settlement, among the soldiers, the inhabitants, and the slaves.

The Blackheath Auxiliary Bible Society was formed on the 22nd of February last, J. J. Angerstein, Esq. a gentleman greatly distinguished by benevolence, in the chair. Many eloquent and impressive speeches were made. The Earl of Dartmouth was appointed President; the Dean of Windsor, the Right Hon. N. Vansittart, now Chancellor of the Exchequer, Gen. Tarrington of the Royal Artillery, Maj. Gen. Burn of the Royal Marines, John J. Angerstein, Esq. and the Rev. George Lock, Vice Presidents; Richard Best, Esq., Treasurer; Rev. Theophilus Lane, Prebendary of Hereford, Dr. Parker of the Royal Artillery Hospital, and Mr. J. Shewell, Secretaries. About 2,900 dollars were soon subscribed. Among the principal speakers were Mr. Vansittart, the Rev. Dr. Collyer, a dissenting minister, and several other persons of distinction.

The Society for the relief of poor pious clergymen of the Established Church, affords annual supplies to a number of curates, who are in a state of extreme poverty. The cases which are stated every year are of the most affecting kind. There are instances of clergymen, who supply three or four churches, and whose clear income from them all does not exceed 150 dollars, and which will not go so far in that country in purchasing the necessaries of life, as the same sum will go in this country.

The Society for Missions to Africa and the East held a special meeting on the 24th of April last, which was very numerously attended, the Right Hon. Lord Gambier in the chair. The object of the meeting was to take measures "to procure such provisions in the New Charter to be granted to the East India Company, as shall, under wise and prudent regulation, promote Christianity in India." Several resolutions, having this object in view, were passed. A deputation was appointed to wait on the Chancellor of the Exchequer, and the President of the Board of Control, to solicit their support to the objects of the resolutions, and the honor of conferring with them on the means

of attaining those objects. Mr. Vansittart is now Chancellor of the Exchequer, and will doubtless use all his influence in favor of the application. Among the persons who took an active part in this meeting, we observe the names of Mr. Wilberforce, Mr. Thornton, Lord Carlthorpe, and Sir Thomas Baring.

The Wallingford Auxiliary Bible Society was formed on the 7th of Jan last, the venerable J. Allnatt, Esq. in the chair. The Bishop of Salisbury was appointed President. Though the day was very unpropitious, above 800 dollars were subscribed on the spot.

The York Auxiliary Bible Society was formed on the 29th of January. The Hon. Lawrence Dundas, the Lord Mayor of York, was in the chair, and has accepted the office of President, and six gentlemen were appointed Vice Presidents. The proceedings have been published in an interesting pamphlet. Among a multitude of speakers were the Rev. John Overton and the Rev. Charles Wellbeloved, names known in this country.

The Bradford Auxiliary Bible Society was formed last spring. The Rev. J. Crosse, vicar of the parish church, was chosen President, and John Hardy, Esq. Secretary. Clergymen of different denominations were appointed on the committee. Perfect unanimity prevailed, and the subscriptions were extremely liberal.

The Staffordshire Auxiliary Bible Society was formed on the 8th of April last, Thomas Lister, Esq. in the chair. Lord Viscount Anson was appointed President, and eight noblemen, and twenty four gentlemen of rank, Vice Presidents. The High Sheriff of the county, and another gentleman were appointed joint Treasurers, and three clergymen and a layman, Secretaries. Among the speakers was the Rev. Mr. Gisborne, an excellent writer of sermons, known in this country. He delivered a very argumentative and eloquent speech, which was printed at the request of the meeting.

The Society for the support and encouragement of Sunday Schools throughout the British dominions held their annual meeting on the 8th of April last. The committee reported, that since the last annual meeting 239 schools had been added to the Society's list, and assistance repeated to 92 schools formerly established. They had distributed, during the year, 26,723 Spelling-books, 5056 Testaments, and 132 Bibles. Since the commencement of the institution. (1785) they had issued 339,695 Spelling-books, 70,537 Testaments, and 8,001 Bibles, to 3,730 schools, containing upwards of 303,000 scholars. Testimonies to the utility of this institution continue to multiply.

Some benevolent individuals have made accurate investigation into the want of Bibles in the British metropolis. This want is found to be greater among the poor than had been previously conceived. Out of 611 families, principally of weavers in Spitalfields, 335 were wholly destitute of the Bible. Of these families 235 professed to be of the communion of the Church of England, 217 to belong to different classes of dissenters, 16 to be Roman Catholics, and 115 to be of no profession whatever, going, probably, to no place of worship, and being wholly without God in the world.

The Liverpool Auxiliary Bible Society held its annual meeting in April last. Much that is interesting took place at the meeting. We extract the speech of the Rev. Thomas Raffles, from a Liverpool newspaper, obligingly communicated to us for the purpose.

The Rev. Thomas Raffles rose, and said,—"I hold in my hand a resolution which I shall have the honor to propose to you, and upon which I am persuaded there will be but one sentiment pervading this harmonious and happy assembly—it is a vote of thanks to the Committee who have conducted the business of the Society for the past year. It must be obvious to you that much of the success depends upon the zeal and activity with which

these gentlemen fulfil the important trust reposed in them. But I cannot satisfy myself without expressing the warm feelings of delight and satisfaction which are excited in my mind by the scene which now surrounds me. I have had the satisfaction to attend several annual meetings of the British and Foreign Bible Society in London, and I deem it a most pleasing circumstance, that in becoming a resident in Liverpool, I meet for the first time so many of its inhabitants convened for the promotion of an object so interesting and sublime. It is not in the warm regions of the south alone, that this fair and life giving tree is seen to flourish, but in the colder regions of the north many lovely plants arise, not to diminish the strength and energy of the parent stock, but to constitute together one majestic forest, beneath whose friendly shade the ignorant and wretched may find instruction and repose, and the leaves of which shall be for the healing of bleeding nations—and whose delicious fruit shall be a relief amid the miseries of distracting war Let us look around and mark what the Bible Society has already done. Though yet in her youth, she has attained the vigor of maturer age; and though short is the period that has elapsed since she began her triumphant career, already she has accomplished wonders—and in the arms of her benevolence has grasped the world. What then has the Bible Society to fear? If fears are cherished, whence do they arise? Has she any thing to fear from infidels? Where are their predictions now?—Buried with them in the sepulchre in which they slumber—in an oblivion as deep as the oblivion of the dead! It was predicted that about this time the Bible would be unknown; but in the city where lie the ashes of Hume one of the fairest and most flourishing Bible Societies is established, and one of the most active members of the committee occupies the house in which he lived. And the soil which gave birth to Thomas Paine now sustains a vigorous association for the spread of the Sacred Scriptures. Does she lack countenance? No. If crowns and diadems, and mitres, and dignity and splendor are desired, she has them. Venerable prelates, illustrious nobles, and a long line of senators follow in her train; and she bids fair soon to interest the whole world in her favor. Has she any thing to fear from opposition? No. So far as her principles are understood they are cordially embraced—so far as her objects are distinctly seen, they are ardently beloved. She has stood intense and reiterated scrutiny, and gathers strength from every circumstance of opposition, or scene of difficulty which she is called to encounter, or through which it is her lot to pass. And the amplest scene of encouragement and hope are in that very Book which it is her object to spread; for it is the unalterable decree of God, preserved in the imperishable record —"that the knowledge of the Lord shall cover the earth, as the waters cover the great deep." Are translators wanting? No. They rise fast as scenes of usefulness and labor are unfolded: and men, as if under the immediate inspiration of heaven, decypher languages and translate with ease the Scriptures of eternal truth. In the interior of India a population of upwards of 400,000 00 , read the Sacred Scriptures in the several tongues in which they were born. And the language of the Chinese, whose rude and undecyphered hieroglyphics had long bade defiance to the exercise of human skill, has at length bowed to the translators of eternal truth; and they can now read them in their own tongue. What then has the Bible Society to fear?—there is every thing animating, there is every thing auspicious. O happy Liverpool! thus to participate in the general feeling which now animates the empire, and thus liberally and generously to stand forward to promote the best and highest interests of mankind. Never did she send a lovelier vessel from her port, laden with a more valuable cargo than the Word of Truth, with more favorable omens or more propitious breezes. But from the state of every thing around let us remember, that we are fulfilling a decree of God; for in the passages of inspired truth it is recorded, that "all nations, and peoples, and kindreds, and tongues, shall call him blessed." Are we not then encour-

aged to hope that this is one mighty engine of carrying His eternal purposes into effect? Are not these wars and rumors of wars awful symptoms of the approach of that illustrious and long expected era, when nations of every color, language, and clime, shall bow to the sceptre of the Prince of Peace, and he shall extend his peaceful reign over a happy and harmonious world. Whilst we hear the distant rumbling of his chariot wheels, let us hail the coming of the mighty conqueror with joy, and cordially unite to fulfil his purposes and proclaim his truth. Even so: come Lord Jesus."

ENGLISH BIBLES.

It was with extreme mortification that we learnt the following facts: One of the United States privateers a few weeks ago took a British vessel having on board a box containing about 500 Bibles and Testaments, which had been sent by the British and Foreign Bible Society to be distributed gratuitously in the British dominions on this side the Atlantic. These Bibles instead of being generously relinquished and sent to the place of their original destination, were put up at auction with other prize goods, sold at less than half the first cost, and are now scattered among the booksellers. The sale was at Portland. The Bibles are in the English and French languages, octavo and duodecimo, all stereotype editions, and excellently bound in calf.

Voyages of discovery, and attempts to enlarge the boundaries of science and literature, have ever been protected, even in a state of war, by the unanimous consent of civilized nations. Much more should the most exalted and beneficent charity which the world has ever witnessed, be suffered to proceed on its course without being exposed to the hand of violence. But there are two very peculiar and striking circumstances attending this subject. The first is, that this very British and Foreign Bible Society has generously sent money into this country to be expended in Bibles, and distributed *among ourselves*, to the amount, if we mistake not, of about 5000 dollars; and now this Society cannot send Bibles to their fellow subjects without having them seized by our cruisers. The second is, that the same Society has openly and publicly distributed Bibles, in various parts of several European nations, with which Great Britain is at war, and that without losing by the hand of an enemy, so far as we have been able to learn, a single copy of the Scriptures.

We are persuaded, that had the sale of these Bibles been generally known, either the Massachusetts Bible Society, or some other institution of the same kind, would have purchased them, and held them to be restored subject to the order of the British Society. And we venture to announce, that the Massachusetts Bible Society, some other Bible Society, or an association of gentlemen formed for that express purpose, will remit to London a sum sufficient to defray the cost of the Bibles thus diverted from their proper course. This business seems to fall naturally, in the first instance, upon the Massachusetts Bible Society, as this Society has received a donation of £100 sterling from the British and Foreign Bible Society: and, we doubt not, the known liberality of many of its members will dispose them to attend to it immediately. It will not be forgotten, that Lower Canada, to which province the French copies of the Bible were probably destined, is in peculiar need of this sacred gift.

ORDINATIONS AND INSTALLATIONS.

Ordained, on the 28th ult. the Rev. Daniel Huntington, as pastor of the north Congregational church and society in Bridgewater, (Mass.) Sermon by the Rev. Abel M'Ewen of New London, (Conn.)

At Angelica, (N. Y.) Rev. Robert Hubbard. Sermon from Rom. x, 17.

At Painted Post, (N. Y.) Rev. Clement Hickman. Sermon from 2 Cor. v, 20.

Installed, on the 14th ult. the Rev. John Ely, as pastor of the Fourth

Congregational church and society in Guilford, (Conn.) Sermon by the Rev. John Elliott from Isa. vi, 8.

On the 9th of September last, the Rev. Stephen Hull, to the care of the church and congregation in Raynham. Sermon by the Rev. James Miltimore from 2 Cor. x, 4, 5.

HAMPSHIRE MISSIONARY SOCIETY.

The annual meeting of this Society was held at Northampton on the 27th of August last, when the following gentlemen were chosen officers; viz.

Rev. Joseph Lyman, D.D. *President.*
Rev. John Emerson, *V. President.*
Hon. Ebenezer Hunt, Esq.
Rev. Solomon Williams,
Justin Ely, Esq.
Rev. David Parsons, D.D.
Hon. Joseph Lyman, Esq.
Rev. Enoch Hale,
Charles Phelps, Esq.
Ethan Ely, Esq.
Rev. Richard S. Storrs,
Mr. Nathaniel Smith,
Trustees.
Ruggles Woodbridge, Esq. *Treas.*
Rev. Enoch Hale, *Cor. Sec.*
Rev. Payson Williston, *Rec. Sec.*
Asa White, Esq.
Sylvester Judd, Esq.
Elisha Billings, Esq.
Auditing Committee.

The Report of the Trustees states many encouraging circumstances, and furnishes many reasons for perseverance in the good work in which the Society has been engaged from its formation. God has been pleased to prosper the labors of their missionaries in several places, particularly in Jamaica, and Stratton, (Ver.) Mr. Goodell, of the former town, has added to his long-distinguished liberality by giving 100 dollars to support one of the missions in Vermont, 50 towards another, and 12 towards another. It would give us great pleasure to insert this whole Report, did our limits permit.

Among the votes of the Society is the following:

Voted, That the thanks of the Society be given to his Excellency Caleb Strong, the late President of the Society, and to William Billings, Esq. late a Trustee of the Society, having now resigned, for the faithful and important services, which they have rendered to the Society.

The receipts of the Society for the year preceding the annual meeting were as follows:

Contributions from towns and parishes within the limits of the Society	$670 44
From the Charitable Female Association in the County	321 54
From Mr. Solomon Goodell	162 00
From the Female Charitable Association in Whitestown, (N. Y.)	140 85
From a friend of missions	50 00
Legacy of Dea. Benjamin Morton, late of Hatfield	50 60
From the new settlements	78 36
From the Panoplist and Magazine vol. iii	116 97
Contributions at the meeting of the Society	87 80
Interest on the legacy, &c.	5 97
Other donations	26 12
	$1,660 05

EXPENDITURES.

For Missionary Services	$884 18
For books purchased	261 95
Miscellaneous expenses	33 65
	$1,179 78

The books consisted of nearly 300 bound volumes, and above 600 pamphlets.

The funds of the Society consist of about $4,300 in promissory notes, besides ten shares in the Massachusetts Fire and Marine Insurance Company.

The Society have engaged six Missionaries for a part of the ensuing year.

MISCELLANEOUS INTELLIGENCE.

AN INSTANCE OF COURAGEOUS HUMANITY.

The followiug affecting incident is taken from the appendix to the Rev. Mr. Andrews's Sermon before the Merrimac Humane Society.

'On the 13th of July last, William Plumer, a lad of about nine years of age, having been at play on a raft near capt. Coombs's wharf, in Newburyport, accidentally fell into the water, at a moment when the people, who had been at work on the wharf, had gone home to dinner. He had probably been in the water sometime, and had sunk once, before he was discovered by capt. Coombs, who was passing that way and whose attention was called to the spot by the cries of a child on the raft. Regardless of the hazard to which he exposed his own life, this aged gentleman leaped from the wharf, without removing any of his clothes, only hastily throwing off his hat and wig, seized the child in his arms, and was happily successful in saving him from a watery grave. The water in this place was from six to seven feet deep, and the distance from the wharf to the place where the lad was struggling must have been as much as ten or twelve feet.'

After relating these facts the Committee add,

"Your Committee are happy in stating to the Trustees that this distinguished act of humanity has fallen to the lot of their late worthy Vice President, William Coombs, Esq. at the advanced age of *seventy six years;* and they participate the high satisfaction he must have experienced when the lad whom his heroic exertion had rescued from premature death, as soon as he had placed him on the raft in safety, threw his arms around his aged benefactor's neck and exclaimed—*Oh! Sir, you have saved my life.*"

The Trustees adjudged a gold medal to "William Coombs, Esq. expressive of the high sense the Trustees entertain of his distinguished exertions in saving the life of William Plumer."

SOCIETY FOR IMPROVEMENT IN SACRED MUSIC.

A Society has been formed of individuals resident in Westborough and the neighboring towns in the county of Worcester, and Hopkinton and Marlborough in the county of Middlesex, for the purpose of correcting the public taste in reference to church music, of banishing from the sanctuary those light, airy, festive tunes which have of late years intruded themselves into Christian assemblies, and of introducing in their stead genuine sacred music.

The following gentlemen are the officers of the Society; viz.

Rev. ASA PACKARD, *President.*
Rev. DAVID LONG,
Mr. ABNER H. HARDY,
Vice Presidents.
Rev. NATHANIEL HOWE, *Cor. Sec.*
Rev. BENJAMIN WOOD, *Rec Sec.*
Mr. ASAPH RICE, *Treasurer.*

The first article of the Constitution declares, "That the music which this Society shall encourage, is the grave and solemn, or that which corresponds with the general character of the Middlesex and Lock Hospital collections."

Another article requires, that there be an annual exhibition, on the last Thursday in September annually, at which time a sermon or dissertation on sacred music shall be delivered.

The Society consisted sometime ago of between 60 and 70 members. Persons of immoral character are excluded.

CONVICTS.

Two unhappy men were lately convicted of *Piracy* before the Circuit Court of the United States sitting in Boston; and were sentenced to be executed on the 10th of December. Their names are *Samuel Tully* and *John Dalton*, alias *Rowland Heathcote*. Though tried for piracy only, there is reason to believe that they were guilty of murder also. They are now confined in solitary cells of the State

prison in Charlestown, and have been visited there by several of the clergy. Every pious person, who hears of their miserable case, will pray, (during the short time they continue subjects of prayer,) that they may be brought to sincere penitence and genuine faith, before all opportunity of repentance shall be lost to them for ever.

DONATIONS TO FOREIGN MISSIONS.

Oct. 28. From the Female Foreign Missionary Society in Tyringham, by the hands of the Rev. Dr. Morse	$19 00
Nov. 7. From friends of missions in Whitesborough and Utica, (N.Y.) by the hands of Mr. Frost, a contribution	44 29
From the officers and students of Williams College, by Mr. Frost, a contribution	45 00
From friends to missions in Williamstown, (Mass.) by Mr. Frost, a contribution	66 25
10. From friends to missions in Cheshire, (Conn.) by Mr. Frost	6 00
14. From individuals in the Rev. Mr. Kellogg's parish in Framingham, by the Rev. Dr. Morse	26 78
26. From the Religious Charitable Society in the County of Worcester, by the hands of the Rev. Joseph Goffe, Treasurer	100 00
	$307 32

AUDITOR'S CERTIFICATE.

Boston, October 8, 1812.

THIS certifies that I the subscriber have this day examined the accounts of the Treasurer of THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, and find them correctly cast and vouched, and that the statement within exhibits a true state of the funds of the Board, the amount of which forms the balance in the Ledger of Five Thousand Two Hundred and Fifty Two Dollars and forty six cents, brought forward to new account on the first day of September last. S. H. WALLEY, *Auditor.*

The statement above referred to is in substance as follows:	
Deposited in the Massachusetts and Eagle Banks.	$3,782 69
Notes on interest with sureties.	1,018 00
In the hands of agents, who had received donations, but not been able to remit them.	271 63
In the hands of the Prudential Committee to meet contingent expenses.	179 14
A Vermont bill received among donations.	1 00
	$5,252 46

FOREIGN MISSION SOCIETIES.

A Foreign Mission Society has been formed in the County of Middlesex, (Conn.) styled the *Auxiliary Foreign Mission Society of Middlesex.* A committee of fourteen very respectable gentlemen have been appointed to solicit subscriptions, and the following gentlemen have been chosen officers: viz.

Rev. ELIJAH PARSONS, *President.*
JONATHAN LAY, Esq. } *Vice Presidents.*
Rev. WILLIAM LYMAN, D.D. }
Rev. AARON HOVEY, *Secretary.*
RICHARD ELY, 2nd. Esq. *Treasurer.*

A Foreign Mission Society has been formed in New Haven County, (Con.) styled *The Foreign Mission Society of the Eastern District of New Haven County.* The following gentlemen have been chosen officers; viz.

Rev. JOHN ELLIOTT, *President.*
Rev. DAVID SMITH, } *Vice Presidents.*
Dea. ABRAHAM CHITTENDEN, }
Rev. TIMOTHY P. GILLETT, *Secretary.*
Rev. MATTHEW NOYES, *Treasurer.*
Dea. DANIEL PARMELEE, }
Rev. AARON DUTTON, }
Col. JONATHAN TODD, } *Trustees.*
Maj. BENJAMIN BALDWIN, }
Dea. TIMOTHY ROSSITER, }

The Prudential Committee have lately remitted to Calcutta, *via* London, one thousand dollars to be expended in publishing and distributing the Scriptures into the vernacular languages of Asia. They have appointed the Hon. John Herbert Harrington, Esq. President of the College at Fort William, President of the Calcutta Auxiliary Bible Society, and one of the principal judges in India, the Rev. David Brown, Senior Chaplain at Calcutta and late Provost of the College, and the Rev William Carey, D.D. Professor of Shanscrit in the College, the agents of the Prudential Committee to superintend the expenditure of the money, consulting the American missionaries so far as may be practicable. The Committee will also soon remit the same sum toward the salaries of the missionaries.

OBITUARY.

DIED, lately, at Southbury (Conn.) the Rev. BENJAMIN WILDMAN, aged 77.

In August last, at Litchfield, (Conn.) the Hon. JOHN ALLEN, Esq. formerly a Representative in Congress from Connecticut, and a member of the Council of that state.

Lately, at Charleston, (S. C.) of a pulmonary complaint, Mr. HENRY JONES, merchant, late of the house of Crockat & Jones, London.

In this city he had resided about fifteen years, having chosen it in preference to London for the benefit of his health; which, till within the last two or three years; appeared to be much improved by the change: and, beyond his former expectation, he arrived at the age of 54. He was a native of Wales, but, on his arrival here, became a citizen of the United States; to which he was faithfully attached, without excluding his native country from his affections.

In regular attention to business, candor, integrity, uprightness, and benevolence, he was exceeded by few, if any: but the strongest trait in his character was unaffected, fervent piety; the consolations of which, especially in the latter part of his life, he enjoyed to an uncommonly high degree. To him, for several years, death had no terrors. He rejoiced in the prospects of eternity—in the hope of being admitted in that final state, to the open vision of God, and full fruition of Divine Love. This hope was founded, not on vague or general principles, but on the evangelical truths of Revelation, and his own experimental acquaintance with them.

No man would more readily or feelingly acknowledge the fallen, guilty state of human nature and his own sins and errors. These he considered as great in the sight of a Just and Holy God; but, at the same time, he derived his consolation and holy confidence from the atoning sacrifice of

his Redeemer, the covenant of Grace, and the promises of God made to penitents and believers.

These consolations did not forsake him at the hour of death. But it may be truly said, in the language of the Christian poet—

"His God sustain'd him in his final hour!
"His final hour brought glory to his God!"

TO PATRONS.

Our Patrons will recollect that payment for the current volume becomes due on the delivery of this number. They will excuse us, therefore, if we say a few words on the importance of punctuality in performing the contract, into which all our subscribers have entered.

We ought to premise, that our subscribers in large towns generally, and many in the country, give no cause of complaint, but are entitled to our public acknowledgments for their prompt payment. That *some*, at least, are faulty may be inferred from the fact, that the debts for the three first volumes of the Panoplist, the last of which was completed four years and a half ago, are still about a thousand dollars; that more than five hundred dollars are due on the last volume, notwithstanding all our endeavors to collect the debts; and that more than two thousand dollars are due for the three intermediate volumes, as is believed, though the exact amount is not known. We invite our subscribers to consider the reasonableness of paying punctually, even if they had not engaged to do so. In the first place, the Printer makes contracts for paper, to a large amount, which he expects, and *ought*, punctually to fulfil. His journeymen, also, must be paid every Saturday night to furnish their families with bread; not to mention the reward of his own labor, and payment for the use of his types and presses. Secondly, the Editor expects a suitable remuneration for the time which he devotes to the work. Thirdly, all the clear profits of the work, to be ascertained according to a plan described in our last number, (p. 226) are sacredly devoted to the support of missions among the heathen, under the direction of the American Board of Commissioners for Foreign Missions. We should suppose that no one of our subscribers would willingly detain, for a single day, any part of the money which justly belongs to either of the abovementioned parties. Some of our subscribers have refused to pay till the end of the year, on the ground that they were not *certain* of getting a complete volume, till they had actually received the last number. We intreat this class of persons to consider, that our risk of not collecting a multitude of small debts scattered over a vast extent of country, is much greater than theirs can be of not receiving the remaining numbers, after they have received the first half of a volume. The American Review is paid for, (six dollars a year,) on the delivery of the second number, and the General Repository, (five dollars a year) on the delivery of the first number of each volume.

Again; perfect punctuality would be a great favor to our agents, and save them more than half their trouble. They would thus en-

gage in the business cheerfully and with alacrity. Many of our agents are obliged to advance considerable sums to the Printer, before they collect what is due from subscribers. This fact, added to the trouble of collection, makes their agency burdensome, and they engage in it with reluctance.

If the Panoplist is worth subscribing for, it is worth paying for punctually; and no subscriber can delay payment beyond the stipulated time, on the ground of personal inconvenience; whereas, to us, it is a great personal inconvenience to be kept out of many hundred dollars which we had a right to expect.

Our subscribers may perhaps find another motive to punctuality, when told, that it is our earnest wish, and has long been our intention, to enlarge our page so as to admit of a considerable increase of matter. This cannot be done, however, till our subscription list is enlarged, and very general punctuality secured.

We seize this opportunity of requesting all who wish to discontinue our work to give timely notice in writing to the Printer, or his agents, before the first day of May next, otherwise they will be bound to take the ensuing volume. We also intreat all who wish to become subscribers, and all who interest themselves to extend the circulation of our work, to make returns within the same period. For want of seasonable returns several late subscribers have not been furnished with the Minor Panoplist this year, the whole number printed having been previously taken up; and great delay took place in supplying others, the returns not being made till three or four months after the volume commenced.

We present thanks to all our friends who have at any time fostered our attempts to do good, and particularly to those who have lately exerted themselves to procure subscribers. The preceding observations will not be imputed, we hope, to peevishness, or a disposition to complain; but will be considered as a fair statement of the reason and justice of the case, a statement which a regard to our own important interests, and to the future prosperity of our work indispensably required.

Some of our subscribers particularly those at New London, have been disappointed in not receiving their numbers. The mistake arose from our supposing the numbers referred to were included in larger orders from our agents, whereas they were not so included.

TO CORRESPONDENTS.

A. Z. will perceive that the letter from the Rev. Dr. Buckminster was published in our last number, before *his* copy was received.

A. Z. (a different correspondent from the preceding) must excuse us from publishing his strictures on the communication of D. C., which was inserted in our number for February last.

The lines on *Atheism* are hasty and inaccurate.

In reply to *An Old Subscriber*, who writes from New York, we only say, that we are sorry to find *any one* of our subscribers so destitute of morality, as to burden us with the postage of a very impertinent letter.

CHANTICLEER is received, as are several other communications.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

No. 7. DECEMBER, 1812. VOL. V.

MISCELLANEOUS.

EVANGELICAL EXERTIONS IN ASIA.

(*No. V. continued from p. 269.*)

X. CHINESE. A version of a part or the whole of the New Testament had been made into this language before, and a copy of it was preserved in the British Museum. Within the last eight years two Chinese translations have been undertaken; one entirely new, the other founded on the former version.

The first was commenced a little after the month of September, 1804, by Mr. Lassar, employed by the superintendants of the College of Fort William, or more probably by Dr. Buchanan alone.*

March, 1805. Matthew and Mark in a course of translation, and some chapters of each printed off.

* The following account of that interesting man (Dr. B.) has been received from two gentlemen lately from England, one of whom is acquainted with him, the other with his family. Mr. B. was among the great number of young men who yearly come up from Scotland to London, in expectation of finding employment in a clerk's office, or some other department of business. The Rev. John Newton, who has been instrumental in preparing so many useful men for the service of the church, had at that time a Wednesday morning lecture in a part of London near the chief resort of business; and Mr. B., friendless and alone, strayed in one morning to hear the sermon. He instantly became impressed with a thought that has struck many persons in reading Mr. N.'s works,—"That man possesses something which I want." The next Wednesday he went again. The impression became still deeper. After lecture he wrote Mr. N. an anonymous letter as from an inquirer after truth, and went again the next week. After the service Mr. N. remarked, that if the person was present who wrote him the anonymous letter, he should be glad of an interview with him. This emboldened young Buchanan to wait upon the reverend man, and by his instrumentality, Mr. B. was brought at length to the knowledge of the truth. For any charitable purpose Mr. N. could always command the purse of the well known Mr. Thornton, and it was soon determined to send the young man to the university of Cambridge. After finishing his education, he took orders and went to India, about the year 1796, and not so early as was suggested in a former number. While in India Dr. B. sent back to Mr. Thornton *double* the sum that had been expended in his education, requesting him to keep one half himself, and to employ the other in educating such another as the wanderer from Scotland. He returned in 1808, after an absence of twelve years, and landed safe on his native soil after sustaining a severe engagement with an enemy's

Beginning of 1806. Lassar was stationed at Serampore, and Mr. Marshman and two or three young men were learning the language;—printing was discontinued.

May 19, 1807. Matthew translated;—no types.

End of 1807. A commencement made in engraving on wooden blocks to serve for types; the translation advanced nearly to the end of John.

1808. They began to print a newly revised version of Matthew;—proceeded slowly and with great caution in engraving, on account of the difficulty of correcting the blocks. The version of the first three Gospels was viewed as complete in February, besides a rough translation of about the whole of John.

Aug. 12, 1809. "Nearly half" of Matthew printed; the translation advanced to Ephesians.

Nov. 9. Printed to Matthew xii;—translated only to Ephesians.

March 8, 1810. Matthew printed and Mark begun;—translation far advanced. They hoped to send the Gospels to England that year, which seems to have occasioned Dr. Buchanan to say in his Researches, that a considerable portion of the New Testament had been printed. That hope, however, was abandoned before December.

March, 1811. Mark just finished.

August. They had "succeeded in casting *metallic* types;"—the printing seems to have been suspended to wait for this fount.

Oct. 4. The printing no further advanced;—the New Testament, and the Old to the end of Leviticus, translated.

The second version, founded on that which had been preserved in the British Museum, was begun by Mr. Morrison at Canton, apparently about the beginning of 1808. He had transcribed the greater part of the New Testament from that copy before he left England, and as soon as he was able after arriving at Canton, he began with the assistance of native scholars, to correct the manuscript for the press, a part of which at the end of that year he thought fit to be printed. By the month of April 1811 he had printed a thousand copies of the Acts, from blocks of wood after the Chinese manner, at an expense of $450, and expected that from the same blocks, occasionally retouched, 100,000 copies might be taken. Hearing that the New Testament was printing in Bengal, he has turned his attention to the Old, and commenced a translation of Genesis and Psalms, without any version to guide him.

This language, which is spoken by the greatest associated population on the globe, probably by 300 millions, has formerly been deemed unattainable by a European. But by the attempts lately made it has been discovered that the acquisition is easy. "The Shanscrit and Chinese, apparently the most difficult of ac-

ship. His wife had died on her passage the preceding year, and he has since formed a second marriage with a lady of fortune in the north of England, who received her first religious impressions under a sermon which she heard from him. He now lives and preaches as a curate in a pleasant neighborhood a few miles from the city of York.

cess," said Mr. Brown, in September 1806, "are discovered to be the most practicable of all the languages yet undertaken."†

XI. SHANSCRIT. This version, which is executed by Dr. Carey's own hand, was probably begun in May 1806, if not earlier in the year. This was the second language that was undertaken in the first instance by the Baptist Missionaries independent of the College: the Bengalee was the first. Sep. 13, 1806. In the press, and it was expected that Matthew and Mark would be out by the end of the year.

Oct. 24. Matthew printed, except one sheet.

July 31, 1807. Printed to John xvi.

End of 1807. Printed to Acts xxvii.

June 1808. Revelation in a course of translation.

Jan. 12, 1809. New Testatament, 600 copies, published between the beginning of the month and this date, within three years after it was commenced.

Aug. 12. Old Testament printed to the middle of Exodus.

Nov. 9. Printed to Exodus xxx.

March 8, 1810. Half of the Pentateuch printed.

End of 1810. Pentateuch finished about this time, after being in the press almost two years.

Oct. 4, 1811. Joshua printed; the translation advanced to 1 Kings viii.

"The grand source of Indian literature,—the parent of almost every dialect from the Persian gulph to the China seas," says Halhed, "is the Shanscrit, a language of the most venerable and unfathomable antiquity, which although now shut up in the libraries of the Brahmins, and appropriated solely to the records of their religion, appears to have been current over most of the Oriental world; and traces of its original extent may still be discovered in almost every district in Asia." Here are not as many mistakes as there are words, but there appear to be no less than *four* or *five*. "Mr. Halhed," says a writer in the Quarterly Review, who is speaking of the Shanscrit, "gravely states its antiquity to be unfathomable, as if we had fathomed the antiquity of any language." Halhed represents the Shanscrit to be the parent of the Persian, but that is very questionable, the Persian being confidently asserted by others to be the offspring of the Arabic. He declares it to be appropriated solely to the records of the Brahminical religion; but the Shanscrit books contain also the mathematical and astronomical science of the Hindoos, as well as histories, poems, and other works of amusement. Nor is it certain that it is *altogether* a dead language, though it is generally mentioned as such. It is represented by one writer as having "*nearly* ceased" to be spoken. Halhed regards it as having been formerly current over most of the Oriental world. But Sir William Jones, with all his zeal for the Shanscrit, placed it only on a level with the Arabic and Tartar, as one of the three progenitors of the Asiatic tongues; and later writers regard the Arabic and Chinese as parents of

† Ch. Res. p. 96,97. Pan. vol. iii, p. 333; vol. vii, p. 277; vol. viii, p. 147, 148. M.'s Geog. vol. ii, p. 417.

families wholly independent of the Shanscrit. Little doubt remains that it was spoken more or less in India, and is the source of most of the languages on both sides of the Ganges, and perhaps in the islands. One part out of three of the Malay is thought to be derived from this, another from the Arabic, and a third, which is the most copious and current in conversation, is supposed by Mr. Marsden to be "the original insular language of the South Seas," but by Sir William Jones, to be more remotely a derivative from the Shanscrit. But that traces of the almost universal extent of this Indian tongue can be still discovered throughout Asia, will not at this late day be believed. The age of credulity in respect to that "wonderful language," as it has been called, is past.

Sir William Jones, in the ardor of his first love, pronounced the Shanscrit to be more perfect than the Greek, and more refined than the Greek or Latin: but a more thorough acquaintance with the language, has not justified this glowing praise. Col. Dow, who appeared not unwilling to exalt the Shanscrit records above the Books of Moses, spoke in terms of the highest admiration of this primeval tongue. "The astonishing formation of the Shanscrit," says he, "seems to be beyond the power of chance. In regularity of etymology and grammatical order it far exceeds the Arabic. It in short bears evident marks that it has been fixed upon rational principles, by a body of learned men who studied regularity, harmony, and a wonderful simplicity and energy of expression. Though the Shanscrit is amazingly copious, a very small grammar and vocabulary serve to illustrate the principles of the whole. In a treatise of a few pages the roots and primitives are all comprehended; and so uniform are the rules for derivations and inflections, that the etymon of every word is with facility at once investigated." This is so far from being correct that "on account of the extreme copiousness and irregularity of the language" Dr. Carey expected the Grammar he was preparing would "not be contained in much less than 400 pages;" and before it was finished it was swelled to 906 pages *folio*, with an Appendix of 108 pages, and an index of 24. Mr. Wilkins's Grammar contains 662 pages quarto; and Mr. Colebrooke's 236 pages folio.

The Shanscrit is certainly one of the parent languages of Asia, and in this respect it may be considered as on a level with the Arabic, Russian, Welsh, and Saxon. Nor is it difficult to account for its becoming a dead language. As the Brahmins forbade the use of the Shanscrit books to the lower casts, the people would inevitably form in time a language for themselves, differing more and more from the original tongue. The Shanscrit, used only for writing, would naturally receive a polish, an orthography, and a grammar, peculiar to itself, and perhaps by the vanity of the Brahmins would purposely be made unlike the spoken dialects. Obliged however to mix with the common people in the transactions of life, the Brahmins themselves would use the popular dialects in con-

versation, leaving the Shanscrit at length to be cultivated by the studious of their tribe as a learned language: and it bears in fact much of the same relation to the vernacular dialects that the Latin does to the Italian, the classical Greek to the modern Greek, and the Saxon to the English.

Although there is a striking similarity between many of the practices of the Hindoos and institutions of the Levitical law, and though many words in common use, at least in the province of Bengal, seem to be derived from the Hebrew, yet there is "a total difference" between the Hebrew and the Shanscrit, "very few" words in the latter having "any affinity" to the former. But there appears to be a much more striking resemblance between the Shanscrit and the Greek. It "answers to Greek," says Mr. Brown, "as face answers to face in a glass. The translation will be perfect while it will be almost verbal. You will find the verb in the corresponding mood and tense, the noun and adjective in the corresponding case and gender. The idiom and government are the same. Where the Greek is absolute, so is the Shanscrit; and in many instances the primitives or roots are the same."

"This extensive, copious, and highly venerated language," in regard to the purpose for which it is employed is the *Latin* of the East, and "perhaps better understood," says Dr. Carey, than Latin is in Europe. It is read, however, only by the more studious part of the Brahmins, the common people being forbidden access to the sacred books, and many or most of the Brahmins being too ignorant to read them. The principal Shanscrit Library is at Benares, the great Hindoo university: but it must not be supposed that all the works in Shanscrit are deposited there, nor that all the Hindoo books are confined to this language. There are some works in Bengalee, a few poems in Hindostanee, and, to go no further, there is the famous Mahratta and Shanscrit Library of the kings of Tanjore.*

XII. TELINGA. Two distinct versions have been made into this language. The first was undertaken by the Baptist Missionaries, probably in the month of May, 1806, certainly before September; but little or no progress had been made at the end of October.

End of 1807. Translation advanced nearly to the end of John.

Aug. 12, 1809. New Testament translated, but not revised, and the Old begun;—types casting;—application had been made to England for that article, but it was found cheaper to cast a fount on the spot.

Nov. 9. —— A part or the whole of Job translated. [This, however, was afterwards rejected.]

June 1810. Types not finished.

Dec. 7, —— Types finished about this time;—New Testament, and two or three books of

* Ed. R. No 32, p. 391,394—396. Q. R, No. 1, p. 46—51,58. Ch. Ob. vol. x, p. 529. Ch. Res. p 124, 209, 211. Mem. p. 69. B. P. A. vol. i, p. 79 note, 130, 131, 224 note, 377—379. Pan. vol. iii, p 333, 334; vol. vi, p. 37. M.B.M.M. vol. i, p. 2. 6; vol. ii, p. 291. N.Y.M.M. vol. iii, p. 475.

the Old, translated;—the Missionaries were going to print Desgranges' translation.

March 1811. They hoped to begin to print that year. [But it proved to be Desgranges' translation that they had in view.]

Oct. 4, —— New Testament, and the Old to Numbers, translated;—New Testament stated to be in the press; [but it was Desgranges' translation, the only one in the press at Serampore, as late as Jan. 12, 1812.]

The second version was undertaken at Vizagapatam, early in 1808, by Ananda Rayer, under the superintendance of Messrs. Cran and Desgranges. After the death of Mr. Cran in 1809, the work of revisal and superintendance devolved wholly on Mr. Desgranges, who had no sooner finished the revisal of the first three Gospels, than he was removed by death on the 12th of July, 1810. The translation was at that time advanced at least to the end of Acts, and by about the close of the year, to the end of the first Epistle to the Corinthians. Between March and October, 1811, the three Gospels were put to press at Serampore by the Corresponding Committee of the Bible Society. The printing was conducted under the eye of Ananda Rayer. In October Mr. Gordon was revising John at Vizagapatam, in hopes of getting it ready to be printed with the other Gospels; and Mr. Lee was employed in Genesis. In January, 1812, the work was still in the press.

The Telinga is the language of the Northern Sircars, one of the four great provinces of the British Empire in Hindostan. It derives its name from that part of the province which lies between the rivers Krishna and Godavery, and is separated by the former from the Carnatic. This district and all the Kingdom of the Nizam lying between the two rivers, was formerly called Tellingana. Next to the Orissa, the Telinga is the most common language spoken by the residents at Juggernaut, the border of the Telinga country being "only a few miles distant" from that Mecca of the Hindoos. The Baptist Missionaries reckon the population to be benefited by the Telinga versions, to be equal to that of England, which amounts to nine millions.*

XIII. Guzerattee. This version was begun by the Baptist Missionaries, probably in May, 1806, certainly before the month of September, but little or no progress had been made at the end of October.

End of 1807. Printing begun, but soon stopped for want of funds.

Aug. 12, 1809. Printing pronounced *not* begun.

Nov. 9. The four Gospels were translated, and the version has never been carried any further.

December 1810. Numbered among the languages in which the printing was "more or less" advanced. [This had reference to the small beginning made in Matthew, in 1807; no more had been printed on the 15th of Jan. 1812.]

The territory comprised in the ancient soubah of Guzerat, lies on the western coast around

* Ch. Res. p. 109, 134. Nar. p. 39. M's Geog. vol. ii, p. 100, 436 note, 455, 457, 458.

the gulph of Cambay, containing most of the present possessions of the English in that neighborhood, and a large region further north extending to the Indus, which near its mouth separates Guzerat from Persia. It is one of the finest provinces of India, containing, it is said, thirty-five cities, (among which are Cambay and Surat,) and inhabited by a fierce and rapacious people.*

XIV. SEEK. This version was commenced by the Baptist Missionaries between the middle of September and the middle of October 1806, but at the end of the latter month they had made little or no progress.

End of 1807. Translated to the end of John.

Aug. 12, 1809. New Testament translated, but not revised; —a fount of types completed;—types set for the first sheet.

Nov. 9. A part or the whole of Genesis translated;—types in the same state.

March 8, 1810. Printing stated to be "begun." This statement was repeated in the same words in June 1810,—and in March 1811.

August 1811. New fount of "types in the Gooroomookee Naguree character, used by the Seeks in the Punjab," finished.

Oct. 4. "New Testament in the press;" probably little printed, or the progress would have been marked; Old Testament translated to Numbers.

This language is sometimes called the Punjabee; and the province of Lahor, the chief seat of the Seeks, is called the Punjab. This province, which formerly made a conspicuous figure in the Indian history, and is still very populous, and highly cultivated and healthy, lies on the eastern branches of the Indus, and is bounded on the north by Cashmire, on the east by Delhi, on the south by Moultan, and on the west by Kandahar and Cabul. The city of Lahor, once the residence of the Mogul Kings, is the capital of the Seeks. This "numerous nation," which is said to consist of a number of small independent states in federal union, occupies, besides the province of Lahor, that of Moultan, and a part of Delhi. "The Seeks," says Bryce, "advancing from the temperate regions of Lahor and Cabul, and like the torrents that descend from their eight mountains, gathering strength as they proceed, are now almost come into contact with the only power in India that they can regard as formidable; and are perhaps destined, at no very remote period, to decide the fate of the British Empire in that quarter of the world. They have already planted their banners in the borders of Oude; and their further progress must be regarded as the signal of hostility between them and the British government,—an event more perhaps to be dreaded than any that has occurred since the establishment of our Empire in India."

"This singular people" have formed "a secession from Hindooism." Their "founder" was a "Hindoo of the military tribe, and his followers are all converts from the established superstition of the country. Their system is pure philosophical theism," without the fables of the Brahmins.

* M's Geog. vol. ii, p. 436, 447 note, 458.

Dr. Carey remarked, under date of Nov. 16, 1810, "It is probable that brother Chamberlain will remove from Cutwa to a station up the country, perhaps Delhi or Agra.—It is our wish that he should attempt to introduce the Gospel into the country of the Seeks. At present some obstacles are in the way, but I trust they will eventually be removed." Mr. Chamberlain has since settled at Agra.*

XV. MALAYALIM or *Malabar.* This version was begun about the first of December, 1806, at the instance of Dr. Buchanan, by Mar Dionysius, Metropolitan of the Syrian Church in Malabar; and was entrusted as fast as it was finished to Col. Macaulay, at that time British resident in Travancore, under whose direction the printing was afterwards conducted at Bombay.

1807. In the course of that year the Gospels were finished and sent to Calcutta, and Dr. Buchanan contemplated printing the version at Serampore, but he afterwards relinquished that design.

The same year he published in Bengal an account of the Syrian Christians.

January 1808. New Testament finished, and carried by Dr. Buchanan to Bombay to be printed, a fount of types having lately been cast there. Learned natives went from Travancore to superintend the press.

—— 1810. Matthew and Mark, beautifully printed, arrived in England; and the Committee of the Bible Society, after seeing these copies, sent a quantity of paper to Bombay to forward the edition.

September 1811. Printed to John xii;—the work was advancing less rapidly than Dr. Buchanan had expected, who six months before had expressed a hope that the New Testament was nearly finished. They seem to have been printing about one Gospel a year.

October. The Calcutta Auxiliary Bible Society had determined to print 5000 copies of the New Testament at Serampore.

Jan. 15, 1812. Not in the press at Serampore, and no types preparing at that place.

What progress has been made in translating the Old Testament, is not known; but it was expected that the work would not cease till the whole Bible was printed.

This is the language of the country of Travancore and Malabar, which is called Malay-ala, and is comprehended between the mountains and the sea, from Cape Comorin to Cape Dilly; a region extending upwards of 300 miles along the Malabar coast, and containing by computation 50,000 Syrian, (according to Dr. Kerr, 70 or 80,000,) and 150,000 Syro-Roman Christians, all of whom speak the Malayalim language. Besides these, there are many Jews in the region, and very many Pagans.*

XVI. BURMAN. This version was begun at Serampore in the spring of 1807, by a native

* Ch. Ob. vol. xi, p. 242, 328. Q. R. No. 1, p. 185. Mem. p. 32. Pan. vol. vi, p. 37, 570. M's Geog. vol. ii, p. 434, 442, 452. Bryce's Sketch of the State of British India, p. 163. Crutwell's Gazetteer.

* Ch. Res. p. 134, 148 note, 159, 160, 170. Mem. p. 50 52. Ch. Ob. vol. x, p. 650. vol. xi, p. 105.108, 109, 111.

employed to assist the two Baptist Missionaries destined for Rangoon, in acquiring the knowledge of the language.

May 19, 1807. Nineteen chapters of Matthew translated by the native teacher,—types had been begun since the commencement of the year.

November 1810. The two Missionaries were studying the language at Rangoon, and had begun to translate.

March 1811. The printing pronounced to be begun at Serampore; but the work in the press proved to be only a pamphlet containing some extracts from Scripture.

Oct. 4. Printing *not* begun; —types finished;—Matthew and Mark translated.

Jan. 15, 1812. Printing again stated to be begun.

This is the language of the ancient kingdom of Pegu, now swallowed up in the Burman Empire. It is said to have no affinity with the other languages on the east of the Ganges, (the Arracan, Barma, Siamese, Laos, Tonquinese, &c.) and is considered by Dr. Leyden as an original tongue. Mr. Johns states that it is spoken by seventeen millions of people. This is perhaps a mistake, made by confounding Ava, which alone is supposed to contain seventeen millions, with Pegu, which in the year 1754 was reduced to a dependant province by the King of Ava. If the language of Pegu is spoken in Ava, (which seems to be taken for granted in a late Report of the London Missionary Society,) it is probably spoken by considerably more than seventeen millions. Dr. Leyden, in his enumeration of the different languages beyond the Ganges, speaks of that of Pegu, but makes no mention of a distinct tongue for Ava.

Another translation into this language, or at least into that of Ava, was contemplated by the two Missionaries of the London Society. After the death of Mr. Brain at Rangoon, Mr. Pritchett was still expected to proceed to the city of Ava, the capital of the Burman Empire, and enter on the work of translating; but it is doubtful whether he has ever begun.

As the nations of India beyond the Ganges have never adopted the religion of the Brahmins, but are worshippers of Boodha, they have no *cast*, and therefore are free from many of the prejudices which obstruct the spread of the Gospel in Hindostan.*

XVII. Carnata. In the latter part of October, 1806, it was hoped that this version as well as the Burman, would be commenced in a short time. It was begun at Serampore, before the end of July 1807, and from the progress made at the end of the year, probably as early at least as the spring.

End of 1807. Translated nearly to the end of John.

Aug. 12, 1809. New Testament translated, but not revised, and the Old Testament begun. This version was to be printed with the types preparing for the Telinga, merely with the addition of a letter or two.

Nov. 9—Part or the whole of Genesis translated.

* Ed. R. No. 32. p. 394, 395. Ch. Ob. vol. x, p. 841. Pan. vol. vii, p. 277. B. P. A. vol. i, p. 231. M.B.M. M. vol. ii, p. 295. M's Geog. vol. ii, p 462, 465, 466.

Dec. 7, 1810. Two or three books of the Old Testament translated; the work checked for want of funds;—Telinga types finished about this time.

Oct. 4, 1811. Just beginning to print;—Old Testament translated to Deuteronomy.

The Baptist Missionaries represent this language to be spoken by a population as great as that of England; but in what part of Hindostan that population is to be found, we are not told. From the name of the dialect, which is sometimes written *Carnatica* and *Carnatic,)* it is likely to be the language of some part of the Carnatic. Now there is a region of the Carnatic lying between Madras and the Northern Sircars, extending two hundred miles along the coast, where the Tamul seems not to be in use. Dr. Carey repeatedly tells us that the Tamul is spoken only "from Madras to Cape Comorin,". There is then an interjacent district between the Tamul and the Telinga country; and what language so likely to be spoken there as the Carnata or Carnatic? That this dialect has so strong an affinity to the Telinga, (one alphabet being nearly common to both,) is a circumstance greatly in favor of this conjecture.*

XVIII. Arabic. This version was begun at Dinapore, by Sabat, about the beginning of 1808. Before May 1810, proposals had been issued for publishing the Arabic Bible, which had met with very liberal patronage in India. In the month of June the Corresponding Committee of the Bible Society adopted a plan to print, besides a large and cheap edition of the whole Bible, a splendid edition of the New Testament, to be presented to the Mahomedan princes and Sirdars in Arabia and Persia, with a notification of the versions made into the vernacular languages dependent on the Arabic; the whole "resembling, as nearly as possible, their own beautiful writing." The version of the New Testament was finished by October, 1811, but not put to press, though apparently lodged at Serampore for the purpose. Nor was it printing at that place as late as the middle of January 1812.

Next to the Chinese—this is the most important language in Asia. The Arabic version, in regard to the extent of country through which it will spread, says Mr. Martyn, "is of more importance than one fourth of all the translations now in hand. We will begin," continues he, "to preach to Arabia, Syria, Persia, Tartary, part of India and of China, half of Africa, all the sea coast of the Mediterranean and Turkey; and one language shall suffice for them all." "The Arabic language," says Dr. Buchanan, "has gone far beyond the bounds of Arabia, and is known to almost *a third part of men* in the East. The Koran has consecrated it in the eyes of millions, in central Asia, on the continent of Africa, and in the isles of the Indian Ocean." Indeed "it is read in every quarter of Europe, Asia, and Africa, where Mahometanism prevails." According to Dr.

* Q. R. No. 1. p. 46. Nar. p. 39. Pan. vol. vi, p. 37, vol. vii, p. 331, vol. viii, p. 43, 96.

Leyden, one of the component parts of the Malay tongue is derived from this stock, and Malay literature "is written in a character slightly changed from the Arabic." The Arabic is confidently asserted to be the parent of the Persian; and Sir William Jones believed that all the languages of Asia might be traced to three, of which the Arabic was one.*

XIX. Afghan or *Pushto.* This was one of the seven versions which Dr. Leyden engaged to superintend in March 1810. By the end of that year Matthew was translated, and no more was done till his death.

The tribes or nations of the Afghan race, which are very numerous, and differ much in language, customs, religion, and countenance, with little knowledge of each other, possess a tract of country stretching from the mountains of Tartary to certain parts of the gulph of Cambay, and from the Indus to the confines of Persia. Others say they extend on both sides of the Indus, and inhabit the eastern part of a mountainous region commencing in western Persia; that their empire includes "all the eastern provinces of Persia," and extends eastward to the English territories. The province of Cashmire is certainly subject to their empire. Their principle settlements have been the mountainous districts bordering on Cabul, Candahar, Hazaret, &c. It is the western part of the province of Cabul which they occupy, and the city of Cabul is the capital of their empire. The territory which they principally inhabit is denominated Afghanistan or Afghana. The language which chiefly prevails among them is called the *Pushto.* But different languages, at least different dialects, are in use among them. A variety of tongues prevail in the north-western part of Hindostan, no less then eleven being spoken in the single soubah of Cabul.

The Afghans profess the Mahometan faith, but are divided into different sects. They are a rough, predatory people, and whether leagued with Persians or Hindoos have always been regarded as the chief strength of the armies in which they have served.

As the Afghans, at least a part of them, are allowed by all to be indigenous, the question of their origin has excited no small curiosity. One writer in treating of those who inhabit the western part of Cabul, tells us, that they were transported thither from the western coast of the Caspian sea by Tamerlane. But though the Afghans are denominated Tartars in some histories of Asia, they bear no resemblance to that people in their persons, manners, or languages. They themselves assert that their ancestor Afghan was grandson of *Melic Talut* or king Saul, and they retain several traditions respecting Saul and David but a little varied from the sacred history. They also affirm that *Usbec*, (regarded probably as the father of the Usbec Tartars,) was another grandson of Saul. "They boast much of the antiquity of their

* Ch. Res. p. 199, 205, 208. Ch. Ob. vol. x, p. 369, 529, 530. Ed. R. No. 32, p. 391, 392.

origin, and the reputation of their tribe; but other Mussulmans reject their claim, and consider them of modern and even base extraction." "Although their claim to a descent from *Saul* seems to resemble some of the fictions borrowed by Mahomet from the later Jewish Rabbins," Sir William Jones had no doubt that they were descendants of Israel. "We learn from Esdras," says he, "that the ten tribes after a wandering journey came to a country called Arsaxeth, where we may suppose they settled. Now the Afghans are said by the best Persian historians to be descended from the Jews; they have among themselves traditions of such a descent; and it is even asserted that their families are distinguished by the names of Jewish tribes; although since their conversion to the Islam, they studiously conceal their origin: the Pushto language, of which I have seen a Dictionary, has a manifest resemblance to the Chaldaic; and a considerable district under their dominion is called Hazareh or Hazaret, which might easily have been changed into the word used by Esdras. I strongly recommend an inquiry into the literature and history of the Afghans."

Whether the inquiry thus recommended has yet been carried far enough to authorize us to rest implicitly on the present opinions of learned Europeans in Asia, may be reasonably doubted. Dr. Buchanan believes that only a small part of the Afghans are of Jewish extraction. Some tribes, he tells us, give proof apparent to the eye that they are of the Israelitish race; but other tribes have the countenance of the Persian, others of the Hindoo. This, however, is no certain proof that they are not all of Jewish descent. For in another place, where speaking of the "very imperfect resemblance" between the black Jews in Malabar and European Jews, which proved that there had "been intermarriages with families not Israelitish," he says, "I had heard that those tribes which had passed the Indus, have assimilated so much to the customs and habits of the countries in which they live, that they may be sometimes seen by a traveller without being recognised as Jews. In the interior towns of Malabar I was not always able to distinguish the Jew from the Hindoo. I hence perceived how easy it may be to mistake the tribes of Jewish descent among the Afghans and other nations in the northern parts of Hindostan." A great part of those tribes, whom Dr. Buchanan allows to be descendants of Israel, are Mahometans, having been compelled to receive that religion at the point of the sword. "In the provinces of Cashmire and Afghanistan, some of the Jews submitted to great sacrifices, and they remain Jews to this day; but the greater number yielded in the course of ages to the power of the reigning religion. Their countenance, their language, their names, their rites and observances, and their history, all conspire to establish the fact."*

* R.'s Cyc. *under Afghans and Cashmire.* Ed. R. No. 30. p. 335, 336. Ch. Res. p. 221, 222, 231, 232, 237, M's Geog. vol. ii, p. 434 note.

XX. Cashmirian, or *Rakheng*. This is another of the seven versions which Dr. Leyden engaged for in March 1810: but as the Baptists commenced a version into the same language before the end of that year, Dr. Leyden never made a beginning. On the 4th of October, 1811, Matthew, Mark, and Luke were translated, and a fount of types was about finished; but the printing was not begun.

The province of Cashmire, for which this version is intended, lies wholly in a valley surrounded by steep and stupendous mountains, at the northern extremity of Hindostan; having Thibet on the north and east, Lahor on the south, and Cabul on the west. The dimensions of the valley according to Mr. Forster, are 80 British miles by 40; according to Mr. Rennell, 75 at least by 50 or more. It appears to have been formerly a lake, which depositing a vast depth of soil, left the valley surprisingly fertile. It is still intersected by a capital river, the Behut or Hydaspes, which occupies in some part of its breadth about two miles, and has a remarkablysmooth current through the whole valley. "The periodical rains which almost deluge the rest of India are shut out of Cashmire by the height of the mountains," that "tower above the regions of snow," "so that only light showers fall there; and yet these are so abundant as to feed some thousands of cascades, which are precipitated into the valley from every part of the stupendous and romantic bulwark that encircles it. The soil is the richest that can be conceived," every where copiously watered by rivers and streams falling into the Behut, "and its productions are those of the temperate zone." This "happy valley," this "garden in perpetual spring," this "paradise of India," as it has been called by its admirers, "is celebrated throughout Upper Asia for its romantic beauties, the fertility of its soil, and the temperature of its atmosphere." "Many lakes are spread over its surface, some of which contain floating islands. The whole country indeed resembles a garden interspersed with towns and villages, varied with beautiful trees, green meadows, fields of rice, hemp, saffron, and different legumes, and intersected with canals winding through them in all forms. The scenery is in a high degree picturesque, and a portion of the romantic circle of mountains forms a part of every landscape." "Cashmire," says one, "is altogether a holy land; and it abounds with miraculous fountains." "It is said to contain 100,000 villages, and to be stored with cattle and game without any beasts of prey." The complexion of the inhabitants, especially of the women, is nearly as fair as natives of Spain. They are a manufacturing people, and by them was first fabricated the cloth which is called Casimer.

Cashmire submitted to the Mahometan empire, and for a long series of years was governed by a race of Tartar princes. Afterwards for more than a century and a half it was annexed to the house of Timur, until about the year 1746, when it was formed into a province of the Afghan empire, and placed under

the government of a viceroy tributary to the Sultan of Cabul.

The language of the Cashmirians is derived from the Shanscrit, and resembles in sound that of the Mahrattas, though more harsh. In religion they are Mahometans, Pagans, and Jews. Of the Mahometans, multitudes are of Hebrew origin. The pagans have thrown off the fetters of the Brahminical tradition which prevailed in the province before the Mahometan conquest, and now appear to have a religion peculiar to themselves.*

XXI. MALDIVIAN. This is another of Dr. Leyden's seven versions which he engaged for in March 1810. By about the end of that year Matthew was translated, and no more was done till his death.

This version is presumed to be for the Maldivian islands, a cluster which begin about 250 miles south west of Cape Comorin, and stretch southward four or five hundred miles. They are so numerous and so near each other, that navigators, unless they have succeeded lately, have not been able to number them. They are all low, sandy, and barren. The religion of the inhabitants, like that of the other islands, is Paganism and Mahometanism.†

XXII. BUGIS or *Bouguese.* This also was one of Dr. Leyden's seven versions stipulated for in March 1810. By about the end of that year the Gospel by Mark was translated, and the work proceeded no further till his death.

This is the language of the greater part of the Celebes, and it has extended to other islands. Though the Koran had been translated into this tongue, no version of the Scriptures had ever before been attempted. "The natives of Celebes are distinguished for their vigor of mind and strength of body, and are acknowledged to be the first of the *Orang Timor* or eastern men. Literature was formerly cultivated among them. Dr. Leyden enumerates fifty three different volumes. Their songs, says he, and romances are famous among all the islands of the east. Their language extends to other islands, for they formerly carried their conquests beyond the Moluccas. The man who shall first translate the Bible into the language of the Celebes, will probably be read by as many islanders as have read the translations of Wickliffe."*

XXIII. MACASSAR. This was another of the versions which Dr. Leyden engaged for in March 1810. By about the end of that year Mark was translated, and no more was accomplished till his death.

Macassar is the name of a town, and of a considerable kingdom, in the island of Celebes. This language is spoken at the town, and probably through the kingdom of Macassar, and in the great island of Borneo.†

XXIV. SIAMESE. Another of Dr. Leyden's seven versions contracted for in March 1810.

* R.'s Cyc. *under Cashmire.* Ch. Ob vol. xi, p. 328. Guthrie's Gazetteer. Ch. Res. p. 225, 231, 237. Pan. vol vii. p. 375. M's. Geog. vol. ii, p. 434 note, 452.

† Guthrie's Gazetteer.

* Ch. Res. p. 146, 147.

† Ch. Res. p. 237. Guthrie's Gazetteer.

One Gospel had been translated, probably into this language, certainly into this or the Jaghatai, before October 9, 1811.

This is the language of the kingdom of Siam, beyond the Ganges. This kingdom is separated by high mountains on the east from the kingdoms of Cambodia and Laos, on the west from Pegu, and on the north from Ava, or more properly from Jangoma: On the south lies the river Siam, and the peninsula of Malacca, the north west part of which is subject to Siam. The Siamese are divided into two tribes, of which the more ancient inhabit the country bounded by the Menam and the river of Cambodia. Their language is considered by Dr. Leyden as original, though connected with some of the Chinese dialects.*

XXV. Jaghatai. This is the last of Dr. Leyden's seven versions and undertaken in March 1810. Either this or the Siamese, more probably this, was neglected till his death. A single Gospel had been translated into the other before October 1811. It is to be hoped that the College of Fort William will not suffer the benevolent design of Dr. Leyden to fail, but will contrive means to carry through the several versions which he had undertaken.

"The Jaghatai is the original Turcoman language as spoken in the central districts of Asia;" and bears much the same relation to the Turkish that the Saxon does to the English. The affinity is so great, that though the Turks have long since lost their Tartar configuration, their language sufficiently betrays their descent from a Turcoman tribe.

"The Jaghatai or Zagathai is the language of Great Bucharia, which was called Zagathai from a son of Zenghis Khan, who professed Christianity in his capital of Samarchand at a time when there were more than a hundred Christian churches in Zagathai. Some of these churches remain to this day. The language is spoken in Bochara, Balk, Samarchand, and other cities of Usbec and Independent Tartary, a district of country extending from the north west point of Hindostan towards the Caspian sea, and bordering on Persia. This region, which contains multitudes of Jews, has by some been fixed upon as the chief residence of the ten tribes. Dr. Buchanan's opinion is, "that, if from Babylon as a centre, you describe a segment of a circle from the northern shore of the Caspian sea to the heads of the Indus," comprehending this country, the greater part of Persia, and the north west corner of Hindostan, "you will inclose the territories containing the chief body of the dispersed tribes of Israel."

This part of Tartary was once the seat of a more powerful empire than that of Greece or Rome. Zenghis Khan, who flourished about the year 1200, and Tamerlane, who died in the year 1405, both made it their favorite residence. Samarchand was the birth place of the latter, and the royal seat of both.†

XXVI. Comarre or *Canara*. This version was begun at Bel-

*Ed. R. No. 32, p. 395. M's. Geog. vol. ii, p. 466.

†Ch. Res. p. 237—239. Ed. R. N. 32, p. 390. M's. Geog. vol. ii, 412, 413.

lary by Mr. Hands, from the London Missionary Society, about the beginning of 1811. By the following October he had produced a translation of Luke.

This language which has an affinity to the Telinga, and takes the name of Canara from a country lying on the Indian sea, between Goa and Malay-ala, about 120 miles long, and from ten to thirty broad, is spoken from Goa and the Mahratta borders to the southern extremity of Mysore.*

XXVII. Assam. This version was commenced by the Baptist Missionaries after March 1811, and by the 4th of October they had translated the Gospel by Matthew, but had not begun to print.

The country of Assam, for which this translation is intended, lies to the north east of Bengal, and is bounded on the north by Thibet, on the west by Hindostan, on the south by Meckley, and on the east by a part of the Burman Empire, or Ava. In some maps it is placed within the bounds of Hindostan.†

XXVIII. Nepala. This version was commenced by the Baptist Missionaries after March 1811, and by the 4th of October eleven chapters of Matthew were translated, but the printing was not begun. The version is supposed to be intended for the kingdom of Napaul or Neipal, which lies immediately north of Oude, and borders on Thibet. According to some maps at least, it is included within the limits of Hindostan.

XXIX. Turkish. The mission at Karass, between the Black and Caspian seas, was established by the Edinburgh Missionary Society in 1802. In 1805 two Missionary printers were sent out with a printing press and a fount of Arabic types. Before May, 1807, the British and Foreign Bible Society had sent a new supply of Arabic types, and paper sufficient to print 5000 copies of the New Testament. By the month of August 1810 the New Testament was printed to the end of Acts. At the beginning of 1812 it was "nearly completed."*

XXX. Calmuc. A small portion of the Scriptures had been translated into this language by the Moravian brethren at Sarepta, when they applied to the Committee of the British and Foreign Bible Society, about the year 1807, to send them 600 rubles, to enable them to purchase a fount of types at Petersburgh. The Committee, before the month of May 1808, had sent them this sum, with a promise of more in case they would proceed to translate and print entire books of the New Testament. Stimulated by this encouragement the brethren sat down in earnest to translate the Gospel by Matthew, some time apparently in the year 1808, and the Committee received an account of their proceeding in the spring of 1809. It was expected at that time that the work would be prosecuted till the whole New Testament was published. These are the thirty languages into which an attempt has been made to translate the Sacred Scriptures. Of these, fourteen, exclusive of the Assam and Nepala, are languages of Hindostan;

* R's. Cyc. *under Canara.*
† R's. Cyc. *under Asam.*

* Ch. Ob. vol. xi, p. 399.

viz. the Tamul, Bengalee, Hindostanee, Mahratta, Orissa, Shanscrit, Telinga, Guzerattee, Seek, Malayalim, Carnata, Afghan, Cashmirian, and Comarre; including almost all the dialects of that country.

Three are spoken in India beyond the Ganges; viz. the Burman, Siamese, and Assam, (unless Assam be considered as belonging to Hindostan,) besides the Eastern Malay used in the peninsula of Malacca.

Six are spoken in the islands; viz. the Eastern Malay, Cingalese, Western Malay, Maldivian, Bugis, and Macassar; besides the Tamul used in one district of Ceylon.

Seven are spoken in other parts of the continent of Asia; viz. the Persian, Chinese, Arabic, Jaghatai, Nepala, (unless Nepal be considered as belonging to Hindostan,) Turkish, and Calmuc.

Except the Chinese and Burman, all the languages under the care of the Baptist Missionaries belong to Hindostan, if the Assam and Nepala may be considered as belonging to that country.

Next to the Tamul, Eastern Malay and Bengalee, which are finished, and exclusive of the Cingalese, which is an old version of the whole New Testament and three books of the Old, the most forward of these Translations are the Orissa, Shanscrit, Mahratta, and Hindostanee, which on the 4th of October, 1811, were in the following state.

Orissa. New Testament printed; the Old Testament, except the Pentateuch and from Judges to 2 Kings inclusive, printed; Ruth also printed; the whole Bible translated except the Pentateuch.

Shanscrit. New Testament, and the Old to the end of Joshua, printed; the translation advanced to 1 Kings, viii.

Mahratta. New Testament and Genesis, with a second edition of the Gospels, printed; Old Testament translated, except from Joshua to 2 Kings inclusive and the Prophetical Books; and of this portion, Ruth, Lamentations, and Daniel were translated.

Hindostanee. New Testament, with a second edition of the Gospels, printed, and Genesis in the press; the Old Testament translated to Job.

Many languages still remain in Eastern Asia into which no part of the Scriptures is translated. These are, the language of Cabul, (and indeed in that province no less than eleven different tongues are said to prevail,) the languages spoken by different small nations of mountaineers to the north and east of India; the language of Bootan; those of Tartary; several in India beyond the Ganges; and many in the Islands. The exact number has not been ascertained, and it is difficult even to form a conjecture on the subject, as there are probably many tongues in the numerous islands, and some beyond the Ganges, which have never been noticed by Europeans.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

On the word *Brethren* as applied in the Holy Scriptures to Christians.

The Bible is written in a manner wisely suited to take strong hold of the hearts and understandings of men. In that quality of good writing which is described by the epithet *interesting*, the word of God infinitely surpasses all other books. One great reason of this distinction is, that the Bible makes great use of those incidents in human affairs, and those relations in life, which are equally intelligible, and deeply felt, in all countries, in all stages of society, and at every period of the world. The relations of parents and children, brethren and sisters, husband and wife, are employed throughout the Scriptures to convey the most important instruction, in a manner which cannot fail to impress the heart of every attentive reader. It is my design to make a few remarks on the word *Brethren* as applied to Christians, and to shew that this single word teaches professed Christians their duty to each other, in the most forcible and affecting manner.

The relation which subsists between the children of the same parents, has been regarded by the whole human race as naturally prompting to the most tender and unshaken friendship. Many of the heathens have felt and exquisitely described the power and tenderness of this relation. In all Christian countries, the man who looks with indifference upon his brother's concerns, who does not sympathize with his brother in affliction, and rejoice with him in prosperity, is accounted unnatural and unfeeling.

I now proceed to observe, that the scriptural application of the word *Brethren* to Christians teaches us,

1. That all Christians have a common father. This is so obvious that it needs hardly to be mentioned; and yet it is full of the most serious instruction, and gives rise to many affecting considerations in the mind of every contemplative man. God is the Father of all men as their Creator; but he is, in a more endearing sense, the Father of those who are *born again*. Persons of this character he describes as *begotten again to a lively hope*, and, in another place, as *begotten with the word of truth*. In this high and spiritual sense, Christians are called the sons of God, are entitled to the privileges of children, and are made heirs to an *inheritance incorruptible, undefiled, and reserved for them in heaven*. Surely the idea that Christians have a common father, and that the everliving God stands in the relation of a spiritual Father to each one of them, may well endear them to each other, and unite them in the closest bonds.

2. The word *Brethren* applied to Christians should remind them that they have a common interest. The children of earth-

ly parents, living under the same roof, receiving the same education, looking forward to similar employments and to the same standing in society, and heirs apparent to the same inheritance, feel a common interest. Whatever affects one, reaches to every member of the family. They not only feel this interest in fact, but manifest to all around them, that they feel it. So Christians ought to feel with respect to the great things in which they are equally interested. They should be wide awake to every event which promises good, or threatens evil, to the Church. They should zealously take hold of every thing which favors the great cause of truth and godliness; and should cheerfully cooperate in every attempt to promote the common good, especially the salvation of their own souls and that of the souls of mankind generally. As the great interests of Christians are more important and more lasting than imagination can conceive; as they reach to heaven, extend through the universe, and look forward to eternity, how strong is the obligation, how imperative the duty, to keep those interests continually in view. How strong is the obligation, likewise, to assist each other in the attainment of the common object, to advise, strengthen, and support each other in the way to the realms of light. How should they rejoice in the conversion of a single sinner, in a revival of religion, in the promulgation of the Gospel among the heathen, in the translation and circulation of the Scriptures, in the formation and success of Bible and Missionary Societies, in the formation, increase, and purification of churches, in the settlement of faithful ministers, in the promotion of brotherly love, and in the present hopes and prospects of a better day for the church of God. Nor should they rejoice only; they should labor and pray and strive earnestly for the continuance of favorable prospects, and for the special interposition of God to save ruined men. How should they mourn over the progress of infidelity, the increase of vice, the neglect and profanation of divine ordinances, the multiplication of sects and heresies, the increase of false teachers and blind guides, the delusion of immortal souls to their final perdition, and the devices and partial triumphs of Satan. Nor should they mourn only; they should exert themselves to counteract evil by all lawful means, and without intermission or weariness.

If these observations are true, how do they reprove the actual conduct of professed Christians, and the actual state of their hearts and feelings. How engaged and earnest are they, at least many of them, about the perishing things of this world, the news of the day, the ordinary politics, gain or loss, and future temporal prospects. Tell them of the conversion of a sinner, or a revival of religion, and some of them are struck dumb; others make a few languid inquiries, and change the subject; while few burn with a celestial ardor, and appear inflamed with love to God, and animated by zeal to promote the salvation of men. I am often amazed when I look within myself, and then cast my eyes upon professed

Christians around me. Are we Christians, I exclaim, *we*, who are so little alive to God, so burdened, oppressed, and sunk into the earth by worldly things?

Let those who are devoted to little sects, to the promotion of party views, and who appear to take pleasure in division, seriously consider and inquire, whether they regard all Christians as their brethren, whether they keep the common interest in view, or lose sight of this elevated object in a miserable scuffle for some trifling personal or party triumph.

3. A suitable consideration that all true Christians are *brethren* should teach them not to contend violently about little things, nor to make great differences out of those which are in their own nature small. Such a course would appear extremely unbecoming in members of the same family, with respect to the management of their temporal concerns. If the heirs to a great estate, standing in the near relation of brethren to each other—an estate so limited as to be always held by them in common, so that the interest of one would always be the interest of both,—if such heirs should begin a fierce contention about some trifling appendage of the estate, all mankind would pronounce them foolish in the extreme. Much more foolish are Christians, when they forget the great interests in the pursuit of which they are agreed, and spend all their time and vigor in magnifying and perpetuating differences which respect doubtful and unimportant points. Such Christians there have been in the world; such there are still; misled, indeed, and clogged with many infirmities, yet having in them *some good thing towards the Lord God of Israel.**

4. From a similar reference to the word *brethren* we are taught that Christians should unite in defending their great and common interests, whether assailed by open enemies, pretended friends, or even those who stand in the nearest outward relation to them. Members of the same family, unless given over to folly and madness, always unite to preserve the property, the rights, and the reputation belonging to them in common. Even if one of the family should so far forget himself as to disobey the reasonable and lawful commands of his father, and pursue a course which would ruin himself and tend to ruin the whole family, doubtless all the other members of the family would take care of their common interests by protesting against his misconduct, and doing all in their power to secure themselves from the ill effects of it. So Christians should not fail to bear public and decided testimony, even against those who profess to be of their number, if, notwithstanding their professions, they are in fact hostile to our common Christianity. It will be said, perhaps, that Christians are not authorized to doubt the sincerity of any who profess the same holy religion; not because there are not false professors, but because it is impossible for man to distinguish them. Is it then to be supposed, that men cannot distinguish between the friends and the ene-

* 1 Kings xiv, 13.

mies of Christianity, if the latter only wrap themselves up in a *profession?* With the Scriptures in their hands, and the spirit of Christianity in their hearts, it is as easy for Christians to distinguish the enemies of their religion, as for members of a family to distinguish the enemies of their common prosperity from their most approved friends. The very idea that a religion communicated to men for their salvation is of so undefined a character, as that its friends cannot be distinguished from its enemies, is absurd. Let Christians, then, earnestly seek to understand the great truths on which their hopes are built, on which all their great interests depend, and in which the glory of the blessed Gospel consists; to these truths let them adhere, as to the anchor of their safety. These great truths have the most intimate and vital relation to the success and progress of Christianity in the world, not less than to the comfort and support of the individual believer. Let brothers, who are joint heirs to an estate, burn their title deeds, undermine the buildings, pull down the fences, and lay waste the crops; but let not *Christians* forget, or undervalue the interests which they have in common, and let them beware of all, who, with whatever pretensions, would deprive them of all that is truly valuable.

5. Children of the same parents are usually friendly to each other through life. They take a lively interest in each other's welfare; they befriend each other in a thousand ways; they assist each other, in short, by advice, and a perpetual interchange of kind offices. If, through the uncertainty of human affairs, one should become poor and the other rich, the miseries of poverty will be alleviated by assistance afforded by a brother's hand, and with a brother's tenderness. The man who should pass by his brother in poverty, as if he were a perfect stranger, and should not even inquire into his brother's sufferings, would be justly pronounced hard-hearted and destitute of natural affection. So Christians should feel towards each other. They should supply the wants of their fellow Christians, both of a temporal and spiritual nature. Shall it be concealed that they too generally fail in this duty? Can it be denied, that there are rich professors of Christianity, who pass by their suffering brethren with closed hands, careless eyes, and hard hearts? Is it not also true, that many others, who are not utterly destitute of feeling, are yet much less alive to the wants of their fellow Christians than they ought to be? Let all professors of religion examine themselves in this matter. Let them consider that all true Christians are their brethren; and let them ask whether they discharge all the duties of which they are reminded by this endearing relation.

6. By the scriptural use of the word *brethren* Christians are taught that they should feel a peculiar tenderness towards each other's reputation. Though this consideration has been alluded to already, it is of sufficient importance to be made a distinct head of inquiry. Children of the same parents, unless monstrously unnatural and depraved, never go about defaming

each other. They never stand on the alert to hear, and propagate slander against each other. They never repeat stories to each other's disadvantage; especially *old* stories which have long since been proved false, and which are vamped up anew to destroy the innocent. They never multiply, magnify, and delight in scandals, which dishonor their own flesh and blood, disquiet their parents, and torment their brethren. If one member of the family is proved to be guilty of a base and wicked action, all the other members lament it, and endeavor to reclaim the wanderer from the error of his way. If their endeavors are blessed they are very willing to let the remembrance of their brother's fault die away. But should they, contrary to every dictate of natural affection, moral propriety, or even external decency, strive to make the most of every failing in their brother, to sink him utterly for every such failing, and to do all in their power to prevent his rising again, there would be one universal burst of indignation at their conduct. How, then, does the conduct of Christians appear, when they act the part of talebearers against each other; when they hunt up old stories and circulate them anew; when they lay hold of charges without evidence, and then endeavor to *guess out* the evidence to support their groundless charges; when they make a jest of the failings of their fellow Christians; when they convert the social circle into a retail shop of scandal, into a magazine of combustibles and implements of death and torture; when they discover more zeal to sink a fellow Christian, on account of some real or pretended failings, than they ever yet discovered to raise the sinking cause of religion; when they show themselves to be actuated by low jealousies, base envy, contemptible rivalries, sinister views, a desire of personal aggrandizement at the expense of depressing better men than themselves: and how unhappy is the influence of such conduct; especially when ministers are engaged in it, and fall victims to it, or, if not victims, have their influence diminished, their lives disquieted, and their vigor impaired. Yet in this course of conduct many professed Christians systematically engage; and some real Christians, it is feared, get into it before they are aware. Let them extricate themselves without delay, and repent of their sin and folly. O Christians, let us bewail our sins, and strive to live like *brethren*.

A. B.

For the Panoplist.

REFLECTIONS OCCASIONED BY READING THE THIRD CHAPTER OF EZEKIEL.

No person is subject to a greater variety of emotions, than a minister of the Gospel of Jesus Christ. When he considers the object of the great and glorious work in which he is engaged, which is to reconcile sinners to God, to deliver them from chains of darkness and give them a crown of everlasting and unfading glory, his pious and benevolent heart palpitates with joy, and is fired with zeal. When he contemplates the arduousness

of the undertaking, and the number and magnitude of the obstacles he must encounter, he almost sinks down in despair of success. When he observes the cold indifference of mortals to their eternal interest; when he sees multitudes living as if they believed there were no God in heaven, and no future state of retribution, debasing their natures by excess and totally regardless of futurity, his soul is writhed with anguish at the folly and madness of his fellow creatures. When he considers the vast responsibility of his station, that a proper discharge of its duties may save a soul, nay many souls from everlasting woe, and the neglect, or careless performance of them, may confirm an infidel in unbelief and harden a sinner in iniquity, and perhaps involve a succession of generations in perdition, fearfulness and trembling seize upon him, and horror overwhelms him.

The great responsibility of the ministerial office, and the awful consequences of a neglect, or careless performance of its duties, should be well weighed by every candidate for the ministry, before he enters upon its sacred functions, as well as by those who are already in the holy office. What was said to the prophet is applicable to the Christian minister. *Son of man, I have set thee a watchman over the house of Israel.* The ministers of Christ are set as watchmen over the souls of the people of their charge. They are to warn the wicked of his danger; to enlighten the ignorant mind; to cheer the desponding soul; and lead the humble penitent to the feet of Jesus. They must teach the doctrines and duties of the Gospel; and neither *shun to declare the whole counsel of God*, nor *transgress the commandments of God by their traditions.* To be enabled to do this, they must make the Scriptures the principal object of their studies. They should neither desert *the schools of the prophets*, to walk in the groves of Academus; nor quit *the cedar in Lebanon* to gather nosegays on Parnassus.

May not every minister of the Gospel adopt the language of Paul and say, *Woe is unto me if I preach not the Gospel?* How awfully must the voice of God have sounded in the ears of the prophet, when it uttered, *son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth and give them warning from me. When I say unto the wicked, thou shalt surely die; and thou givest them not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity: but his blood will I require at thine hand.* Does not this same solemn warning ring in the ears of every one, who has been set apart to the Gospel ministry? If he, who through carelessness, or neglect of duty, has caused the death of another, has sleepless nights and days of sorrow, how much more distressing must be the condition of that man, by whose false instruction, or careless performance of ministerial duty, a soul has been lost.

If a minister is cold in religion, can it be expected that his people will be otherwise? If he neglects the duties of a pastor, for other pursuits, it will be dif-

ficult for him to persuade his people, that religion is the one thing needful; and, being ignorant of its value and importance, they will probably neglect it, till it is too late to correct the mistake. The effect of preaching depends much, very much, on the manner of it. Unless the preacher feels what he utters, he will not make his hearers believe it. The natural effect of a sermon delivered in a cold and careless manner, is to convince a doubting mind, that there is no reality in religion; or, at least, that it is of no importance. Is it improbable, that much of the infidelity and indifference to religion, which abound in the world, is to be attributed to want of zeal and fidelity in the discharge of ministerial duty; not a zeal to make proselytes to a sect, but to imitate the example of our divine Master; to inculcate the doctrines he taught, and enforce obedience to his precepts. He went about doing good; he was not afraid to admonish sinners and reprove vice; nor did the fear of giving offence prevent his benevolent heart from warning the wicked of the awful and fatal consequences of his wicked way. *The fear of man bringeth a snare.*

If he, who has been appointed to watch over the souls of men, should be restrained by the fear of giving pain or provoking resentment, from admonishing individuals of their danger, when he sees them falling under the dominion of sin, and walking heedlessly down the broad road to ruin, his tender mercies would be cruelty. That minister, who has labored, both by his public preaching and private admonitions, for the conversion and salvation of sinners, will find peace of conscience on this subject, even though his labors may not have been crowned with success. But how clamorous, how tumultuous, must his conscience be, whose careless life, or want of ministerial fidelity, has lulled sinners into a fatal security and plunged them into everlasting woe! Is it possible, that he, who has been guilty of such misconduct, can find peace in his own bosom, or look with an eye of complacency on the world around him? can he find rest on his pillow, or relief in the bustle of life? If he retires to meditate in his closet, the cries and shrieks of tormented souls pierce his ears. If he lifts his eyes to heaven, he is appalled with the awful declaration, *their blood will I require at thine hand.* L*.

To the Editor of the Panoplist,

SIR,

The following thoughts respecting the treatment which excommunicated persons are to receive from Christians, are submitted for publication, should it be thought they may be useful and instructive.

PROFESSORS of religion entertain different opinions on this subject. Some suppose, that the laws of Christ do not require that an excommunicated person should be treated in any different manner from that in which he was before treated, except being excluded from the Lord's table; and that this solemn act of the Church only puts him back where he was before he made a public profession of religion. It is not

improbable, that such a construction of the laws of Christ relating to the subject may have the natural prejudices of the human heart in its favor; as, according to this, duty may be practised with more ease, and with much less self-denial, than should it be thought to require, that the excommunicated person be treated with more neglect, and his society more shunned by the brethren, than that of those, who never professed friendship to Christ. The Apostle speaks of this act of church-discipline as a *punishment* inflicted by many, 2 Cor. ii, 6. And in 1 Cor. v, 5, he represents the design of excommunication to be, the *destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.*

It is but too probable, that there are persons, in many of our churches, especially where the rules of discipline are more strictly and carefully observed, who would be glad to be freed from the restraints under which they are there held, were they to suffer no other inconvenience than to be kept from the Lord's table. Could they be admitted to the same familiarity with the brethren, in all other respects, which they had before, instead of esteeming excommunication a *punishment*, they would prize it as a *privilege;* and so far would it be from being *destructive* of the flesh, that it would evidently *gratify* the flesh.

It is not to be believed, that the rules of ecclesiastical discipline are not given with sufficient precision and clearness in the word of God. But to understand them rightly requires attention and candor. It seems, by what the Apostle says, that Christians may lawfully have more connexion and familiarity with those, who have never made profession of religion, than with one, who is excommunicated from the church. His words are, 1 Cor. v, 9, 10, 11. *I wrote unto you in* the, (as it should be rendered) *epistle not to company with fornicators. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no, not to eat.* It is manifest, that the Apostle is here speaking of excommunication. He directs, in the preceding verses, to purge out the old leaven, that the feast may be kept with the unleavened bread of sincerity and truth. The Greek word for keeping the feast, is here appropriately used for partaking of the Lord's supper. But when the Apostle forbids *eating with* an excommunicated person, he makes use of a very different term—one which imports any eating together and of course eating at common meals. Had he meant to forbid no other eating with the unhappy brother, than at the table of the Lord, it will be difficult to give a reason why, instead of the term he had before used for the sacramental ordinance, he substitutes a word by which Christians are evidently forbidden any eating with an excommunicated person, even at a common table. The manner of expression, and

the connexion in which it is used, seem clearly to imply, that Christian brethren are not to use so great a degree of familiarity with one, who is cast out of the church, as to eat with him at common meals. As the church is yet small, and Christ has but few faithful followers, and these scattered up and down amongst unbelievers, their circumstances necessitate them to company in some degree with those who are strangers to Christ. It is not practicable for Christians to keep at such a distance from persons of this description, as God made it the duty of his ancient covenant people to keep from the heathen nations. But Christians need meet with no difficulty in separating themselves altogether from the company of one, who is cast out of the church. Therefore, says the apostle, I have now written unto you *not to keep company with such an one, no, not to eat.*

But it is said that, after a person is excommunicated, he cannot, with propriety, be called a *brother;* therefore it cannot be, that he is the person intended, when it is said, *with such an one, no, not to eat.* Of course, this prohibition must relate to one, who is found to walk disorderly, previously to his excommunication. In support of this opinion it is urged, that the Apostle directs, 2 Thess. iii, 14, *If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.* But it is to be observed, that he immediately adds, *Yet count him not as an enemy, but admonish him as a brother*— as much as to say, "I do not mean that you should refuse companying with him, until you have taken those brotherly steps with him, which Christ requires in case of offences, and the admonitions of the church appear to be without effect: This would be to treat him, not as a brother, but as an enemy" And surely, no church can have any right to refuse companying with a brother, whatever offence he have committed, until he has been admonished, both in that private and more public manner, which, in such cases, Christ requires; and yet, under all, he remains impenitent. When the Apostle says, if any man that is called a *brother* be a fornicator, &c. it ought not to be thought, that the prohibition of companying with such an one, does not include those, who are rejected from the church. For the treatment required to be given to *such an one,* can respect no other. To treat any other brother in this manner would be contrary to the rules of Christ—to the rules of love. But to treat one, whom the church is obliged to reject from her communion, in this manner, is an act of brotherly love, and of the greatest friendship, which the brethren, in that case, can express for him: For, if any thing would touch the feelings of the excommunicated brother, soften his mind, and bring him to reflect with shame upon the offences he has committed, it seems that this must do it. Whereas, on the other hand, to treat him with all that familiarity, with which he had been wont to be treated before he joined the church, tends rather to make him unmindful of his offence, and harden him against remorse.

With the construction, which it has been supposed is to be put on the apostolic direction under consideration, the command of Christ entirely agrees. When an offender refuses to hear the kind and brotherly admonitions to be administered to him, Christ says, Matt. xviii, 17. *Let him be unto thee as a heathen man and a publican.* As this direction was given to Christ's Jewish disciples, it is to be supposed, that they would feel themselves required to treat one, who is rejected from the church, in the same manner as the Jews thought themselves required to treat the heathen and publicans. And as this direction was to be a standing rule in the Christian church, it could convey no instruction at all to churches gathered from amongst the heathen, unless it required them also to treat an excommunicated person in the same manner as was required of Jewish Christians. If this be a just construction of the words of Christ, the question, respecting the treatment of a person excluded from the communion of the church, is decided; and Christians are forbidden to use that degree of familiarity with him, which was permitted previously to his profession of religion.

Some may here object, that Christ both ate and drank with publicans; and it would be unreasonable to suppose, that he would restrain his disciples from freedoms, of which he himself had given an example.

But, respecting Christ's eating and drinking with publicans, it does not appear that the Mosaic law required the Jews to exclude one of their brethren from the congregation merely for holding an office under the Roman government. Had this been the case, we can hardly suppose that Christ, who so carefully observed all the laws of the Mosaic Institution, would ever have indulged a freedom with publicans, which might justly be offensive to the Jews. And it is to be further observed, that to suppose Christ intended, that his eating and drinking with publicans should be an *example* to his disciples of the treatment they were to give to excommunicated persons, would render his direction, Matt. xviii, perfectly unintelligible. Christ *did eat and drink* with *publicans;* but, he *did not*, with *heathen men.* How, then, would it be possible for Christians to imitate Christ's example in their treatment of an excommunicated person? It cannot, then, otherwise be, when Christ said of the offending brother, *If he refuse to hear the church, let him be unto thee as an heathen man and a publican*, than that they should suppose him to mean, that they were to treat such an one as the Jews treated heathen men and publicans. In any other view, the direction must be wholly without meaning.

Thus does it appear, that the Scriptures plainly forbid Christians to eat with an excommunicated person, even at common meals. And if this be Christ's rule, it ought carefully to be observed by all Christian churches; and a blessing may be expected to follow. Nothing tends so much to render Christian churches respectable as a careful adherence to the laws of Christ in discipline, as well as in other respects. This renders a church

terrible as an army with banners. Were the laws of Christ carefully observed, in all Christian churches, and were ecclesiastical government, which is a government of love, universally practised among men, it would lay a more effectual restraint on men, than all civil laws, together with all their penal sanctions.

These considerations may serve to show, that it is a matter of no small importance, that Christians treat an excommunicated person with less familiarity, and company less with him, than they may be allowed to do with many of their neighbors, who never made a profession of religion. But whatever outward treatment they give the unhappy person they are obliged to exclude from their Christian fellowship, they are, nevertheless, continually to pray for his recovery, and, upon proper manifestations of repentance, cordially and thankfully to receive him again into their communion. W*.

MISSIONARY LETTERS.

The following letters were written by two young ladies, now the wives of American Missionaries in India, to another young lady, who is their companion in labors and sacrifices, now the wife of another Missionary. They are dated, as will be seen, but a short time before the writers and their correspondent sailed for Calcutta.

B....., August 29th, 1811.

YOUR letter, my dear Miss P—— was productive of sensations peculiarly pleasing. From the first intimation of your voluntary sacrifice of worldly happiness for the cause of Christ, I felt an attachment, which can only be known by those whose views and prospects are similar, and which has increased by your late affectionate epistle.

The idea of walking in the same path through life, partaking of the same trials and difficulties, induces me already to rank you with the number of my much loved friends, and inclines me to write freely on a subject dear to us both.

Our contemplated undertaking is great, arduous, and highly important. To enter a path untrod before by any American female requires much previous consideration. The subject should be thoroughly investigated, and every argument in favor and against candidly weighed. If arguments in favor of females accompanying missionaries to a heathen land preponderate, we ought impartially to examine ourselves, to see, if we possess those qualifications absolutely requisite for such an undertaking. If through the mercy of God, we humbly dare to hope, he has in any measure prepared us, should we not seriously and prayerfully search for the prevailing motive, which induces us to make the attempt? A life of self-denial is before us, and we must begin by cutting the most tender ties. The paternal roof, and all that is endearing in the appellation of parent, sister, and brother, must be forsaken, never to be seen more. The scenes of our playful years, the companions of our lives, and the much loved circle who surround the social altar for

prayer and praise, must no longer be enjoyed, but lost forever. We must encounter the dangers of the deep, perhaps be taken by some foreign tyrannical power, separated from those we love, and if spared from immediate death, condemned to drag out a wretched existence, in some gloomy prison, or under the galling yoke of slavery and oppression. But if preserved from trials like these, what awaits us in a heathen land? Not the cheering salutations of long absent friends, but the uncouth dialect of an unknown tongue will every where sound in our ears. We shall be surrounded by those whose very countenances wear a terrific aspect, who are destitute of a religious principle by which to govern their actions, and whose consciences are so dead as to cease to alarm when committing the most atrocious crimes. We must live in constant dread of those around, except when faith raises us above the fear of the power of creatures.

Our bodies may be emaciated with sickness, our mental faculties lose their vigor in consequence of the sultry climate; want, peril, and distress may every where attend us. We may soon be called to part with our dearest earthly friends, and be left alone in a land of strangers. When we come to lie down on the bed of death, no parent or sister will soften our dying pillow and wipe away our tears; no congenial *friend* to close our eyes and lay our bodies in the grave. Thus we may end our days in a heathen land. How gloomy, my dear girl, this picture! And yet, have we not reason to expect to find it a reality? What motives are sufficient to induce us to enter a path so filled with briars and thorns? If the object which lies at the end, is not worth making all these sacrifices and enduring all these trials, we shall sink and be discouraged before we get half through. But if actuated from motives of sincere love to the Redeemer, and an ardent desire for the salvation of sinners, we have nothing to fear. He will strengthen and support us in every trying hour. Although he may appoint for us a path full of dangers, yet he will provide a way for escape. He can easily take away those painful sensations of which a separation from our friends will be productive. If he deprives us of every other source of enjoyment, and gives us himself, we cannot be unhappy. If we must leave our parents, on whom we have been dependent, will it not lead us to feel the more need of having God for our Father, and to see more clearly our entire dependence on him? If our sisters and social friends must be forsaken, may we not find sisters in *each other*, and erect the social female altar in a land of pagans? Perhaps we may induce some of the wretched, degraded females of India, to join with us in worshipping our heavenly Father. Perhaps we shall be the first to teach some listening, attentive child to lisp the praises of Jesus. O my dear sister, thoughts like these, are sufficient to excite in our hearts a *wish* to spend our days in a heathen land. Yes, we will give up worldly happiness, joyfully encounter the dangers of the deep and the unknown

trials that await us, at our place of destination. We have every thing to engage us, for all heaven is engaged in the same glorious cause for which, we humbly hope, we leave our native land.

"The sultry climes of India then we'll choose;
There will we toil, and sinners bands unloose!
There may we live, and draw our latest breath,
And in our Jesus' service meet a stingless death!"

Adieu, my dear girl, and believe me your letters will ever enhance the felicity of your affectionate. N ——.

H....., Jan. 11th, 1812.

The commencement of a correspondence with my dear Miss P— is attended with many pleasant sensations. When one whom I love, though an entire stranger, addresses me by the endearing appellation of "sister or friend," I lose every embarrassment, and feel the same perfect freedom as when conversing personally with those companions, with whom I have spent the playful hours of youth. Your affectionate letter met with a cordial reception. The perusal of it increased the wish which I have long indulged, of being favored with an interview with you. The anticipated separation from a beloved mother, affectionate brothers and sisters, and other valued friends, strongly attaches my heart to those "dear selected few" who will be my only associates, through the little remnant of my life. When eagerly listening to the maternal advice of the best of parents, or when attending to the accents of love which flow from the lips of brothers and sisters dear, I often say to myself, will my Father in Heaven condescend to grant me friends similar to these, in my dear Miss P——, and my ever dear N——?— Oh yes, my heart replies,—*they will* instruct, advise, reprove, and love me too. When the accumulated difficulties of a missionary life depress my laboring bosom, they will direct my thoughts to that Savior, who has kindly engaged to be the friend of the friendless,—the support of his believing children. Their prayers, their sympathy and love, will sweetly calm each rising fear, and tranquillize my distressed soul.

Nothing but an ardent wish of more extensive usefulness, first led my thoughts to the heathen world. Favored by heaven with every temporal blessing heart could wish, a foreign country could have no charm for me. Although I frequently contemplate with pleasure a life so peculiarly devoted to the service of God; yet the consciousness of wanting many important qualifications which I know I do not possess, often creates a depression of spirits, and a doubt with respect to duty. My youth, a slight education, so little vigor and strength of mind, so little piety,—these are obstacles, great indeed. I think it *does* rejoice my heart that you my dear Miss P—— and N—— are so eminently qualified for the work of the mission. May you be made the favored instruments, of leading many wretched female Indians, to the Lamb of God, who bled on Calvary. On the "great day of dread decision," may the millions who have heard

from your lips the way to heaven, rise up and call you blessed. The idea that an independent, sovereign GOD, often uses the weakest instruments to promote his glory, and carry on his plans, frequently affords me encouragement. If he has any work for me to do in heathen lands, he will remove every obstacle, qualify me for the important undertaking, and support me under every trial.

Sabbath Eve. I have this day been to the house consecrated to the worship of the Most High God. I have sat under the droppings of the sanctuary with great delight. The inviting sound of the glorious Gospel, which bringeth life and salvation, has conveyed to my inmost soul, a sublime ardor, and heart-felt satisfaction, almost unknown before. O, my sister, how valuable, how exceedingly precious, is the religion of Jesus? How unlike that of Mahomet, how different from any which the carnal heart can invent! How well is it adapted to secure the eternal interest and happiness of all created intelligencies; "how just to God, how safe for man!" While contemplating with rapture the superior excellency of the Christian religion, does not your heart burn within you, at the anticipated prospect of its universal promulgation throughout the world? The present state of the heathen is deplorable beyond description. No star in the east directs them to the Babe of Bethlehem. No Sun of righteousness has arisen amongst them, to irradiate their benighted, dreary path. They spend their days in wretchedness, strangers to the consolations of the Gospel, without a friend to point them to the Savior of sinners, who alone can make them happy beyond the grave. But "faith looks over these" lowering "mountains" and beholds with joy unutterable the millennial reign of peace and love. The banks of the Ganges and the Indus, shall resound with the high praises of Immanuel; redeeming love shall be the theme of the Hindoo; it shall warble sweetly from the lips of the uncivilized Hottentots on Afric's burning sands. The wandering, inhospitable Indians of our own dear native country, shall catch the sacred fire, and their hearts will beat in unison. Shall we, my dear Miss P—— be made instrumental in hastening this great revolution? Will our covenant GOD condescend to employ us in his service, and bless our feeble efforts? And shall we think any sacrifices too great to make for him? Oh no! Let us willingly take a last farewell of friends and native country, cross the tempestuous ocean, and spend a self-denying, active life in the attempt of leading the females of Hindostan to that Jesus, whom we have found so precious to our souls. What if our lives are replete with hardships and afflictions?

——————Our journey here
Though it be darksome, joyless, and forlorn
Is yet but short; ere long our weary feet
Shall greet the peaceful inn of lasting rest.

I have thought much of the plan you proposed, viz. of studying some new language in order to acquire an eastern language with greater facility. N—— and I have conversed upon the subject, and have at length come

to this conclusion; that considering our present indispensable engagements, it would be very impracticable. Were we to continue another year in America, I should enter upon the study with pleasure. Perhaps in the course of three months, if nothing in Providence should prevent, we may commence the voyage. Would it not then be more for our own improvement, to devote our time to reading books calculated to excite a spirit of genuine piety, and prepare us for future trials and privations? Mr. N—— is probably with you....When shall I see you both at H——? Will you not visit me in the spring? Must I be deprived of an interview with you at my home? I wish much to introduce to you one of the best of mothers, and a circle of dear brothers and sisters. It is but a short ride comparatively speaking.....

.....Will my friend forgive the freedom with which I have written. The effusions of your pen will always afford me the highest satisfaction.

Miss P—— will often think of her sister

H——.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

We present our readers with the following account of the annual meeting of the British and Foreign Bible Society, and an abstract of the annual report, from the Christian Observer of May last. Though the article is long, it will be found interesting, and would suffer by being divided.

ED. PAN.

ON the sixth instant, the British and foreign Bible Society held its Eighth Anniversary at Freemason's Hall. The attendance was so numerous, that the Hall was filled almost immediately after the doors were opened and many hundreds, among whom we regret to say were the Earl of Hardwicke, and several members of parliament, and other gentlemen, were unable to obtain admission. At 12 o'clock, Lord Teignmouth, the president, opened the business of the day by reading the Eighth Report; which, from the variety and importance of the facts it enumerated, and the very animated and impressive sentiments with which it concluded, may justly be considered the most interesting and valuable of those compilations for which the Society is indebted to the able, pious, and indefatigable exertions of its truly Christian president. His Lordship having brought it to a close, delivered a brief and impressive address; and proceeded to read a letter from the Bishop of Durham, wherein that excellent prelate expressed his deep regret at being prevented, by the state of his health, at so advanced a period of life, from attending the meeting of a society in which he took so cordial an interest, and desired that a draft for 50*l.* might be accepted as his proxy. The Bishop of Kildare, a vice president of the society, then moved, that the Report should be adopted and printed. The Bishop prefaced this motion by an admirable speech, in which he stated the want and acceptability of the Scriptures, according to the authorized version, not only among the Protestants, but also among very many of the Roman Catholics in Ireland, and spoke in terms of high commendation of the exertions made by the

Hibernian Bible Society of Dublin to meet the exigency. The Bishop asserted, that the ignorance which prevailed in that country on the subject of religion was not to be conceived, that the doctrines of the Reformation were utterly unknown in many parts of it. His lordship then described, in a very feeling manner, the recent accession of a Professor of Maynooth to the Protestant Established Church; and concluded by an affecting appeal on behalf of a people who needed so greatly the assistance of the Society, and were so prepared to profit by it.

The Earl of Hardwicke, having been prevented by the crowd from entering the Hall, despatched a letter (which was read to the meeting,) wherein his lordship expressed his regret at being compelled to retire, and the more so because it had been his intention to move the resolution of thanks to the president. Mr. Wilberforce after adverting to the suddenness with which the duty of making that motion had devolved on him, delivered a speech which would deserve to be classed with the happiest of his effusions on any preceding anniversary. He complimented the noble president on being the centre of the largest religious circle which the world had ever witnessed. "Little did your lordship expect," said Mr. W. "when you returned to your native country, to enjoy that ease and retirement which your public labors in so arduous a government had earned, that so high and useful a destination was reserved for you as that to which your lordship has been called." Mr. W. then proceeded to descant, with his usual eloquence and feeling, on the scene which he now had the satisfaction to witness, contrasting it with the stormy and tumultuous scenes in which so great a part of his time is spent. He seemed to have entered a higher region, and to have left the clouds and storms of this lower world beneath him. The institution appeared to him very aptly described in those beautiful lines of Goldsmith:

As some tall cliff, that lifts its awful form,
Swells from the vale, and midway leaves the storm;
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.

The Bishop of Cloyne seconded the motion. The Rev. Dr. Winter, in moving the thanks to the vice-presidents, delivered a judicious and candid speech, in which he described, in very appropriate terms, the happy union of Christian parties which this Society exhibited. Lord Calthorpe and Sir Thomas Baring, in severally seconding this and a preceding motion, delivered their sentiments briefly, but in a very feeling and impressive manner. The Bishop of Meath, a vice president, moved the thanks to the Committee, in a speech of great energy. His lordship concurred with the Bishop of Kildare in representing the state of Ireland as deeply needing the benefit which it was in the power of this Society to impart. The Bishop remarked, that only the skirts of that cloud charged with fertilizing showers, to which the noble president had compared this Society, had yet extended to Ireland. His lordship expressed the warmest satisfaction at witnessing so numerous a meeting, united thus cordially and ardently on an object of so much importance, and assured them that he should endeavor to impart a similar impression to the clergy of that diocese which constituted the sphere of his labors.

The Right Hon. N. Vansittart, M. P. seconded the motion of thanks to the Committee in a speech distinguished by his customary candor, ability, and discrimination. He bore the strongest testimony, from his own personal experience, to the industry and harmony of the Committee, and the uniformity with which, merging all peculiarities of religious sentiment, they pursued the great object of their appointment.

The thanks to the treasurer were moved by C. Grant, Esq. M. P. and seconded by T. Babington, Esq. M.

P. in a short but pertinent speech, delivered under the inconvenience of a cold which almost suppressed his utterance.

The Bishop of Norwich then rose, and moved the thanks to the Secretaries. His lordship stated, that he could bear his testimony to their zeal; and proceeded to expatiate on their services, to which himself had been witness, with that simplicity, feeling, and liberality by which he is so much distinguished.

Mr. Steinkopff, in returning thanks, addressed the meeting briefly with that Christian pathos which characterizes all his addresses.

Dr. Burnmark, (Chaplain to the Swedish Embassy) then came forward, and after appealing as a foreigner, to the indulgence of the audience, delivered a very sensible, pious, and impressive address. He particularized the services which the Society had rendered by promoting the printing of the scriptures in the Swedish, Laponese, and Finnish languages: and described the value of these services, and the gratitude with which they were felt, in a most interesting manner.

The Rev. Mr. Hughes followed, and offered his thanks to the meeting on behalf of himself and his colleagues, to whom he was not more united in office and in labor, than in respect and affection. Mr. Hughes closed an excellent address by glancing at the advantages which would result from this society to Britain, whatever might be her destination. If she were to remain the arbitress of nations, she would have the means of extensive usefulness, and be a source of happiness to the world. If, on the contrary, her connexion with other nations should be destroyed, if she could experience such a reverse as to cut off the means of her commercial wealth and greatness she would have within herself those resources which would sustain her under calamity, and make national adversity contribute to her improvement.

The Bishop of Salisbury expressed the cordial satisfaction with which he took a share in the duties of this interesting occasion; and moved the thanks of the meeting to the Synod of Glasgow, and the several Synods, Presbyteries, &c. in North Britain, for their liberal contributions and support. This motion was seconded by the Rev. T White, M. A.

Henry Thornton, Esq. M. P. then came forward and moved thanks to the several Auxiliary Societies, &c. In doing this he entered into a detailed and very judicious consideration of the advantages arising both to the funds and operations of the institutions from the establishment of Auxiliary Societies. He appealed to the prodigious item in the cash account of 24,343*l.* 5*s*, 10*d.* furnished by Auxiliary Societies alone, in justification of his statement; and after explaining, in a variety of ways, the solid and permanent benefits connected with this system of localization, concluded a very able, luminous, and highly satisfactory speech, by representing the several Auxiliary Societies as possessing claims to the warmest gratitude of the meeting.

Lord Gambier then rose, and moved the thanks of the Corresponding Committee in Bengal. In doing this, his lordship apologized for his inability to support the motion as it deserved. The profession of arms, his lordship observed, was not favorable to habits of public speaking. He did, however, consider it a great honor to perform the lowest office in this society: and, therefore, trusting that his feelings would be accepted as an atonement for the deficiency of his expression, he should satisfy himself with simply offering the resolution which he held in his hand to their adoption. C. Crant, Esq. M. P. seconded the motion.

The Rev. John Townsend (of Bermonsey,) in moving the thanks to those gentlemen who had contributed books to the library, delivered a very candid and pleasing address. He was followed by the Rev. Mr. Simeon (of Cambridge,) who adverted with much feeling to those laborers in the East, Messrs. Martyn and Thomason, who had commenced their pastoral

duties in the service of his own church, and whom he regarded with the affection of a brother.

The Bishop of Norwich having moved the thanks to Lord Teignmouth for his lordship's conduct in the chair, Mr. Owen came forward, and closed the business of the day by an animated address. He congratulated the meeting on the services which had been rendered this day to the cause of the Society, by Irish and English prelates, by the defenders of our country (alluding to Lord Gambier,) and (pointing to Messrs. Vansittart, Wilberforce, and H. Thornton,) by the enlighteners and liberators of mankind. Mr. O. then called upon the meeting to take a view of the society in reference to the agents which it had called into employment, the various scenes in which it was acting its dignified part, and the objects on which its kindness was extended. The direct advantage of this society was, he said, scarcely greater than the contingent benefit which resulted indirectly from it. While civil polity and social happiness were ultimately promoted, it was impossible not to see and admire in what degree religion profited by the influence of such an association. The correspondence which it elicited, and the testimonies which it collected from every part of the world, were so many depositions from independent and concurring witnesses to the truth, power, and the excellence of Christianity. After a train of remarks, illustrative of these positions, Mr. O. concluded, by urging the members to take encouragement from the triumphs which they had witnessed this day. "Be ye steadfast," said Mr. O. "unmoveable —always abounding in this work of the Lord: forasmuch as ye *know* that your labor has not been, is not, nor ever will be, in vain—in the Lord"

Thus terminated the eighth anniversary of this great institution. The multitude, amounting to between 2 and 3000 (and which would, had there been space, have amounted to almost double the number) were literally of one heart and one mind. Never did the countenances of men indicate more visibly the strong feelings of joy and affection. So perfectly had the great subject absorbed all subordinate considerations, that not an expression dropped from any speaker which betrayed a controversial feeling. A stranger to what has appeared in print would have supposed that in this institution of pure and vast benevolence there is (as we trust there soon will be) but one opinion and one feeling throughout the British empire, and the Christian world. And when the substance of the Report which we are about to give, shall have been read, we scarcely think we assume too much in claiming for an association so employed and supported, the contributions, the co-operation, and the prayers of those who are sincerely desirous "that all men should be saved, and come to the knowledge of the truth."

The following is a brief abstract of the Report of the Committee which was read on this occasion.

The success which has attended the exertions of the Society has been established in the former Reports. The Report of proceedings during the eighth year of its existence will prove not less gratifying.

1. EUROPE.

1. *Finland*—It appears that the number of persons who speak the Finnish Language is not less than 1,300,000 and that the various editions of the Scriptures printed in it have never been adequate to their supply. No edition either of the Old or New Testament has been published for the last thirty years; and scarcely a single perfect copy of the former is to be purchased. On the ground of this information, the printing of the Finnish scriptures has been encouraged by a grant of 500*l*. The result has been that the Governor General, and the Bishop of Finland, have most cordially approved the measure; and that the Emperor of Russia, in testimony of his approbation, added 5000 rubles from his own privy purse, "Thus," to adopt the words of the Bishop of Finland, "in the Lord's name a foundation is laid for a work, from which religion in general, and the Finnish church in

particular, will, by the help of God, derive a certain and lasting advantage." A society has been formed in Finland, on the suggestion of the Committee, for the continued circulation of the Holy Scriptures.

2. *Lapland*—The Laponese Testament, stated in former Reports, to have been printing under the superintendence of Bishop Nordin is now completed; and 2500 copies have been sent into Swedish Lapland. The Royal Chancery of Stockholm addressed a letter to the Committee of the Stockholm Society, expressing the satisfaction of the King with the exertions made for improving the religious knowledge of the Swedish Laplanders. The Russian government has issued a proclamation authorizing the importation of the Laponese New Testaments into Russian Lapland. Measures have been adopted for the distribution of 1000 copies in Danish Lapland.

The disposition manifested by the Russian government encourages a hope of the adoption of some extensive plan for the general distribution of the Word of Life throughout the Russian empire.

3. *Iceland*—The obstacles to the printing of the Icelandic Bible have been surmounted; and the work will probably be completed by next spring. There is reason to hope that the remainder of the Icelandic Testaments have been forwarded to Iceland.

4. *Poland*—The completion of the Polish Bible was announced at the last meeting, it is sold for two shillings a copy. The Committee have directed 1000 copies to be gratuitously distributed. By the last accounts from Berlin, the Polish Scriptures were in great demand. Many copies had been sent to Warsaw, to Upper Silesia, and to Austrian Gallicia. It was the intention of the Koningsberg committee, to furnish every Polish school in these parts with a few Bibles and Testaments gratuitously.

5 *Lithuania*.—The printing of the Lithuanian Bible would probably be completed in the month of March of the present year. The Committee have directed 500 Polish Bibles and 1000 New Testaments to be sent to Koningsberg for sale or gratuitous distribution: the proceeds of the sale to be applied towards a second edition of the Lithuanian Scriptures. Some copies of the Polish New Testament have been ordered for the use of Poles residing in Great Britain, or visiting it.

6. *Bohemia*.—The edition of the Bohemian Scriptures promoted by the Society has been exhausted, and the demand for them is still extensive and urgent. The Committee, with a view to supply it, have voted 300*l.* for aiding a new edition.

7. *Livonia* and *Esthonia*.—The offer to promote the publication of the Scriptures in the dialects of Livonia and Esthonia has produced the most beneficial effects. A Society has been formed in Dorpatian Esthonia, for printing and distributing the New Testament. A Society in Revalian Esthonia has directed its attention to the supply of the Holy Scriptures, in the design of furnishing every cottager with a New Testament: and several respectable characters are engaged in establishing a Livonian Bible Society. The result is, an increased ardor for publishing editions of the Livonian and Esthonian Scriptures. Arrangements were making for this purpose; and the Committee, with a view to forward it, have enlarged their grant of 600*l.* to 1000*l.*

8 *Sweden*.—The active zeal of the Stockholm Society has suffered no abatement. The Swedish Bible is now completed, on standing types; and the number of Swedish Testaments, separately printed, amounts to 16,000. Another edition of the Bible, and of the New Testament, will be immediately undertaken; for which an additional donation of 200*l.* has been voted.

9. *Hungary*.—The distribution of some German Bibles in Austria and Hungary at the expense of the Society, has made known its existence in Presburg, and has produced most interesting communications from two Professors in that city, by which it appears that there are upwards of a million of Protestants in Hungary, and but few Bibles among those who speak the Sclavonian and Hungarian dialects; many of whom are much depressed by poverty. The Committee have promised a donation of five hundred pounds, to aid the printing

and circulation of the Hungarian and Sclavonian Scriptures, if a society shall be established in Hungary for that purpose.

10. *France.*—The Committee, having sent to France some Bibles for the British prisoners of war in that country, received a letter written by direction of the Minister of Marine, stating that they should be properly distributed.

A German minister, having distributed many copies of the Scriptures in France, which were gratefully received, the Committee directed one thousand copies of the French Bible to be distributed at the Society's expense, among some Protestant congregations in France.

A member of the Imperial Institute having signified a wish that copies of the versions of the Scriptures printed by the Society might be deposited in that institution, the Committee did not hesitate to comply with it.

11. *Germany.*—They have acceded to a similar request from the keeper of the Imperial library at Vienna; as well as for copies of the Society's Reports. This last request was accompanied by an observation, that "a multitude of strangers, who daily resort to the Imperial Library, would obtain a knowledge of the institution; and perhaps not a few would be inspired with a desire to attempt something similar in their sphere, and according to their power."

The Ratisbon Bible Society have printed and circulated four editions of the New Testament, and a fifth was in the press. This Society is supported by Roman Catholics, and, though produced by the example, is independent, of this Society.

12. *Italy* and *Greece.*—The Society's Italian Testaments are in great demand, both at Messina and Malta; and the Archimandrita, at the latter place, has warmly recommended the perusal of the modern Greek Testament, and publicly applauded "the zeal and ardor of the English to circulate the Word of the Lord." This intelligence is from a Roman Catholic correspondent at Malta, of great respectability, who is of opinion "that there is likely to result from the one thousand Testaments which the Society has sent, no ordinary good."

The Committee have granted fifty pounds for distributing the Scriptures to the poor in Denmark.

II. Asia.

1. *Syria.*—The Committee have forwarded a supply of Arabic Bibles, for the use of the Episcopal churches in Aleppo and its vicinity.

2. *Hindostan.*—The Christians dispersed over this vast country, including Ceylon, are calculated at nearly a million, using various dialects: few of whom possess the Scriptures. Many of the descendants of Christians have consequently relapsed into idolatry; and many are Christians merely in name. The Hindoos and Mahometans subject to the British authority may be estimated at seventy millions.

These observations suggest the most forcible motives for supplying the wants of the Christians, and for displaying the records of Divine truth to the natives who are ignorant of it.

With this general object, and especially with the view of supplying the demands of the native Christians in India, an Auxiliary Bible Society was, in February, 1811, established in Calcutta, with the concurrence of the government; and with a very general approbation in all parts of India. At Fort William, it has met with the most liberal support. It has directed eight hundred copies of the Tamul New Testament to be purchased for distribution, as well as two thousand copies of the Portuguese Bible, and five thousand Portuguese New Testaments. It has contracted for printing at Serampore five thousand New Testaments in the Tamul, the Cingalese, and the Malayalim dialects respectively. The Committee, anxious to encourage these laudable exertions, have determined to aid them by a grant of Bibles, Testaments, and printing paper, to the value of one thousand pounds.

The translation of the Scriptures into the dialects of India and the printing of them, proceed as rapidly as could be expected. The Missionaries of Serampore have translated and printed the New Testament in five languages, and the old, in Bengalee, and have translated the Gospels of St. Matthew and Mark into Chinese; the New Testament into four more dialects, and portions of the

Old Testament into as many; and have begun a translation of the New Testament into two more. The Rev. L. Sebastiani, many years resident at the court of Persia, is advanced to nearly the end of the Epistles, in a Persic translation of the New Testament, from the Greek, intended for the Christians dispersed over Persia, who are stated as very desirous of possessing the Scriptures, in a plain translation. Sabat has completed the translation of the New Testament and the Book of Genesis into Arabic. The Hindostanee translation of the New Testament, by Mirza Fitrut, under the superintendance of the Rev. H. Martyn, the four Gospels in Persian by the Rev. L. Sebastiani, and the three first Gospels in Telinga, translated by the late Rev. A. Desgranges, are in the press. At Bombay, the printing of the Malayalim Version of the Gospels, in September last, was advanced as far as the 13th chapter of St. John. Of the Gospels translated by Dr. Leyden into five of the dialects of the Eastern Archipelago, none have been printed, in consequence of the death of Dr. Leyden in Java. With a view to procure the best version of the Scriptures in the purest dialects of Arabia and Persia, the Rev. H. Martyn undertook a journey into those countries; and by the last accounts was at Shiraz. Sabat's Arabic translation of the New Testament having been shewn by Mr. Martyn to a learned Arab at Bushire, he pronounced on it the highest eulogium. It appears that the printing of Oriental manuscripts, (chiefly owing to the skill and disinterestedness of the Baptist Missionaries,) can be executed at Serampore, at an expense much less than at any other press in India, or even in Europe.

Of the distribution of the Tamul and Portuguese Scriptures, mentioned in the Seventh Report, the Committee have received most pleasing intelligence. Nothing could exceed the gratitude of the native Christians at Tanjore and Tranquebar. A single fact will prove the extreme scarcity of Tamul Bibles. A catechist, in the congregation of Mr Kohloff at Tanjore, had been employed twenty-four years in teaching the Gospel, without possessing the Old Testament. The Portuguese Bibles and Testaments were equally acceptable. Among those who received a Bible in English, Malabar, and Portuguese, was a Roman Catholic Priest, who had frequently recommended the perusal of the Holy Scriptures, in his sermons.

The Committee, to encourage the efforts making in India, have voted an additional sum of two thousand pounds; the total of their grant to Calcutta, for the current year, being thus five thousand pounds.

The Committee expect that a translation of the Old Testament in the Cingalese dialect, will be undertaken by a competent person at Ceylon. They have voted five hundred pounds to the Rev. Robert Morrison, at Canton, for promoting the translation and printing of the Scriptures in Chinese.

III. AMERICA.

The donations to Bible Societies in America have been respectfully acknowledged. The Committee have received satisfactory Reports of the proceedings of the Societies in Philadelphia, Connecticut, New-Jersey, and New-York. The zeal excited for the diffusion of the Scriptures, continues undiminished. The most perfect cordiality subsists among the various Bible Societies in the United States: and since their existence in America, the sale of Bibles to individuals has considerably increased. The Committee have agreed to assist "The Bible and Common Prayer-book Society," of Albany by a donation of Scriptures to the value of fifty pounds. Anxious to aid the circulation of the Scriptures in America, and aware of the expense of the Philadelphia Society in providing stereotype plates, for the Bible, they have granted a second donation of one hundred pounds to that society; and trust it will be accepted as a pledge of the union they desire to maintain with their American brethren in promoting the interests of Christ's kingdom.

IV. THE UNITED KINGDOM.

The approbation of the Society has been most extensively manifested, by the zeal and co-operation of the Auxiliary Societies noticed in former Reports, and by the still more numerous Societies formed during the last year.

The Auxiliary Societies formed since the last meeting amount to fifty-one, besides sixteen branch Societies, and their contributions to the parent Society to upwards of 18,900*l.* besides upwards of 9,700*l* from Societies previously formed.

The Committee rejoice to see the zeal for disseminating the blessings of Revelation keep pace with that charity which has provided so many institutions for relieving temporal distress; and while they gratefully acknowledge that liberality which augments the funds of the institution, they are equally sensible of the benefits to be derived from the exertion of its Auxiliaries, in supplying the local wants of their respective districts with the Holy Scriptures.

The Committee express their regret, that it has not been in their power to comply with the application for Bibles and Testaments in the degree required, though every possible exertion has been made by them, to procure a sufficient quantity. In addition to the two Universities, they have now obtained the assistance of his Majesty's Printers. They therefore trust, that the inconvenience from this cause will be speedily removed. But though the supply has been so inadequate to the demand, a much larger number of Bibles and Testaments has been issued in eleven months, ending the 21st February last, than in thirteen months preceding, viz. 35,690 Bibles, and 70,733 Testaments, making the total number issued up to that period, 140,415 Bibles, and 291,524 Testaments, exclusive of those circulated at the charge of the Society in various parts abroad.

V. Distribution of Bibles.

Considering the poor of the United Kingdom as having particular claims on the Society, the Committee have invited clergymen and dissenting ministers to encourage Bible Associations, and to investigate the state of the poor in their several vicinities; and they have engaged to return Bibles and Testaments, at the cost price, to the amount of one half of any congregational collections they may receive within a year. The Committee are of opinion, that the plan of selling the Scriptures to the poor, where practicable, has been found to possess several important advantages over gratuitous distribution.

The list of the Society's benefactions in Europe, Asia, Africa, and America, is too long to be inserted at present. Suffice it to say, that their benevolence has visited every quarter of the globe, and has contributed to cheer almost every form of misery to which man is heir. The correspondent at one of the principal naval stations, who had so frequently received the acknowledgments of the Committee for an unwearied attention to supply soldiers and seamen, foreign troops, prisoners of war, convicts, and others with the holy Scriptures, has devoted the same active exertions to this object, during the last year. In the course of that period, 3,850 Bibles and Testaments, in various languages have been distributed by this correspondent alone; who has received satisfactory testimonies that they were no less gratefully received than eagerly sought.

The Committee have reason to believe that the Scriptures distributed in the various modes above stated (which will, probably, not fall short of 32,000 copies) have proved real blessings to many who have obtained them.

The distribution of the Gospel of St. John among the Esquimaux, in Labrador, was repaid with tears of gratitude; and having been limited to such only as could read, an uncommon eagerness was excited in others to learn to read, that they might obtain similar presents.

The Committee have taken an anxious interest in the state of Ireland, and have granted a further donation of Bibles and Testaments to the amount of 500*l.* to the Hibernian Bible Society. They have also passed a resolution to encourage the formation of Auxiliary Societies in that country, by the promise of aid in proportion to their own exertions.

The funds of the Society have been augmented by various contributions and collections. The legacies of the year have amounted to 1,617*l.*

The Committee have nominated Granville Sharpe, Esq. the Rev. John Owen, the Rev. Joseph Hughes, the Rev. C. F. Steinkopff, Rev. John Jæn-

icke of Berlin, Thomas Hammersly, Esq. Rev. Professor Dealtry, and Richard Phillips, Esq. governors for life, in consideration of the essential services rendered to the Society.

"From the facts now reported, the members of the Society are authorized to adopt the gratifying inference, that as the institution advances in years, it increases in means, influence, and respectability. Like the little cloud which the prophet's watchman saw from Carmel, rise out of the sea, and spread by degrees over the face of the heavens, cheering the Israelites with the prospect of fertilizing showers, the British and Foreign Bible Society, small in its origin, has attained a conspicuous elevation and magnitude, and has been hailed as the harbinger of good tidings, and the dispenser of blessings, by the people of the north and the south, the east and the west."

"The theatre on which the Society displays its operations, is that of the whole world. Considering all the races of men as children of one common Father, who, "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust;" and who wills, "that all men should come to the knowledge of the truth;" the British and Foreign Bible Society offers the records of eternal life to the bond and the free, to Heathens and Christians,—in the earnest hope that they may become a lamp unto the feet, and a light unto the paths, of those who now receive them, and of generations yet unborn."

"To support the character which the British and Foreign Bible Society has assumed, to realize the hopes which it has excited, to foster and enlarge the zeal which it has inspired, are obligations of no common magnitude, and which cannot be discharged without correspondent exertions. Immense portions of the globe, now the dominions of idolatry and superstition; regions where the light of Christianity once shone, but is now dim or extinguished; and countries where the heavenly manna is so scarce that thousands live and die without the means of tasting it,—point out the existing claims on the benevolence of the Society.

"To supply these wants, fill up these voids, and display the light of Revelation amidst the realms of darkness, will long require a continuance of that support which the British and Foreign Bible Society had derived from the public piety and liberality: and perhaps the persevering efforts of succeeding generations. Let us not, however, be weary in well doing; "for in due season we shall reap, if we faint not."

"Let the British and Foreign Bible Society, uniting its prayers with those which are daily offered up at home and abroad for the blessing of God on its proceedings, humbly hope, that it may become an instrument of his providence, for accomplishing his gracious promises; and that, by means of the Scriptures distributed through its exertions, or by its influence and encouragement, nations now ignorant of the true God, may learn "to draw water from the wells of salvation." The prospect is animating, the object holy; its accomplishment glorious: for the prospective efforts of the Society are directed to a consummation (whether attainable by them or not, is only known to Him who knoweth all things) when all the ends of the earth, adopting the language of inspiration, shall unite their voices in the sublime strains of heavenly adoration; "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever: Hallelujah! for the Lord God Omnipotent reigneth."

The nett receipts of the year have amounted to upwards of 43 500*l.* the nett payments to nearly 32,500*l.* leaving a balance of 11,000*l.* against which there are engagements to be placed, amounting to 14,000*l.* The society, therefore, with all its ample means, possesses only the semblance of wealth. If its income were multiplied tenfold, that income would find abundant employment in supplying the wants of an universe thirsting for the waters of life.

CONVENTION ON THE SUBJECT OF A SEMINARY FOR THE EDUCATION OF PIOUS YOUNG MEN FOR THE MINISTRY.

It is with great pleasure that we insert the following Extracts, Constitution, and Address, in our pages. The Convention, whose proceedings are here given, was composed of gentlemen of the first respectability, and embraced a delegation from ecclesiastical bodies in Connecticut, Massachusetts, New Hampshire, and Vermont. The discussions are stated to us by several persons, who were present, to have been conducted with great harmony and Christian temper, and to have issued with perfect unanimity, and greatly to the satisfaction of gentlemen in the vicinity. This is worthy of particular and thankful notice as there had been some difference of opinion with regard to the precise object of the proposed seminary.

It is one of the most happy and encouraging circumstances of the present times, that Christians are awakened to a just view of the importance of educating young men for the Gospel ministry. Several voluntary associations have been formed for this purpose in Massachusetts; but no institution, except the Theological Seminary at Andover, promises to be more efficacious in promoting the good work, than the Seminary described below: provided the liberality of Christians shall furnish it with means proportioned to the excellence of the object, and the demands of our vacant churches and settlements. We would direct the attention of all Christians, whom God has favored with property, to this infant, but highly important and laudable institution. ED. PAN.

Extracts from the proceedings of the Ecclesiastical Convention, assembled at Windsor, Vt. on the 21st day of October A. D. 1812, for the purpose of taking into consideration the expediency of establishing, in this part of the country, a seminary for the education of poor and pious young men for the Gospel ministry.

THE Convention met, according to adjournment, at the house of General Abner Forbes.

Present, Pastors and Delegates from the Orange and Coos Associations, and Delegations from the General Associations of Connecticut. Massachusetts Proper, New Hampshire, and the General Convention of Congregational and Presbyterian ministers of Vermont.

Charles Marsh, Esq. officiated as moderator, and the Rev. David Sutherland as scribe.

The Rev. Timothy Dwight, D. D. opened the convention by an interesting sermon from Gal. i, 8, 9.

The committee, appointed to draft a constitution, made report by presenting two, formed upon different principles. The following after a full discussion, was adopted by the convention, as the constitution of the proposed seminary.

PREAMBLE.

Whereas it has, for some time past, been contemplated by many of the friends of religion in the western parts of the state of New Hampshire, and the eastern parts of the state of Vermont, to establish an institution with a view to assist in the education of poor and pious young men for the Gospel ministry: And whereas many well disposed and benevolent persons have proposed to contribute of their substance to this desirable object;—with a view, therefore, to concentrate the exertions of the friends of Zion in this laudable undertaking, a Convention of Pastors and Delegates of the churches of the Orange and Coos Associations, and of representatives from the General Association of New Hampshire, the General Association of Massachusetts Proper, the General Association of Connecticut, and the General Convention of Congregational and Presbyterian ministers of the State of Vermont, convened at Windsor on the third Wednesday in October, A. D. 1812. by previous appointment, do agree to adopt the following constitution of a seminary for the purposes aforesaid.

Art. I. An Academy shall be established at such place, within the limits of the Orange and Coos Associations, as the Trustees, whose appointment is herein after provided for, shall think will most conduce to the

benefit of the Institution, with such monies as may be given as aforesaid, in which shall be taught all branches of education necessary for preparing youths for entering any of the three lower classes in the Colleges in New England.

Art. II. The Academy shall be committed to the care of a Board of Trustees, consisting of twelve members, besides the Principal of the Academy herein after mentioned; not less than one half, nor more than two thirds of whom shall be ordained ministers of the Gospel; seven of whom shall be a *quorum*. Nine of the first members of the said Board shall be appointed by this convention, who shall afterwards elect the remaining three, and fill up all vacancies, in their own body which shall happen by death, resignation, or otherwise.

Art. III. Students shall be admitted into the Academy on such conditions as the Trustees shall prescribe. The Trustees shall also fix the rate of tuition, which shall be paid by all students, who, or whose parents, are able to pay the same, into the treasury in aid of the funds. The Trustees shall appoint and employ a sufficient number of Instructors, and remove them at pleasure: and shall determine the amount of their respective salaries.

Art. IV. Each Trustee and Instructor, before he enters on the duties of his office, shall give his written assent to the shorter catechism of the Westminster Assembly of divines, as containing substantially the doctrines of the Gospel; and the said Trustees and Instructors shall be professors of the Christian religion, and regular members of some Congregational or Presbyterian church.

Art. V. Every young man in order to be admitted to the privileges of this charitable institution, shall exhibit to the Trustees satisfactory evidence, that he possesses promising abilities, a serious and pious disposition and a blameless character, and is a suitable person to be educated for the Gospel ministry. And no student shall be continued upon this charitable foundation any longer, than his character for piety and proficiency in learning, shall, in the judgment of the Trustees, merit such patronage.

Art. VI. The Board of Trustees shall appoint a President and Vice President of their own body, a Secretary and Treasurer; and shall have power to remove either of said officers, or any member of the Board, whenever, in the opinion of two thirds of the Trustees, he shall have become grossly inattentive to the duties of his office, heretical in his sentiments, or immoral in his conduct.

Art. VII. The personal services and attendance of the members and officers of the Board, except the Treasurer and Prudential Committee, herein after mentioned, shall be performed *gratis;* but their necessary expenses may be defrayed out of the treasury. The Treasurer shall find bonds to the satisfaction of the Board of Trustees, for the faithful discharge of the duties of his office, and, with the Prudential Committee, may be allowed such compensation as the Trustees shall judge reasonable.

Art. VIII. The Board of Trustees shall make all necessary laws, not inconsistent with this constitution, for the regulation of their own body, and the concerns of the Academy, and the conduct of the Instructors and students thereof, and may alter or repeal them at pleasure. They shall also have power to appoint a Prudential Committee of persons of their own body annually, whose duty it shall be to manage the funds under the direction of the Board; to inspect and repair the buildings; to allow and settle accounts against the Academy; to draw orders on the Treasurer for the payment thereof; to audit the accounts of the Treasurer, and lay the same before the Trustees, at a meeting, which, shall be holden by them annually, and to do such other business, as shall be committed to them from time to time by the Trustees.

Art IX. All property which shall be given to the said Academy shall be faithfully applied, in the manner herein after specified, to the object of this establishment, either as a permanent or contingent fund, according to the direction of the donors, and in strict conformity to the princi-

ples of this constitution. And all donations to the permanent fund, whether in money, real or personal estate, shall be disposed of, vested in funds, put out at interest, or on lease, on ample security, at the discretion of the Trustees; the avails whereof, together with such sums as are given for immediate expenditure, shall be expended in fitting for college such pious young men in indigent circumstances, as they may select; and in contributing in part or in whole to the expense of completing the education of such as are so fitted, at some college in New England; and in aiding them afterwards, so far as may be necessary, in their professional studies And moreover, whenever the funds of the Institution shall be deemed by the Trustees sufficient to warrant such a measure, they shall be authorized to engage and support such instructor or instructors, as they shall judge to be necessary, and to erect suitable buildings for the purpose of this establishment.

Art. X. The chief Instructor shall be denominated the Principal of the Academy, and shall be *ex officio* one of the Board of Trustees.

Art. XI. The Trustee, who shall be first appointed is hereby empowered to call the first meeting of the Trustees at such time and place, as he shall judge proper; and the Trustees shall then and thereafter from time to time prescribe the mode of calling future meetings.

Art. XII. The said Academy shall for the time being be called and known by the name of "*The Union Academy;*" but the said name may be once altered by the Trustees, by prefixing the name of the principal donor, or the name of the town, where the same may be located.

Agreeably to the constitution, by them unanimously adopted, the Convention proceeded to choose by ballot nine Trustees; viz. Charles Marsh, Esq. of *Woodstock*, Rev. Asa Burton, D. D. *Thetford*, Ebenezer Adams, Esq. *Hanover*, Rev. Bancroft Fowler, *Windsor*, Rev. Zephaniah Swift Moore, *Hanover*, Rev. David Sutherland, *Bath*, Rev. Stephen Fuller, *Vershire*, Rev. Abijah Wines, *Newport*, and Gen. Abner Forbes, *Windsor*.

Voted, that it be recommended to the Trustees to prepare the doings of this convention for publication in such periodical works as they shall deem proper, together with an address to the public, soliciting their patronage to this benevolent establishment; and also, that they prepare and circulate as extensively as they judge best, a subscription paper for the purpose of obtaining money for the object of this Institution.

The first meeting of the Board of Trustees, called as provided in the constitution, was holden at Hanover, Nov. 4th, 1812.

The Board organized themselves by choosing the Rev. Asa Burton, D.D. *President;* Charles Marsh, Esq. *Vice-President,* the Rev. Zephainah Swift Moore, *Secretary,* and Gen. Abner Forbes, *Treasurer,* Ebenezer Adams, Esq. the Rev. Asa Burton, D.D. and the Rev. Zeph. S. Moore were appointed a Committee to prepare and publish an address to the public, together with the doings of the Convention at Windsor. Charles Marsh, Esq., Ebenezer Adams, Esq., and the Rev. Zephaniah S. Moore, were appointed Prudential Committee.

TO THE CHURCHES, AND TO ALL WHO WISH WELL TO ZION.

Christian Brethren and Friends,

Having presented to your view in the preceding pages the great object, at which we aim, the education of pious young men for the Gospel ministry; and having exhibited for your perusal the Constitution, by which we are to be governed, we now take the liberty, agreeable to the direction of the Convention and Trustees, to address you on this important and interesting subject.

You readily perceive, that our object is such, that it cannot be prosecuted without pecuniary assistance; and that it is an object, in which we are no more interested, than all, who are friends to the cause of Zion. Whether it is your duty to contribute of your substance to promote a design, which to every candid mind

must appear pious and benevolent, and whether donations for this purpose will be acceptable to God, you will determine, when you have seriously attended to the following considerations; viz.

That the number of vacant churches and societies in our own nation is great, and in the new settlements annually increasing:

That our missionary societies could employ, at home and in foreign parts, a number of able ministers considerably greater, than they can now obtain:

That the number annually from all the New England Colleges of those, who are pious, and become Gospel ministers, is by no means sufficient to supply present vacancies, and the call for missionaries:

That our new settlements, where they have not faithful ministers, will be left a prey to sectarian preachers, who disseminate errors, as ruinous to the soul, as poison is to the body; who create divisions, which weaken societies, render them unable to support the Gospel, and tend to destroy all peace and happiness:

That there are many young men of piety in indigent circumstances, whose natural abilities are such as to render them eminently useful, could they have a liberal education. Unable to obtain this, their talents must be buried in obscurity, and the good they might do in building up Zion, must be lost:

That sending forth a greater number of the faithful servants of Christ to labor in the field, and gather in the harvest, will afford aid to Bible societies in accomplishing their benevolent design. Translating the Bible into different languages and dispersing it through the world is a great and glorious work. While this is progressing, able ministers are needed to explain and enforce the doctrines and precepts, contained in the sacred oracles, wherever they are read:

That the present Institution will be beneficial to our Colleges. When pious young men from The Union Academy become members of our Colleges, we have reason to hope they will be a mean of preserving them from corruption and of promoting their reformation. It will increase annually the number of students in the Divinity College at Andover, and render that important Institution more extensively useful:

That the religion taught in the Bible is the greatest blessing to civil society. Were mankind governed by that spirit of love, meekness, gentleness, forgiveness, and forbearance, which the Gospel requires and inculcates, they would beat their swords into ploughshares, and their spears into pruning hooks. Wars and intestine broils would cease. Kings would become nursing fathers, and queens nursing mothers to the Church. The inhabitants of the earth would rejoice in each other's happiness. Society would be advanced to as high a degree of perfection, as is possible in the present life:

That the events of the present day, compared with the prophecies, clearly indicate, that the millennial state of the church is not far distant, and is swiftly approaching. We have reason to conclude, that as soon as the nations of the earth are supplied with Bibles in their own languages, accompanied with faithful preachers, having *the everlasting Gospel to preach to them, that dwell on the earth, to every nation, and kindred, and tongue, and people*, explaining its sacred truths, and impressing them on every man's conscience, God will pour out his Spirit, and cause all *from the least to the greatest* to know, love, and serve him.

In view of these, as they appear to us, very weighty considerations, is not your judgment convinced, that it is a duty to promote the object in view by liberal contributions, in proportion to the ability God has given you? Does not the present state of the world call for vigorous exertion in those, who are friends to the Redeemer's kingdom? Whilst his kingdom is with considerable rapidity extending its limits, is it not evident, that we are living in the last days of blasphemous infidelity, when the prince of darkness is making great efforts to maintain his dominion over the earth, as if sensible that his time is short? Will you not unite with those in Europe and America, who, with no inconsiderable success, are using vigorous efforts for the diffusion of Gos-

pel truth, and for the redemption of those, who are dwelling in the region of the shadow of death? Will you not cast of your substance into the treasury of the Lord, that those who are perishing, may be fed with the bread of life?

Property given to promote pious designs is given to the Lord. To the liberal benefactor he has promised a reward. *Honor the Lord with thy substance, and with the first fruits of thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. He that soweth sparingly, shall reap also sparingly; and he that soweth bountifully, shall reap also bountifully.*

Is not all you possess the Lord's? Is not your property one talent, which he has given you to improve? Ought not every one to act as a steward, who must soon give an account? Of the improvement of what portion of your property can you more joyfully give an account to the Lord at his coming, than of that, which you have given to promote the spread of the Gospel and the salvation of sinners?

Could you by your donations be a mean of exciting those, who are now destitute of a preached Gospel, to make the interesting inquiry, *What shall we do to be saved?* and also of administering comfort to such, would you for a moment refuse to give? Should you hear the Lord of life saying "Educate these pious, indigent young men for the Gospel ministry, that I may send them forth to proclaim the glad tidings of salvation, and gather souls into my kingdom," would you not obey? Does he not say "*Go, preach the Gospel to every creature* under heaven. If you cannot go yourselves, contribute of the substance I have given you to qualify others, that *all the ends* of the earth may look unto me, and be saved."

Should you reach heaven, and thence look down on this world, and see multitudes flocking to Christ from the east and from the west, from the north and from the south, and at death ascending triumphantly to join with you in songs of everlasting praise, and know that what you had given, had been a mean of such blessed fruits, and occasioned such rich displays of divine love, could you repent, that you had given of what you now possess to the Lord?

If, as we hope, it makes a part of your daily prayer, that the Lord of the harvest would send forth laborers into his harvest, and that he would give to his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession, will you not manifest the sincerity of your petitions by doing all in your power to promote the end, for which you pray? We have confidence, brethren, that you will.

The cause, for which we plead, we commend to God, in whose hand are the hearts of all, and who can turn them as the rivers of water are turned.

ASA BURTON,
EBENEZER ADAMS,
ZEPH. SWIFT MOORE.

BURNING OF THE MISSION PRINTING OFFICE.

IN the beginning of the present month, intelligence reached this country, that the Mission Printing Office at Serampore was consumed by fire on the 11th of March last. The loss was estimated at more than *Fifty Three Thousand Dollars*, comprising 2,000 reams of English paper, and founts of types in fourteen Asiatic languages. This loss is deeply lamented by the friends of missions and translations in Europe, Asia, and America. While it is lamented, however, the hand of God is seen in this apparently disastrous event, and the holy dispensations of infinite wisdom are submitted to with devout resignation. Possibly we may never fully understand, in this imperfect state, the reasons and uses of this afflictive providence; but perhaps we shall not be far from the truth, when we state the following as among these reasons and uses. 1. This providence may teach Christians that they must *feel*, as well as *acknowledge*, that God has a sovereign right to disappoint their expectations, and to make all the world see and know, that he will carry on his own work of renovating and saving mankind with such instruments, after such interruptions, and

in such manner, as He pleases. 2. It may teach Christians patience in waiting for the salvation of God. 3. It may and probably will put their perseverance to the test. It will teach them that *duty* is theirs; that *events* are God's. 4. It will probably excite a new and increasing zeal in the cause of translations and missions, by the loud call upon the liberality of Christians which it presents. Already the British and Foreign Bible Society has sent 3,000*l.* sterling towards making up the loss. Subscriptions are now circulating in Philadelphia, Baltimore, Alexandria, and New York, for the same purpose. Mr. Ralston writes from Philadelphia, that $800 had been subscribed there, though the paper has been as yet but very partially circulated. The subscribers in Philadelphia contemplate making the American Board of Commissioners for Foreign Missions the channel of their remittances to India. Probably other subscribers will do the same. The Board have entered upon a plan of remittances, through the agency of Samuel Williams, Esq. and Junius Smith, Esq. of London, to the Hon. John Herbert Harrington, Esq. the Rev. David Brown, and the Rev. William Carey, D.D. of Calcutta. The gentlemen in India selected for this purpose are well known by the religious public throughout the Christian world. To these gentlemen monies to re-instate the printing establishment will be remitted with all possible expedition. The approaching meetings of the Foreign Mission Societies of Boston, Salem, Newburyport, &c. will afford an opportunity for donations and contributions, which we hope will not be neglected. Far from discouraging, this melancholy event, as it seems at first view, will stimulate to new exertions.

Dec. 21.

AMERICAN MISSIONARIES.

LETTERS arrived from India, a few days ago, communicating the agreeable information that the American missionaries, Messrs. Judson and Newell and their wives, who sailed from Salem in the Caravan on the 18th of Feb. last, arrived at Calcutta about the middle of June, after a pleasant voyage of 116 days. The joy of this intelligence was damped, however, by the fact that the British Government in India had ordered back the missionaries; and Capt. Heard of the Caravan states, that he should probably be obliged to give bonds to take them back before he could be permitted to clear out for his return. It will be recollected, that the Baptist missionaries were once threatened in the same manner; but that they found means to satisfy the government and to avoid the execution of the threat. Gentlemen best acquainted with India, and friendly to the missionary cause, are not greatly alarmed at this intelligence. They suppose that our missionaries may either satisfy the government, or pass on to Rangoon, before the Caravan sails. The Harmony had not arrived. As she sailed a little after the Caravan, and was expected to touch at the Isle of France, she would naturally arrive later than the Caravan. It is to be regretted exceedingly that not a line has been received from the missionaries themselves. They doubtless wrote by the Francis, which brought the other letters, and which stopped for orders at the Brazils; but why their letters were not sent on with the rest, we cannot even conjecture. With respect to the result of this mission, it behoves Christians to wait with resignation, and pray fervently that it may be prospered, or, if hindered for a time, that it may ultimately conduce to the glory of God.

Dec. 21.

DONATIONS TO FOREIGN MISSIONS.

Dec. 1.	From a friend to the heathen by mail, with the Mattituck post mark*	$2 00
4.	From Dea. Reuben Leighton of Westford	3 00
	Carried forward	$5 00

* *The following is an extract from the letter enclosing a two dollar bill: "According to my circumstances I wish to do something towards the spread of the glorious*

	Brought forward	$5 00
	From the Foreign Missionary Society of Springfield and the neighboring towns, by the hands of the Hon. George Bliss, Esq the Treasurer	130 00
	From Edmund Dwight, Esq. of Springfield, (towards the translations)	50 00
9.	From the Foreign Mission Society of Boston and the Vicinity	6 00
15.	From the Female Foreign Mission Society of Plymouth, by the hands of the Rev. Mr. Judson	20 00
17.	From a gentleman in Wrentham, by the hands of the Rev E. Fisk, (towards the translations)	5 00
		$216 00

MISCELLANEOUS INTELLIGENCE.

EXECUTION FOR PIRACY.

On the 10th inst. the day fixed for the execution of *Tully* and *Dalton*, whose case was mentioned in our last number, the Marshal and other officers arrived at the State Prison in Charlestown at 10 o'clock, A. M. The two convicts, and all the other prisoners were assembled in the chapel of the prison, where the Rev. Mr. Eaton read prayers, to which *Tully* appeared to be devoutly attentive. Afterwards, while in one of the apartments of the prison, he intimated a wish to be as retired as possible. On being permitted to stand apart, he leaned against the wall, seemed to be engaged in prayer, and wept abundantly. The procession was soon afterwards formed. It was preceded by the Deputy Marshal on horseback, bearing the Marshal's mace, a silver oar. Coaches followed in which were the officers of the State Prison; and a coach in which were the Marshal and the Sheriff of Suffolk. Next came the criminals in the State Prison carriage, a kind of waggon hung in black, attended by the Rev. Mr. Collier, chaplain of the prison. They were pinioned, wore white caps, and were decently and warmly clad. Their coffins projected from each side of the carriage. The rear of the procession was brought up by assistant marshals and deputy sheriffs. On passing through Charlestown and Boston, a bell in each town was tolled. The chaplain employed all the time in his power in conversing with and exhorting the prisoners. *Tully* seemed much moved, and repeatedly addressed the crowds of people by whom the side walks of Boston were thronged. On seeing some of the by-standers smile and exhibit marks of levity, he told them, that though they *might laugh now, the time was coming when they would be serious.* When arrived at the place of execution at South Boston, the Marshal and his deputies, the Sheriff of Suffolk, the Rev. Mr. Collier, and the criminals ascended a stage attached to the gallows. After some preparations, the Marshal read aloud his warrant of execution, when *Tully* requested, and had leave, to read a written paper, which he did in a firm and distinct voice. In this paper, he confessed the facts for which he had been condemned, acknowledged the justice of his sentence, expressed his gratitude for the kindness and attention he had received from the Marshal, and the Warden of the State Prison, and spoke feelingly of the kind assistance he had received from the Rev. clergy, many of whom had visited him, and his fellow prisoner in their affliction. The criminals then kneeled, and the Rev Mr. Collier addressed the throne of grace in fervent prayers for them. He then took them by the hand, bade them farewell, and recommended to them two short passages of Scripture, which were, *God, be merciful to me a sinner*, and *Lord Jesus, receive my spirit.* These passages he exhorted them to repeat, in the last and awful extremity, with true contrition, and sincerity of soul. *Tully* then mounted the draw, made a short prayer, and dropping a handkerchief, (the signal agreed on,) the draw was instantly let down and he was launched into eternity without the smallest struggle, the limbs merely undergoing a slight contraction and extension.

Gospel of the blessed God. *All I have belongs to the Lord, and I am under solemn vows to devote what money I can spare to doing good, and to the honor of his name. You will find enclosed two dollars. Please to apply it to the use of Foreign Missions. I hope to be able to contribute more liberally. Do as you please about giving this a place in the Panoplist.*"

The preparations were going on for the execution of *Dalton*, till *Tully* was swung off, when the Marshal made a suitable address to the immense crowd of spectators, and read aloud a warrant of respite, under the great seal of the United States, by which the President was pleased to defer the execution of *Dalton* till the 10th day of January next. The Marshal then addressed *Dalton*, and exhorted him to make a good use of the remaining time allotted him, that, in the event of his failing to obtain a full pardon, he might be better prepared to meet the punishment which had overtaken his associate in guilt, and that through the merits of the Redeemer he might obtain the forgiveness of his sins

The halter was then taken from his neck, a hat substituted for the white cap, and he was remanded to the State Prison, with the corpse of *Tully*, in the same carriage in which they had been conveyed to the scaffold.

The execution of *Tully* took place at 15 minutes after 2 o'clock, P M. he having declined availing himself of the remaining time till three.

The concourse of spectators was estimated at 10,000, though the weather was extremely tedious, and the place of execution exposed to a violent and very cold wind. The arrangements of the day were conducted with regularity and solemnity, and reflected credit on the Marshal

Tully stated, that he was born in Steventown, (N. Y.) that his mother was a pious woman, and a member of a Presbyterian church, and that he had been in the habit of attending public worship when it was in his power

Dalton was very stupid and quite unmoved the whole day. and has been since his confinement. They both confessed the piracy, but denied that they were guilty of murder, stating that they killed their ship-mate Cummings, in defending themselves from an attack by him.

HYMN.

LINES.

Oh, what are the joys we prize so much,
The joys we so dearly prize!
What but bubbles that melt at the touch,
Meteors that fade from our eyes.

And is it for these we give up our peace,
And lavish our souls away?
Oh! when shall these fatal passions cease
To lead our poor hearts astray.

N.

TO READERS AND CORRESPONDENTS.

In this number we present to our readers the conclusion of the series of papers on *Evangelical Exertions in Asia;* a series which has occupied a large share of our pages for several months past To the author of these papers the public are indebted for the only single view of Eastern Missions and Translations, which has appeared in England or America. Though to many of our readers the discussion may have appeared too long; yet to the great body of those who are anxious to get all the information in their power respecting the prospects of Christianity in Asia, we are persuaded they have been acceptable. The writer has our thanks for his patient investigation of the subject; and our readers will bear in mind, for their future reference, that these papers contain all that is now known in this country relative to the translations, and bring down the account to January of the present year.

Our correspondent L. will observe, that we have already one correspondent under that signature. We have therefore distinguished his signature thus L.* The hymn which he communicated would hardly add any thing to the sacred poetry on the same subject.

Our correspondent W.* we have distinguished in like manner, and for the same reason.

The beautiful hymn from our correspondent N. will be inserted in our next.

We respectfully request all the Secretaries of Foreign Mission Societies, the names of whose officers have not been yet published in the Panoplist, to forward authentic lists of the officers, and to forward, also at future times, some brief accounts of the annual meetings of their respective Societies.

Several of our patrons, who were formerly supplied with the Panoplist by Messrs. Whiting & Watson of New York, have written to be informed where they can procure our work. They are informed that Mr Stephen Dodge of New York is now our agent in that city; of whom the current volume and any former volumes can be obtained.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

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BIOGRAPHY.

WITHIN a short period the Theological Institution at Andover has been deprived by death of two of its founders and unshaken friends. As these persons were eminently virtuous and excellent in their private character, and have conferred a lasting benefit on their country and mankind by their pious and judicious liberality, our readers will doubtless be pleased with the following biographical sketches drawn by persons well acquainted with the subjects of their respective memoirs. The account of Mr. Abbot is extracted from a sermon delivered at his funeral, May 3, 1812, by the Rev, Dr. Woods, and that of Mrs. Phillips from a sermon delivered at her funeral, Nov. 3, 1812, by the Rev. Dr. Pearson.

SOME ACCOUNT OF SAMUEL ABBOT, ESQ. LATE OF ANDOVER, MASS. AND ONE OF THE FOUNDERS OF THE THEOLOGICAL INSTITUTION IN THAT PLACE.

AFTER discoursing upon the text, which was Heb. vi, 12, Dr. Woods proceeds thus:

"In our feelings toward Christian friends, especially those who have entered into rest, are we not chargeable with a great fault? We may have respected their character, been delighted with their conversation, applauded their benevolence, and been affected with momentary grief at their death. But is this all we owe them? And is this all we owe the grace of God on their account? Far from it. When we contemplate their amiable and pious character, ardent love should be kindled in our hearts. We ought to admire the power and glory of divine grace in creting them anew in Christ Jesus unto good works, and preparing them for the heavenly inheritance. Their goodness should make a deep and permanent impression upon us. And what is more, WE SHOULD DILIGENTLY FOLLOW THEIR STEPS. Every other proof of affection is nothing, without this. If we *truly love* the saints, we shall imitate their example, and labor to promote their benevolent designs. The precious cause of Christ, which was so dear to their hearts, will be dear to ours. All their pious wishes we shall endeavor to carry into effect. To think, *this was the desire of such a dear saint, now in heaven*, will be a powerful spring to our exertions. I repeat the sentiment, that *careful compliance with the pious wishes of departed Christians, and imitation of their holy example, is the best proof, and the only real proof of sincere affection for them.* God grant, that we may all give this proof of our

cordial esteem and love of THE DEAR FRIEND, whose lifeless body is now before us.

"To the duty of copying his example I would now, my hearers, most earnestly exhort you. When I point out the excellencies of his character, I shall speak the truth without coloring. May all the honor, which we give to the memory of this dear Christian, ultimately redound to God, by whose power he was created, by whose gracious Spirit, he was, as we trust, renewed, and guided, and trained up for glory. That there has been *such a man* among us, will, we doubt not, be to the praise of the glory of God forever.

"The first thing in his character, which I shall mention, as deserving imitation, was *habitual devotion.* On this and all other parts of his character, I shall speak according to the manifestation, which was made by his life, and not with any pretence of knowing the heart. From his fruits we have pleasing evidence that he was sincerely and unreservedly devoted to God, saying, with the devout king of Israel, "Lord, I am thine." How are we to come to the conclusion, that a man loves God supremely, and is devoted to his honor? Is it evidence of this that he loves the house of God?—that he loves the saints?—that he loves the Holy Scriptures? Is delight in religious contemplation and prayer, —*is a conscientious observance of the commands of God* evidence of supreme love?—All this evidence appeared in our departed friend.

"His devotion had no flights, and usually no raptures. But it had the characters of humility, of seriousness and tenderness, of constancy, and not unfrequently of earnestness. *He walked with God.*

"*His attention to duty was universal.* He did not think of atoning for the neglect of the duties he owed to mankind, by multiplying his religious performances. Nor did he think of atoning for the neglect of religion, by punctuality in social duties. He had respect to all divine precepts, and hated every false and sinful way.—Where can the man be found, who is *more afraid of doing wrong.*

"He was remarkable for *sincerity and uprightness.* The sin of flattery he abhorred. One of his maxims was, "to praise no man in his presence, and speak evil of no one in his absence." If he had any difficulty in his mind respecting others, he considered it a sacred duty to apprize them of it. He would *not suffer sin upon his neighbor.* And the kindness, the lovely simplicity, and meekness of his heart enabled him to give reproof to the greatest advantage. No one, who had the honor of a man, could be offended. His uprightness and veracity were so uniform and remarkable, that all who knew him, could, I doubt not, unite in saying,—"he was an Israelite indeed, in whom was no guile."

"To an uncommon degree, *he had the government of his passions.* His was the happiness of ruling his own spirit. He attained such self command, that there is reason to doubt, whether he was angry the last twenty years of his life. The agitations and contentions of the world left his passions cool. He kept at a dis-

tance from the storm, and found a refuge in the calmness and gentleness of his own mind.

"He was equally remarkable for *the government of the tongue.* The Apostle JAMES states this as one of the rarest and best marks of real goodness. "If any man offend not in word, the same is a perfect man."—Who ever heard that tongue, now silent in death, utter falsehood, profanity, reviling, or slander? That good man governed his speech by the meekness of wisdom. He seemed to have well considered the horrible effects of an unbridled tongue, "that unruly evil; that world of iniquity; that deadly poison; that fire, which sets the whole course of nature in a flame." Against these evils he watched and prayed, and endeavored to employ his tongue in harmless, kind, and profitable discourse.

"He was a man of *prudence.* He exercised this virtue in the management of all his concerns, whether great or small. No man perhaps ever had less of that rashness, which flows from imagination without judgment, and from ardor without experience, and often renders the best plans abortive. To a good degree he possessed the power of discerning the feelings and characters of others, and of anticipating the consequences of different modes of action. He had a deep conviction that he was liable to err. This conviction induced a habit of the most cautious deliberation, and, on important subjects of being slow in forming his conclusions. His prudence led him to guard against extremes in religion. He loved the obvious, sober sense of Scripture. In matters of speculation, he chose the happy medium;—in matters of practice, *the plain path, the footsteps of the flock.* In short, he had that useful wisdom, which results from an honest and teachable mind and long acquaintance with the affairs of the world. This wisdom effectually preserved him from the mistakes of many celebrated geniuses, who never look into the details of human concerns, and enabled him successfully to execute his plans, without giving "offence either to Jew or Gentile."

"He was eminently a *peacemaker.* Few Christians so fully comply with the apostle's direction; "If it be *possible*, as much as lieth in you, live peaceably with all men." When duty permitted, he was willing to give up his own rights, and *do* any thing, or *be* any thing, for the sake of peace.

"He had a *quick sense of moral evil*, especially in himself. Judging of things, not by the standard of the world, but by the word of God, he perceived many feelings and actions to be sinful, which are commonly regarded as innocent. Wandering thoughts in religious duties, want of warm affections and of life in devotion, were his constant burden and grief, and made him long after heaven. Any small impropriety or error in managing his domestic concerns was quickly perceived, and as quickly acknowledged.

"He was distinguished for a *simple respect to the will of God, as the rule of duty.* He sought seriously and prayerfully, to know the will of God, that he might do it. And he obtained the promised direction. Rarely can

a Christian be found, to whom the path of duty is generally made so plain, as it was to him. In the most important transactions of his life, namely, those which related to the establishment of the THEOLOGICAL SEMINARY, his duty, as he often declared, was made as clear to his mind, as if it had been particularly pointed out to him by a voice from heaven. This entire satisfaction respecting the path of duty, which was perhaps the most distinguishing trait in his character, resulted, not from the greatness of his mental powers, not from the extent of his knowledge, nor, on the other hand, from any fanatical impression; but from that habit of calm deliberation, that single regard to the will of God, and that divine teaching, which afford the safest and best guidance.

"Finally, he was remarkable for his *beneficence*. He had sincere compassion for the poor, and opened his hand in charity for their relief. With warm and steady affection, he endeavored to promote the welfare of civil society. For the instruction of children in every branch of useful knowledge, especially for their religious education, he was greatly concerned. This favored church and society know his exertions for this important object, and for their religious interest in other ways.* Many years ago he began to give assistance to young men of talents and hopeful piety, in their preparation for the ministry. But he had a largeness of heart, which after all these acts of charity, was not filled. None of his plans of doing good satisfied him,—none corresponded with the extent of his benevolence, before he entertained the design of making *an establishment for the education and support of theological students*. This design he *often* declared, was first suggested to him by no man on earth, but by THE SPIRIT OF GOD. This he seriously and constantly believed; and this no

* The following instances of his beneficence are selected as particularly worthy of being recorded.

$500 to the south church in Andover, for the benefit of the poor.

$400 bell to the south Parish in Andover.

$650 clock to do.

$109 flagon to the south church in do.

$50 tankard to do.

$130 Encyclopædia to the Library of Phillips Academy.

$500 to the Society for promoting Christian Knowledge.

$ 50 Subscription towards rebuilding the College at Princeton; and a considerable sum to lengthen out the schools in the several districts in the South Parish in Andover for a number of years. It was a remarkable proof of his solicitude for the improvement of the rising generation, that he continued to visit all the schools in the parish twice a year till he was confined by sickness. Besides these acts of benevolence, he contributed to the education of several young men at Harvard College, and bestowed thousands of dollars in charities to ministers of the Gospel, and to the poor in different places.

But the great act of beneficence, which is several times alluded to in these extracts, though not particularly described in the sermon, or the above note, was the donation of $20,000 to found a professorship of Christian Theology in the Theological Institution at Andover. Other smaller donations were made at different times, and a large residuary legacy, the amount of which is not known, was left by his will to the same institution.

Christian can doubt. The nature and design of the SEMINARY exactly agreed with his feelings. Religious beneficence had become his grand object. To this he had consecrated much of the wealth, which God had given him. His strict economy and all his exertions to retain and increase his property were finally directed to the great design of doing good to the church of Christ. It was his own expression, "you can't tell how much pleasure I have taken in *saving for this object.*" He did not labor to hoard up riches; nor did he use what he possessed for the purposes of luxury, pride, and grandeur. He did not live to himself; but labored to be *rich in good works.*—I have said, that *pious beneficence*, or using his substance for the promotion of religion, was his *character.* In this he showed that he knew the real value and proper use of riches. The method of doing good which he adopted, that is, promoting the cause of religion, was, both in its nature, and in the extent of its fruits, superior to all others. He frequently mentioned it, as his end in what he had done for the SEMINARY, *to bring thousands and millions to glory.* This INSTITUTION was his favorite object; and its prosperity constituted much of his comfort in the concluding years of his life. For this INSTITUTION and all connected with it, he offered up daily prayer. In this centered his warmest affections. He connected with it his most solemn devotions, his purest pleasures, his best hopes of the church's prosperity. It was his deliberate and full persuasion, that he had done *well* in contributing to the establishment of such a SEMINARY;—that so great an object called for his *utmost exertions.* We have no doubt that he thinks so still, and that the judgment day will confirm the persuasion.

"I owe to the memory of my *patron and friend*, to declare, that I have considered it one of the most precious privileges of my life, to enjoy his paternal affection, and to be near him in his feeble and languishing state. The observations, therefore, which I have made, and those which I am about to make, are not founded on vague report, but derived from the most intimate personal acquaintance.

"Although he manifested seriousness and piety at an early period of life, there is reason to believe that for several of his last years, his religion became more deep and operative, and his enjoyments more constant and spiritual. He evidently grew in grace and in the knowledge of Christ. Accordingly he had an increasing conviction of the truth and importance of those evangelical doctrines, for the propagation of which he did so much toward laying the foundation of this SEMINARY. But it seems proper to observe, that his belief of those doctrines was not produced by abstract reasoning, but was rather *the result of moral feeling, and of childlike submission to the authority of God in his word.* In this way his faith became altogether *practical*, and was at the same time *an act of piety.* But it was not on this account less *rational* or *sure.* In fact, it rested on the proper ground—faith, as it relates to the things of the Spirit of God, als

ways partaking much more of *affection*, than of *intellect*. His belief of the truths of revelation was fixed and invariable. Whatever doubts he might sometimes have respecting his own religion; he had none respecting the doctrines of the Gospel, particularly those, which relate to the way of salvation by Christ.

"His unwavering and cordial belief of those doctrines was the foundation of his religious character, and of his supports and enjoyments in sickness. My hearers, I wish you could fully know the tenderness and tranquillity of his mind during the last six months. Confined to his house,—then to his chamber, and with a very feeble and sometimes distressed bodily state, he found the peace, which the world cannot give,—the peace of God, which passeth all understanding. —Self-righteousness he utterly renounced. He had nothing which he looked upon, as in any degree the ground of acceptance with God. All his benevolent and useful deeds he counted loss for the excellency of the knowledge of Christ. With the most lively sensations, and sometimes with weeping, he expressed his entire reliance on the mere mercy of God. He saw no other foundation. He desired no other.

"He felt more and more satisfied, that in his religious charity he had been directed by the Spirit of God, and had done what he should rejoice in forever; and frequently expressed a pleasing hope, that his beloved SEMINARY would become far more extensively useful, than he at first conceived;—that it would be the means not only of doing good to the churches in this country, but of spreading the Gospel among distant heathen nations. Often when contemplating the INSTITUTION in this light did he turn his thoughts upon himself, and say, with every token of humility and tenderness,—"I am astonished, that God should make use of such a poor creature, as I am, to do *this great thing*."

"In the chamber of sickness, frequent prayer was his delight and refreshment. He seemed more and more perfectly to resign himself to the will of his Father in heaven. He was tired of sin; though not tired of living in God's world, nor was he tired of laboring and suffering for God. "I desire to live," he often said, "if God has any thing more for me to *do* or to *suffer*." The time and manner of his decease he was satisfied to leave entirely with God.—His cheerful patience, meekness, and resignation, together with the uniform and regular exercise of his reason, rendered his sickness very edifying to his Christian friends.

"When he came near to his home, he showed increasing desires after God, saying repeatedly—"there is enough in God;—I want nothing but God." Just before his speech failed, he was asked, whether he could say,—"whom have I in heaven but thee? and there is none on earth I desire beside thee;"—"Yes,"—he answered very feelingly,—"*with all my heart, and with all my soul, and with all my mind.*" At times he felt a joy, almost too extatic for his feeble body to sustain, at the thought of being forever with the Lord, and seeing him face to face.

"Such was our dear friend in health and in sickness. Most of

my audience knew him, and can testify that he was indeed *a faithful servant of God.*

"But he now rests from his labors. He has taken leave of his dear relatives and friends,—of his beloved institution,—of this church and society,—and of this vale of tears. You mourn the death of an Israelite indeed,—who loved you and did you good,—who delighted in coming with you to this house of worship, and to this table of communion. You will see his face no more. But he has left among you that good name, which is better than rubies. We hope this church and society will long reap the fruits of his goodness. Yea, we hope these fruits will extend to the churches in this land, and to distant nations, down to the end of time."

Some account of Madam Phebe Phillips, relict of his Honor Samuel Phillips, Esq. late of Andover.

After illustrating the text, which was John xi, 25, Dr. Pearson proceeds as follows:

"In the light of our subject let us now contemplate the solemn scene before us. It has pleased the sovereign Disposer of events to remove from us a highly estimable friend. We are now assembled in this temple, not only to sympathize with the bereaved relatives, and to express our cordial respect for departed worth; but to hear, what God the Lord will say unto us, and to pour out the desires of our hearts before him; to implore divine consolation for mourners, and grace to profit by this affliction. With these ends in view, let us call to mind what our deceased friend was.

"Descended through a long line of puritanic and respectable ancestors, Madam Phillips was the youngest daughter of the Honorable Francis and Mehetebel Foxcroft of Cambridge. From her pious parents she received a religious education Accustomed from infancy to the morning and evening sacrifice, and to the strictest observance of the Sabbath; being also daily required to read the Bible and to repeat the Assembly's catechism; even while a child, she became acquainted with the primary doctrines and duties of Christianity. Family instruction being seconded by the public ministration of the word by that saint of God, the venerable Appleton, and both enforced by the Holy Spirit, she early experienced those impressions of divine truth on her soul, which formed the basis of her Christian character, and was admitted a member of the first church in her native town. The doctrines of the reformation, as delineated by the Westminster Assembly of Divines, constituted her religious creed. In this faith she lived stedfast, and in this faith she died.

"Possessing a quick apprehension, nice discernment, delicate taste, and an ardent thirst for knowledge, she was formed to distinguish and relish the best writings. To the gratification of her taste, and the increase of her mental stock, her proximity to the University was propitious. Reading and writing were her favorite amusements, while young. Such was the brilliancy

of her imagination, the pleasantry of her wit, and the felicity of her expression, that she soon became the ornament and delight of the sentimental circle. But such was her modesty, such her diffidence in company, as to conceal, in a great measure, the powers of her mind and the virtues of her heart. To a select few only was her mental worth known; and to these, more through her pen, than her lips. A mind, exquisitely sensible, and like the needle, tremblingly alive to every breath, naturally wishes to escape the collisions of thought, incidental to free and mixed conversation. Hence it was, that in the calm of retirement, and with her beloved pen, she did most justice to her talents. Purity, ease, and elegance characterize the style; pleasantry, dignity of thought, and elevated piety constitute the soul of her letters.

"Formed by the dignity of her person and the virtues of her mind to move in the higher walks of life, and destined by Providence for extensive usefulness, she commanded the esteem and affections of the man, whom, while memory lasts, we, who knew him, shall delight to honor. Her connexion with Lieut. Governor PHILLIPS was consummated in the year 1773; since which, her manner of life has been known to many now present as well, as to the speaker. Gratitude to Heaven and justice to her oblige us to say that a very rare assemblage of virtuous qualities, improved by reading, matured by reflection, sanctified by grace, tried and brightened by afflictions, constituted her character. Of her failings, as they sprung from an excess of sensibility, and, from a benevolence, which wished happiness to every living thing, it may be truly said, "they leaned to virtue's side." In her own view however her imperfections were great and numerous, and, as such, were deeply lamented, and frankly confessed. Humility, that surest criterion and measure of piety, was the cardinal feature in her religion, as sensibility was of her heart. To the united influence of these qualities it must be imputed, that in conversation, even with intimate friends, she was habitually reserved on the subject of her own religious experience; nothing scarcely escaping her lips, except frequent exclamations of her own unworthiness and nothingness. Through life indeed she utterly disclaimed all personal merit; and during her last sickness constantly avowed her entire dependence on the Redeemer.

"Though to surrounding friends it is unspeakably delightful to catch from the lips of an expiring saint the broken whisper, "O death, where is thy sting?" this is a satisfaction, for wise reasons commonly denied by heaven. Triumphant deaths are rare. Let it suffice us, that, in view of her approaching change, our departed friend never expressed a fear of death; and that to a near confidant, a few days before her decease, she said with a composed mind, "I know in whom I have believed." But, blessed be God, we have a more sure word of hope, "by their fruits ye shall know them." To the *life* are we directed to look for evidence of piety, of vital union to Christ. Every branch in him bringeth forth fruit; and

being often pruned, more fruit. This best, this scriptural proof of piety, my Christian hearers, is what every day of her adult life, every waking hour, furnished to those around her. Nearly fifty years a professed disciple of Christ, she was a constant, punctual, and devout attendant on the public institutions and ordinances of the Gospel. On the Sabbath also, to all within it, her house was converted into a sanctuary. To her uncommon diligence through the week, and incessant exertions to make every one happy, many, who have lived under her roof, are living witnesses. Her hours of retirement notwithstanding were sacred; and, during the last years of her life, no small part of every day was passed in her closet, no doubt in reading the Scriptures, in prayer, in communion with God and her own heart. Her walk with man was correspondent to her walk with God; her conversation on earth such, as became the Gospel of the benevolent Jesus; humble, condescending, gentle, kind, and compassionate. She fed the hungry, and clothed the naked; was eyes to the blind and feet to the lame. Not content with relieving the many, who solicited relief, she went about seeking objects of charity, ministering comforts to the sick, afflicted, and needy. In which offices the delicacy of her manner was such, that the obligation she meant to lessen, was thereby doubled. To the abundance of her charities thousands in this town and in distant places have given and will give cheerful testimony. To her ability, and beyond her ability, she was ready to every good work. To her honor it will be long said by strangers as well, as by friends, that her house continued to be the same mansion of hospitality, which it ever had been during the life of her noble and generous consort. Of them both it may be said, that their hearts were not more united by mutual esteem and affection, than by acts of charity and munificence. Of this, their united exertions for the Academy in this place, for the education of children and the promotion of religion in this town, and for the distribution of pious books among the poor at large, have raised durable monuments. The spirit of her ascended partner, still actuating his relict on earth, at a recent period she contributed largely to the foundation of the Theological Institution; and thus, with other generous Donors, extended the great plan, which his prolific, active mind had projected, and in part executed. And, if the spirits of the just hold intercourse with earth, this friend of man has doubtless smiled upon the deed; if not, we fondly trust the intelligence, recently conveyed by his dearer self, has been doubly grateful.—But I forbear. My theme may have carried me too far.

"Lest, however, it may be thought too much has been said of piety, too modest to speak of herself; and to show that virtues so exalted, and efforts so godlike are most congenial to the soil of the lowliest humility, permit me to give a few extracts from an epistolary correspondence with a female friend. But here I am at a loss, what to select, all is so excellent. In a letter without date she thus writes, "You will ex-

cuse me, my dear lady, if I observe, that it is not for us to determine, in what way we can be most useful. Will you allow me to suggest my own ideas on the subject; which are, that we with all the circumstances of our lives, are at the disposal of an all-perfect Being." "Here you will please to allow me to add a desire, which at times I am happy in the operation of in my own breast; a desire, that my own will should never interfere with the Divine will; but that it should be brought to a subserviency, equal to the production of a desire, that the Divine glory may be effected, let my circumstances be what they may."—"Was it not for a deeply rooted veneration for the rectitude of the Divine government, how could the mind be supported?"—"I wish you the influences of that blessed Spirit, which must breathe upon all means of comfort, to make them efficacious."—"Is it not of the first consequence, that we contemplate frequently the excellency of the example, which our blessed Redeemer has left us, and pray over it—pray that we may be struck with and delighted by the infinite condescension discovered in the indulgence allowed us to *aim* at imitation?"—"With regard to myself, though few have had so much to lose, I think I can with pleasure do justice to the sovereignty of God, and can, according to my weak capacity, with composure say, 'though he slay me, yet will I trust in Him.' I acknowledge there is much chaffiness in the heap, yet I hope there may be found some few grains of just sentiment and sincere desire to render due praise for the many, *many* indulgencies, through grace, from that fountain of compassion, upon which we may all have liberty to draw."—"Far, very far, be it from me, to question the justice of any of the Divine dealings with me—perfectly satisfied, that every expression of the Divine Mind toward me is founded in wisdom and goodness. I would gladly suffer any thing rather than dishonor that all-bountiful Benefactor, who has encircled me in the *rise*, and now, in the *decline* of life, with blessings, which I am sure I do not deserve even a shadow of——." —In 1804 she thus writes to the same, "I really should think I had suffered to some valuable purpose, could I afford you any new source of comfort from my experience; but why, let me ask, will you not avail yourself of those precious promises, which abound in the *sacred* volume? O how many richly encouraging invitations have we to commit *all* our ways to that Almighty Being, who is infinite in *wisdom* and *power;* who has graciously declared that 'none shall seek his face in vain;' and condescends to teach us, how we are to ask favors, viz. 'in faith, nothing wavering.' O how precious the liberty, that we may call upon Him at any time, in any place! Let us, my dear lady, improve the privilege. Let us be constant in our applications at the throne of grace, *for* grace, rightly to judge of all things, which pertain to this life, and that which awaits us beyond the grave. How can we help loving a Character, so replete with excellence? And, if we love, shall we not necessarily commit ourselves, with all our concerns to the dis-

posal of such a Being? O, do *feed* upon the belief, that "*all* things shall work together for *good* to those, who love God."

"Such, my fellow mourners, was the friend, whose mortal part we this day consign to the tomb. Such, my dear Sir, was she, who gave you birth; who, in holy baptism, early devoted you to God; and through life daily carried you in her prayers to the throne of God. Bereaved son of her love, how shall I address *you* and the dear *partner* of your sorrows? Be comforted. Jesus hath said, "I am the resurrection and the life; he, that believeth in me, though he were dead, yet shall he live. Your mother sleeps in Jesus, to whom, as we believe, she had been long by faith united. Be comforted. She prayed much for you and yours. Being asked a few evenings before her death, if she had any desire to leave relative to her children, grand children, or other friends; she replied, "none except what I am daily and hourly presenting to Heaven, that they may all be friends of God; for, if they are his friends, they will be safe." Seek, my dear friends, to be what she desired; and educate your lovely offspring, as she wished. Carry them daily, as she did you, to the throne of grace. To your latest breath, let me intreat you, cherish in your minds an image of her virtues; and often present it to your beloved children, for their admiring imitation. Collect the fragments of her pen, and let them read, what she was; and thus inspire the sacred ambition of being worthy descendants of such ancestors. Above all, teach them their state by nature; and point them to "the Lamb of God, that taketh away the sin of the world." Early instil into their tender minds the instructions of heavenly wisdom, and lead them in the way, they should go. Thus educated, may they grow up as olive branches, around your table; and having together carefully followed the pious footsteps of your parents now in heaven, may you and your children, in due order, but at far distant periods, be successively welcomed by them to the mansions of eternal bliss with exceeding joy!"

RELIGIOUS COMMUNICATIONS.

To the Editor of the Panoplist.

Sir,

Should the following remarks meet your approbation, and contain any thing which in your opinion, may profit your readers, you may give them place in your periodical publication.

REMARKS ON PHILIP. ii, 6.

Who, being in the form of God, thought it not robbery to be equal with God.

Paul, while in bonds at Rome for his firm adherence to the Gospel of Christ, wrote to his brethren at Philippi, for whom it is evident he had no small regard. The church were in trouble on account of their adversaries. This is manifest from the language of the apostle: *Having the same conflict which ye saw in me, and now hear to be in me.* Nevertheless he exhorts them to be *in nothing terrified by their adversaries, which* would be to them *an evident token of perdition;* but to the disciples a token *of salva*

tion and that of God. For to you says he, *it is given, in the behalf of Christ, not only to believe on him, but to suffer for his sake.* That they might be prepared for evil report, and to endure hardness as good soldiers, he exhorted them *to be of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.* In order the more fully to show them what they ought to be, Paul brings to view the humiliation of Christ. *Let this mind be in you which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:--And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross.*

The apostle evidently intends to represent Christ as having humbled himself exceedingly in condescending to be found in in fashion as a man. But I do not recollect as we ever read of the peculiar humility of those angels who have appeared, at different times, in the form of men.

Leaving the context, however, we will attend more particularly to the words under consideration, in which Paul asserts, that Christ, *being in the form of God, thought it not robbery to be equal with God.* The apostle either labored under a mistake, or he did not, when he wrote the verse just quoted. He communicated an important and interesting truth, or a very dangerous error. If it be acknowledged, that he was not deceived, but advanced truth, and that in an intelligible manner, which I think must be acknowledged by all, then the two expressions, *being in the form of God,* and *thought it not robbery to be equal with God,* are full of a meaning, which is infinitely important. The common interpretation of this portion of Sacred Writ is abundantly justified by other passages of Scripture, particularly by the discoveries of himself by our Divine Lord when with his disciples in person. Christ said many things in public assemblies, and private circles, which tended directly to lead his disciples and others, and actually did lead them, to suppose, that he made himself equal with the Father, and thus meant to be received and treated by all who would be his followers. He gave those, who were instructed by him to understand, that if they did not receive him as equal with the Father, they did not receive the Father; and unless they honored him they did not honor the true God. The writer of these words, says, without any hesitation, that Christ was *in the form of God.* But if Christ, in his highest character, be inferior to the Father, would there not be as much propriety in saying, that any other creature is in the form of God, as that the Savior himself is? There is an infinite disparity between infinite and finite, and this disparity will remain, however high the finite being may be raised. It is impossible to progress toward infinite. The atom in the sun beam is as near infinite as the globe we inhabit; the worm of the dust as the highest seraph in heaven. Hence, however high

Christ may be exalted above angels and every other creature, unless he is considered as equal with God, there will be an infinitely greater difference between him and God, than between him and the smallest insect. We can by no means suppose that Christ was in the form of God because he was free from sin; for in this sense all angels and the spirits of just men, when they are made perfect in heaven, may be said to be in the form of God.

By the word *form* we naturally understand, when used in this connexion, the perfections of Jehovah. One being or thing cannot be in the form of another, unless it have all the essential properties, which belong to that of which it is in the form. Taking away one of the essential properties would destroy the idea of the same form, and make deformity. Speaking of the material part of man, or his body, we do not say that one has the same form as another, when he lacks some essential member; but rather say he is deformed, and unlike the other. So Christ, if he be in the form of God, must have all those perfections which are essential to the existence of God, as an infinite being. It may be said a child is in the form of his father, though much smaller. This is true, but it could not be, if size were essential to the form of the father. Some may say Christ is in the form of God, in as much as he has most of the divine attributes, particularly the moral. But take away eternity from God, and does it not destroy the idea of a Supreme Being; and after taking it from him, who was found in fashion as a man, how can he be said to be in the form of God?

It may be said, that one being can be in the form of another without being of the same duration; but this is not true if duration without beginning be essential to the existence of that other, which is the case when applied to God. Christ might be said, with as much propriety, to be in the form of God without holiness as without eternal independent existence; for the former is as essential to the existence of God as the latter. Reader, would you say your Savior was in the form of God without goodness? Then do not take away his eternity, and say he is in the form of the Father. To say that Christ is in the form of God because he has every perfection in an inferior degree, is childish. Who can get any idea of subordinate infinite power, and inferior eternal existence? And so with regard to the other attributes. To say, that Christ is in the form of God, because through him the divine glory is manifested, would be as absurd as to say, that the body is in the form of the soul, because it is the medium by which the properties of the soul are discovered. Then Christ must in every respect be in the form of God, without any limitation, or the great apostle leads us into error and perplexity.

The second clause is equally expressive—*thought it not robbery to be equal with God.* It seems as though the former expression justified the latter, and is the foundation of the claim to equality with the Father, which Christ thought it not robbery to make. If Christ be equal to the Father then he is justifiable in

claiming such equality; but if he be not equal, how can he be clear of robbery in making the claim. The character of our Savior cannot be maintained as a good man, if we set aside his absolute and eternal equality with the Father. As Abbadie says, his system is directly calculated to lead us into error; from error to idolatry, and from idolatry to damnation. If Christ be not equal with the Father, the same may be said of Paul and Christians generally that he said of the Gentiles, in his epistle to the Romans: *When they knew God they glorified him not as God, neither were thankful, but became vain in their imaginations and their foolish hearts were darkened. Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image like to corruptible man, and birds and four-footed beasts, and creeping things.* Instead of worshipping the eternal God, and him only, they worship as the self-existent God, one who by no means possesses this character.

It is said, that the titles Jehovah, Lord, God, Most High, I AM, and the like, are not to be understood in their full latitude when applied to Christ. *His name shall be called the Mighty God the Everlasting Father, the Prince of Peace.* This he shall be called, but this he never was and never will be. If such an interpretation is to be admitted, the Scriptures are chargeable with using language that cannot be understood by man. Is not this destroying the utility of the Bible? For the origin of the many opinions concerning Christ, we must no longer look to the depravity of the heart, but to the want of perspicuity in revelation. If we are authorized in one instance to say, that the word Jehovah represents the eternal God, by what authority do we say that in another instance it has quite a different meaning and represents a dependent being, when the spirit of truth does not give us any intimation of a different meaning? On the other hand, if the word Jehovah is to be understood as representing a dependent being in one part of the Bible, whence do we derive scriptural authority for saying, that this name ever represents the everlasting God? So with respect to all other titles of the Deity; for they are all given to the Father and the Son. If we are to put such a construction upon the language of Scripture, we may conclude that the original and first cause is no where spoken of in the sacred pages. If I AM, when Christ applies it to himself, does not represent independent existence, I see no reason why we should suppose that the being, who said to Moses, tell them I AM hath sent thee, was self existent. To form such an opinion of revelation must be derogatory to the character of God, and calculated to bring the Bible into disrepute among those for whom it was intended to be a guide to heaven.

Here suffer me to repeat to those readers, who doubt the equality of the Son with the Father, a question proposed by a worthy divine; viz. Whether *they* should not have used different language from that in the Bible, had it been left to *them* to represent Christ's character, as they view it? In answer to this question, they must acknowl-

edge, that they should leave out many or most of those terms which are applied to Christ; for they are now under a necessity of explaining away these very terms. What is this but setting up the wisdom of a creature to correct that of God? How important it is for us to know and keep our proper place, giving God all wisdom, power, and glory.

But to return; the equality of Christ with the Father is stated in unequivocal terms in the text, without any intimation of its being derived or conferred; and a derived or conferred equality, as it respects the Godhead, is an absurdity. The doctrine of the verse under consideration is not destitute of support in other parts of the Bible; for the sacred pages are full of the equality of the Son with the Father. Christ is no where represented by the Father, himself, the prophets, or the apostles, as inferior, or in subordination to the eternal God, only as it respects his human nature, and his office as second in accomplishing the great work of redemption.

All the perfections of God are ascribed to Christ with great and equal plainness. He is represented as being infinite in power, knowledge, wisdom, goodness, and truth; and as entirely beyond our comprehension in all things equally with the Father.

Some own that Christ has a derived or delegated equality with the Father, in every thing but eternity; but the equality in duration is as clearly represented in Scripture as the equality in holiness. How often does Christ speak of himself, and how often is he spoken of, as with the Father from the beginning? He speaks of the glory he had before the world was, which carries us back into eternity. When Paul speaks of Christians being chosen in him before the foundation of the world, we suppose he brings to view the doctrine of eternal election. This being true, I see no reason why the same expression should not prove eternal existence when applied to Christ. Our Redeemer is represented as equal with the Father in the works he has performed, and will perform. Those works that can be performed by none but God, are said to be done by him. We must know God in part at least by his works. Hence Paul says, the *invisible things of him*, i. e. of God, *are clearly seen, being understood by the things that are made, even his eternal power and Godhead.* But all those things, which were made, were created by Christ, and by him they consist. Then suffer me to ask, upon the principle of the apostle's reasoning, whether the eternal power of the Son is not as much seen by creation as that of the Father? The forgiveness of sin, the salvation of the soul, and every other work peculiar to God, is done equally by Christ; consequently he says, *my Father worketh hitherto and I work.* We are to worship Christ as we worship the Father; and if we do not honor him, we do not honor the Father. But how do we honor and worship the Father? If acceptably, it is in spirit and in truth, believing him to be the self existent independent God. Then in order to obey the command we must honor Christ as self existent and independent, or we do not honor him as we honor

the Father. Yea the moment it is acknowle lged that we are to pay him divine honor we must own him to be truly God. Good men, or holy angels, have never permitted themselves to receive that honor of which none but God is worthy.

Now let me intreat every candid reader of these remarks to endeavor to think correctly of Christ. Though your faith be ever so strong, if you mistake in the object it will be vain; and you will be found in your sins. Though we may put our confidence in a being we call Jesus Christ; yet if we do not embrace his character as well as name, we shall come short of heaven. *If ye believe not that I am he you shall die in your sins. Believe not every spirit*, but try the spirits by the Bible, a sure word of prophecy; for there are many false spirits gone out into the earth. You have immortal souls, and will you trust them with any being short of the greatest being in the universe, when you are invited to *look unto God and be saved*, and assured that *beside him there is none else?*

To close these remarks: Friends, *What think ye of Christ?* Do not say, we cannot think him equal with the Father, because we cannot comprehend a Trinity in Unity; but remember, that *great is the mystery of godliness, God manifest in the flesh*, and that *the world by wisdom knew not God.* PROBUS.

For the Panoplist.

PLAIN SCRIPTURE READINGS.

No. I.

EVERY person, who is in any degree acquainted with what is passing in the literary and religious world, must have observed, that much is said, by those who call themselves liberal Christians, of the inaccuracy of the common translation of the Bible, and of the corrections, which the modern advancements in biblical literature have authorized critics to introduce into the sacred text. From the confident tone which is sometimes assumed on this subject, the unlearned Christian would be led to imagine, that half his Bible, at least, is to be wrested from him. Very possibly he would not expect to retain so much as half; for when he should happen to converse with a liberal teacher, he would find that nearly all the great doctrines of Christianity, as he used to consider them, were to be cut up by the roots, on the ground that the passages commonly adduced to support them, are either interpolations of the text, or false translations. If his liberal teacher should happen to be one of those full grown giants of liberality, who are at least ten times more learned, wise, candid, and charitable, than any other men on the face of the globe, the poor inquirer would find his favorite doctrines put down with such an air of conscious superiority, and the supporters of them treated as such a set of knaves and dupes, that he would be tempted, in the height of his amazement, to exclaim, *What a fool I am!* and *What fools have all the world been till this liberal age!* If he was afterwards told by a person in whom he had some confidence, that no important doctrine was banished from the Scriptures, in consequence of any warrantable alteration of the text, still the

image of the above described giant would disturb his imagination. All his religious views would be unsettled. Instead of finding himself on the firm ground of Scripture, as heretofore, he would discover every thing, on which he placed his feet, *give way;* and would shudder at the thought of sinking in a quagmire without a bottom and without a shore.

Were it possible, I should greatly desire, that every Christian in this country might know the exact truth, with respect to the degree of credit which is due to every portion of the word of God, as it now stands in our English Bibles. But this is not possible without a miracle, which we have no reason to expect. It has occurred to me, however, that some fair specimens of the proposed corrections of the text, and of our translation, might be so exhibited, as to give unlearned Christians a just view of the safety with which they may rely on the Bible, as it is now possessed by them. For this purpose, I propose to write a series of papers, under the title of *Plain Scripture Readings*, to be continued in the Panoplist, occasionally, as I have leisure, if they promise to be useful. My plan is to begin the New Testament, take one or two chapters at a time, and exhibit, in as plain and brief a manner as practicable, the following things:

1. All the various readings, faithfully translated, which Griesbach ventured to propose as alterations of the text.

2. Emendations of our translation, with the reasons for them.

3. A recapitulation of the principal doctrines taught in each chapter, with a notice of the effect which the proposed alterations would have in regard to those doctrines.

4. Such miscellaneous observations as may be suggested in the prosecution of the above plan.

It will be recollected, that Griesbach has uniformly received the warmest encomiums of the liberal party, for his judgment, fidelity, and accuracy. Though I by no means admit, that his decisions, or those of any other man, are infallible, yet it may be useful to examine what would be the text of Scripture, if Griesbach were allowed to be the *sole* judge, and if his sentence were to be binding on all future critics and all succeeding generations. If, after all the praise which he has received from the liberal party, it shall appear, that he leaves the Scriptures as they were, in all the great articles of faith and practice, with what propriety can that party be forever talking of forgeries and interpolations?

As to the improvements in our translation, which I shall venture to suggest, they will not be very numerous. This translation is preferable, on many accounts, to any new translation which could be made, in the present state of the Christian world. Improvements may, however, be introduced. Much the greater part of such improvements, are needed, I apprehend, in consequence of the changes which two centuries have produced in the meaning of a considerable number of English words, and by no means on account of the original faults of the common version.

Under the head of *doctrines*, I

shall include the principal things which we are *taught;* whether they are parts of the *theory* of the Gospel, or *facts*, which were intended to convey important instruction. The primary and proper sense of the word *doctrine* is *instruction;* and, in this sense, the passages of Scripture which give a historical display of the Divine government, and those which enjoin what are commonly called the *duties* of religion, are as really fraught with *doctrine*, as the passages which it is the custom to call doctrinal by way of eminence.

It need hardly be said, that in such an attempt as this, it will be utterly unsuitable as well as impracticable, to give the reasons why I suppose a particular doctrine to be taught in a particular passage. To do this, would be to write an elaborate commentary on the Scriptures, which could not be admitted into a periodical publication. I shall only state, and as briefly as possible, the *principal* things which appear to me to be taught in the passages under consideration. The reader will judge for himself whether these things are taught or not.

It may be proper to enumerate here the different classes of various readings, which Griesbach distinguishes by different marks. They are as follows:

1. Words which he removes from the text* into the margin, and in the place of which he puts other words, supposed by him to give the genuine reading. Concerning this class he expresses no doubt. I shall designate the particular cases thus: for [here I shall print in Italic the words removed from the text;] read [here I shall print in Italic the words inserted in the text in the place of the words removed.] Example: Matt. iii, 8, for *fruits meet* read *fruit meet.*

2. Words which Griesbach banishes from the text, as undoubtedly spurious. These I shall designate thus: om. [here the words deemed spurious will be printed in Italic; and the meaning of the designation is, that these words, according to the opinion of Griesbach, are to be omitted, or dropped, from the English text.] Example: Matt. viii, 25, om. *his.* The true reading of the verse here cited will be, after this correction, *And the disciples, &c.*

3. Words probably to be omitted; but not so certainly, as that Griesbach would venture to remove them from the text. These will be marked by printing them in Italic after the letters p. o.; signifying that the words thus printed are probably to be omitted. Example: Matt x, 29, p. o. *on the ground.*

4. Words which are missing in some copies of the Scriptures, but the omission of which is less probable than that of the preceding class. These words will be printed in Italics after the letters l. p.; signifying that the words thus printed are less probably to be omitted. Example: Matt. x, 23, l. p. *for.*

5. Words omitted in some copies, but which, in the opinion of Griesbach, are not to be omitted. As this critic is decidedly of opinion that the text ought not

*The *text* taken by Griesbach is the Elzevir edition of the Greek Testament, printed in 1624, with which our translation and most modern translations generally agree.

to be altered in these cases, I shall take no notice of them.

6. Words which have crept into the text in some copies; but which, as Griesbach supposes, are by no means to be admitted. Of these I shall take no notice for the reason stated under the preceding class.

7. Words which are not destitute of all appearance of claim to be added to the text; but which, in Griesbach's opinion, are still not to be approved. I shall take no notice of these for the same reason.

8. Words placed in the margin as nearly or quite equal, or perhaps preferable, to the common reading; though Griesbach chooses to retain the common reading in the text. These I shall designate by first printing in Italic the words proposed; then the letters n. e.; and lastly the words of our text. Example: Matt. xxiv, 18, *garment*, n. e. *clothes;* signifying that, in this passage, the singular, *garment*, is supported by authority nearly equal to that of the plural *garments*, or *clothes*.

9. Words placed in the margin, as not to be despised, and as worthy of further examination, but yet as inferior to the common reading. No notice will be taken of these for the reason above stated.

10. & 11. Words removed from the text into the margin; which, nevertheless, can be defended by some arguments more or less specious, but, in Griesbach's judgment, not conclusive. In these cases, I shall designate the degrees of probability thus: in the first instance, that is, the class which can be defended, by the *more specious* arguments, I shall place the letters m. s. before the words of our common version, (printed in Italic,) and then, after the word *read*, shall place, in Italic likewise, the words which Griesbach has substituted. Example: Matt. xvii, 5, for m. s. *a bright cloud*, read *a cloud of light;* signifying that instead of our common reading, *a bright cloud*, which can be defended by some arguments of the *more specious* character, Griesbach is decidedly of opinion, that *a cloud of light* is the true reading. In the second instance, that is, the class which can be defended by the *less specious* arguments, I shall use the letters l. s. Example: Matt. xxi, 30, for l. s. *second* read *other;* signifying that instead of our common reading, *second*, which can be defended by some arguments of the *less specious* character, Griesbach is decidedly of opinion, that *other* is the true reading.

12. Words added by Griesbach to the text; not, however, without some doubt. To these I shall prefix the letters a. G. signifying that the words thus distinguished are, in Griesbach's judgment, to be added to the text. Example: Matt. xxiii, 23, a. G. *but* before *these ought ye &c.*

These are all the various readings, which Griesbach has distinguished by a specific mark. He has cited, in his margin, others, which relate either to a different punctuation, or are of such a description that he thought proper to note them, though they are clearly, in his opinion, to be rejected.

In many cases it will happen, that the various reading is of such a nature that it cannot be

expressed in English, by any of the foregoing methods. The reason is, that a very great proportion of the various readings do not affect the sense, and cannot possibly affect the English translation; as will be seen abundantly in the prosecution of my plan. In such cases I must be indulged with the privilege of describing each particular variation.

Many of the various readings will appear trivial; and some persons will be of opinion that they need not have been mentioned; but it is my intention to give, so far as I proceed, a just account to the English reader of *every alteration of our common text proposed by Griesbach, whether it be great or small.*

Perhaps it ought to be stated, that although Griesbach is sometimes quite confident enough in his decisions, he generally exhibits a very becoming modesty. His *Conspectus*, or *Abstract of critical observations*, which is inserted in this manual edition, is calculated to impress the reader's mind very favorably with respect to the author. Nor is the following declaration in his short preface, or advertisement, of a different character. "Wherever," says he, "I have made any alteration in the common text, which is that of the Elzevir edition first published in 1624, I have noted the common reading in the lower margin, so that every person may have the liberty of using it, according to *his own* judgment and inclination; for I am not so vain as to be desirous of obtruding *my* opinion upon any man." p.viii.

Griesbach appears, also, to differ, so far as I can judge, from many biblical critics of the present day, in this most important particular; viz. that he does not permit himself to be actuated by a blind devotion to a party. Many of his rules of judging are designed to guard against the danger of altering the Scriptures to support a system. In this respect, his practice and the practice of the editors of the *Improved Version*, as it is called, exhibit a perfect contrast with each other. *Their* work is as evidently and as entirely a party publication, as any newspaper in this country, or in Great Britain; and, therefore, it will never gain extensive or durable credit.

By persons of liberal education it would be preferred, that the various readings should be quoted in Greek; but as my wish is to present them to the plain English reader, nothing but English will be used. The Greek student can easily turn to his Greek Testament, which every such student, especially every minister of the Gospel, ought to keep at his elbow.

Should I continue this course in future numbers, it will be necessary that the reader should keep in view the *marks* above described, and the numerical division of Griesbach's various readings.

After these preliminary remarks, I take the first chapter in the New Testament.

MATTHEW I.

Various Readings.

Verse 1. Griesbach spells the word David differently from the Elzevir edition, though in exact conformity to our English ver-

sion. This alteration is of the 10th class, that is, an alteration with respect to which the text can be defended by some arguments of the more specious sort.

V. 6. The word Solomon is differently declined from what it is in the text. This alteration is of the 1st class; but it cannot affect even the spelling of the wise man's name in English.

V. 18. For l. s. *birth* read *generation.*

In the same verse l. p. *Jesus.*

V. 22. The Greek article, which precedes the word rendered *Lord*, is marked as a *less probable* omission, that is, as a correction of the 4th class. If omitted, however, neither the sense, nor our English translation, could be affected by the omission.

Doctrines.

We are taught, in this chapter, that Joseph, the reputed father of our Savior, was a lineal descendant of Abraham and David, and that our Savior himself, apparently, and *legally*, sustained this relation, in consequence of his supposed descent from Joseph; v. 1—16; that he was miraculously conceived in the womb of the virgin Mary by the power of the Holy Ghost, and thus became truly man; v. 18—20; that he was called Jesus because he was to save his people from their sins; v. 21; that this was done in fulfilment of a divine prediction, that a virgin should conceive and bear a son whose name should be GOD WITH US; v. 23, 24; and that these wonderful events were revealed, by a messenger of God, to Joseph in a dream, who gave heed to the Divine monition, and acted accordingly; v. 20—25. These things we are taught directly. It is, moreover, implied in v. 21, that mankind are in a state of sin and ruin, and are unable to save themselves; that Christ is able to save them by his *own* power; and that those who are saved are *his* property; of course, that he is the independent Lord of the universe; and in v. 23, that his name was intended to describe him, as *God dwelling among men.*

Miscellaneous Remarks.

It will not be pretended, that any doctrine is affected by the alterations proposed by Griesbach in this chapter. The word which I have translated *generation* in the 18th verse, might be translated *birth*, though it is the same word which is translated *generation* in the 1st verse. This, and the word of the text which is translated *birth*, sprung from the same root, and are written much alike, which is probably the reason of the variation.

It is worthy of observation, that the word rendered *Lord*, in v. 20, 22, and 24, undoubtedly means the true God, the Lord of the universe. It is the same word which is used throughout the Septuagint for *Jehovah*, and which is applied throughout the New Testament to Christ. It is applied, also, to men, in several instances; but it does not, on this account, become ambiguous. It may in this respect be considered as in a good degree parallel with the word *Lord* in English, which is daily applied to the Supreme Being, and to different descriptions of men, particularly

to members of the upper house of Parliament: yet no man is at a loss to know when God is addressed, and when a fellow creature is intended. So, in my opinion, a careful examination of the passages in which the word translated *Lord* is applied to Christ in the Scriptures, will evince that he is addressed by this appellation as the sovereign Disposer of all beings and events.

PHILALETHES.

MISCELLANEOUS.

DUELLING.

Letter to the Editor of the Panoplist.

DEAR SIR,

IN compliance with your request, I send you a copy of our law against duelling, with great pleasure. I have not made an abstract of it because I think you will find it worthy of being inserted at full length in your useful and interesting miscellany. If you find it too long, however, you can easily abridge it to suit your purpose.

The first section, you will observe, is but a repetition of the Common Law upon the subject, with one or two alterations; and you will note with pleasure, that it still annexes the just old punishment of death to the offence. The chief novelty, and power too, of the Act, are found in the second section, which declares all persons giving or accepting a challenge incapable of holding or being elected to any post of profit, trust, or emolument, civil or military, under the government of this Commonwealth. The third section, which requires all persons about to qualify to any office or place, to take a public oath that they neither have been since the passing of the Act, nor will be at any time thereafter, engaged in a duel, seems well calculated to aid the second. The remaining sections contain several useful provisions either to prevent the crime, or to bring it to punishment when committed.

But will this law be able to produce the intended effect of abolishing the practice of duelling? I may perhaps be a little too sanguine, but I really cannot help flattering myself that it will. At least I am quite sure, that the law will now operate as strongly against this, as against any other kind of murder, and this is a great point gained for humanity. The principle of the second section is certainly very happily chosen to secure this object. It appeals directly to all our ambitious candidates for office, who form no inconsiderable portion of the community with us, and who are precisely the very persons whose example would be most likely to give the charm of fashion to the crime. But besides these, the words of the law "post of profit, trust, or emolument" are very comprehensive, and address themselves to many persons of humbler second rate ambition. All these persons again, by their conversation, example, and influ-

ence, must produce no trifling effect upon others. Add to this, the solemn charges delivered from the Bench; and in many instances with great force and eloquence, can hardly fail to make some impression upon the people at large. Indeed so great is the influence of laws upon our moral sentiments, that I shall not despair of seeing a total revolution in our views and feelings upon the subject of this crime. I observe with great pleasure, that our judges and attornies for the Commonwealth, (as far as I can see or hear,) enter with very laudable spirit into the discharge of the new duties imposed upon them by this law; and I cannot doubt, that the executive would be equally ready to discharge his, if an occasion should unhappily occur. I may mention too, that I have heard of but two duels in this state since the passage of this act two years ago. One of these was between an officer of the navy and the mate of a ship; and the other between persons who were not inhabitants of the state. Compare this fact with the former frequency of duels, and you will see some reason to hope with me, that the time is coming, when this crime, so long the disgrace and scourge of our state, will be as rare as it is execrable. I will only add, that our neighbor North Carolina has passed a similar law, and, as I learn, with the same effect. God grant that the good example we have set may be remembered to the praise of old Virginia, and be followed by every state in the union, where the crime prevails!

Yours, &c. P. B.

——*Virginia, Dec.* 24, 1812.

An Act to suppress Duelling.

Passed January 26, 1810.

Whereas experience has evinced, that the existing remedy for the suppression of the barbarous custom of duelling is inadequate to the purpose, and the progress and consequences of the evil have become so destructive as to require an effort on the part of the legislature to arrest a vice the result of ignorance and barbarism, justified neither by the precepts of morality nor by the dictates of reason—for remedy whereof:

Sect. 1. *Be it enacted by the General Assembly*, That any person who shall hereafter wilfully and maliciously, or by previous agreement fight a duel or single combat with any engine, instrument or weapon, the probable consequence of which might be the death of either party, and in so doing shall kill his antagonist, or any other person or persons, or inflict such wound as that the person injured shall die thereof within three months thereafter, such offender, his aiders, abettors, and counsellors, being thereof duly convicted, shall be guilty of Murder, and suffer death by being hanged by the neck; any law, custom or usage of this commonwealth to the contrary notwithstanding.

2. *And be it further enacted*, That if any person whosoever shall challenge another to fight a duel with any weapon or in any manner, whatsoever, the probable issue of which may or might result in the death of the challenger or challenged, or if any person shall accept a challenge or fight a duel with any weapon,

or in any way whatsoever, the probable issue of which may or might terminate in the death of the challenger or challenged, such person shall be incapable of holding or being elected to, any post of profit, trust, or emolument, civil, or military, under the government of this commonwealth.

3. *And be it further enacted*, That from and after the passing of this act, every person who shall be appointed to any office or place, civil or military, under this commonwealth, shall, in addition to the Oath now prescribed by law, take the following Oath: *I do solemnly swear or affirm* (as the case may be) *that I have not been engaged in a duel by sending or accepting a challenge to fight a duel, or by fighting a duel, or in any other manner in violation of the Act entitled, "An act to suppress duelling," since the passage of that act, nor will I be so concerned, directly or indirectly, in such duel during my continuance in office:* So help me God.

4. *And be it further enacted*, That it shall be the duty of the Judges of the circuit courts, and the county courts, at their quarterly sessions, to give in charge expressly to the jury all the laws in force to suppress duelling; also to charge the jury to present all persons concerned in carrying, sending or accepting a challenge; and if any person shall be presented in such courts, the said courts shall, if they have jurisdiction of said offences, proceed to trial of the same in the ordinary way; and if not, that the presentment shall be either certified by the order of the Court, to such court as has jurisdiction, or shall be considered in law a sufficient authority, for a Magistrate to issue his warrant against the accused where an examining court is necessary.

5. *And be it further enacted*, That when any Judge or Magistrate of this Commonwealth has good cause to suspect any person or persons are about to be engaged in a duel, he may issue his warrant to bring the parties before him; and if he shall think proper to take of them a recognizance to keep the peace, he shall insert in the condition, that the party or parties shall not during the time for which they were bound, directly or indirectly, be concerned in a duel, either with the person suspected, or any other person, within the time limited by the recognizance.

6. *And be it further enacted*, That if any person or persons shall, for the purpose of eluding the operation of the provisions of this law, leave the state; the person or persons so offending shall be deemed as guilty, and be subject to the like penalties as if the offence had been committed within this commonwealth. If any person shall leave this state with the intention of giving or receiving a challenge to fight a duel, or of aiding or abetting in giving or receiving such challenge, and a duel shall actually be fought, whereby the death of any person shall happen, and the person so leaving the state shall remain thereout so as to prevent his apprehension for the purpose of a trial; or if any person shall fight a duel in this state, or aid, or abet therein, whereby any person shall be killed, and then flee into another state to avoid his

trial; in either case, it shall be the duty of the Executive, and they are hereby directed, to adopt and pursue all legal steps to cause any such offender to be apprehended and brought to trial in the county where the offence was committed, when the duel shall have been fought within the state, and when it shall have been fought without the state, then in that county where in the opinion of the Executive the evidence against the offender can be best obtained and produced upon his trial.

7. *Be it further enacted*, That it shall be the duty of the attornies of the commonwealth for the county courts to give information to the Executive when a case shall arise in their counties respectively which will render the interposition of the executive authority, under this act, necessary; and the said attornies, either at the first quarterly court of their respective counties after the commencement of this act, or at the time of their acceptance of their offices, where they shall hereafter be appointed, shall take the following Oath: *I do solemnly swear or affirm* (as the case may be) *that I will, to the best of my judgment, execute the duty imposed on me by the act for suppressing duelling:* So help me God.

8. *And be it further enacted*, That all words which from their usual construction, and common acceptation, are considered as insults, and lead to violence and breach of the peace shall hereafter be actionable, and no plea, exception, or demurrer, shall be sustained in any court within this commonwealth to preclude a jury from passing thereon, who are hereby declared to be the sole judges of the damages sustained. Provided, that nothing herein contained shall be construed to deprive the several courts of this commonwealth from granting new trials, as heretofore.

9. This act shall be in force from the first day of April next.

REMARKS.

In addition to the judicious comments of our correspondent, we shall offer a few remarks.

1. It is a subject of great pleasure, that Virginia, so long burdened with the guilt of duelling, should take the lead in reformation. In no part of our country, and probably in no part of the world, have duels been more frequent or more deadly, than in Virginia. To such a height had the evil arisen, that, as a senator in Congress from that state informed a member of Congress from New England, a very large proportion of the most promising young men fell in single combat. This was too much even for duellists; for no man, unless extremely barbarous, depraved, and destitute of natural affection, can be willing that the life of a promising son should depend upon every freak of youthful passion.

2. Though, as our correspondent observes, the chief power of the act is in the second section, yet the *grand invention* is in the third. This prevents the power of the act from becoming quiescent, and will continue to prevent it. Several European monarchs have forbidden duellists to hold offices; but this prohibition never produced its intended effect. Why? Because the law

was either not enforced at all, or very partially, and temporarily. The same thing has often been conversed upon, as a desirable expedient, in this country; but the question has always occurred, *Will the law be executed?* And, for ourselves, we have always answered in the negative, and have given this reason: So long as the crime is tolerated by the general voice, and regarded as an honorable method of procuring or preserving a reputation, grand juries will not present the criminal, sheriffs will not apprehend him, judges will try him with reluctance, petit juries will not bring him in guilty. But this reason was always predicated on the supposition, that conviction was to precede the disability. The grand invention of this act, however, renders conviction unnecessary, or rather makes the candidate for office execute the law upon himself. From the moment, therefore, that the provision in the third section came to our knowledge, we were strongly of opinion that the law *must* be efficacious. Possibly we were too sanguine; but our reasons were these. The oath prescribed in the third section must be taken during the existence of the law, even supposing the law to be ever so unpopular. It must be taken, because no man can be qualified for office without having taken it; and of course no man can discharge the duties of an office, without having taken it: in other words, civil government cannot exist, unless this oath is taken by office-holders. But will not the duellist, who has violated this law, forswear himself? No; he will not, supposing him to be ever so unprincipled. He fights for reputation. Duels are never kept secret. They are never intended to be kept secret. The duellist will not, therefore, come forward and take the place of a known public liar, and perjurer. The mouths of all men, even of the most corrupt society on earth, would be opened against him, should he perpetrate so odious a crime. Nor will the duellist fight after he has taken the anti-duelling oath. His character for consistency, and all his hopes of promotion, would be destroyed at the same time. Thus we think the law must be executed, even on the worst plausible suppositions. But from the fact, that the law passed by a large majority, we are ready to conclude, that a large majority of office-holders take the oath conscientiously and sincerely. We have been informed on the best authority, that the judges have zealously performed the duties assigned them by this act. They even administered the anti-duelling oath to lawyers when admitted to the bar, for a considerable time; till, after an elaborate argument, they decided, correctly, that practising as an attorney was not holding a post of profit, trust, or emolument, under the commonwealth.

3. It is very observable, on a perusal of this act, that the legislature was deeply in earnest, and desirous of utterly preventing the crime. Let other legislatures exhibit a similar zeal with respect to this, and the other crimes, which cover our country with guilt and shame, and some practicable remedy will be found. The laws have

been repeatedly evaded in New England by crossing the line of a state. This pitiful evasion should never be suffered to gain ground here. Yet some persons will make up a grave face, and ask, how a man can be tried for a crime done without the jurisdiction of the state? Let him be sent for trial into the state where the crime was committed. Let him be seized, confined, and treated like a criminal; and this practice of crossing the line to evade the laws would quickly cease. How do we treat incendiaries, horse-thieves, counterfeiters of money, and other criminals of the same sort? Was it ever heard, that a burglar was willing to have it publicly known, that he broke open and robbed a house indeed, but it was just over the line of New Hampshire, or Rhode Island?*

4. The present time seems to favor any attempts, in which the wise and good may engage, to put down the crime of duelling, and banish it from our country. Virginia and North Carolina have made good laws on the subject; it is said, that either Kentucky or Tennessee has done the same; in New York, a powerful Anti-Duelling Association has been formed; in Massachusetts, the Convention of Congregational clergy unanimously presented a memorial to the Legislature on the subject, in 1809;† and the fear that duelling would creep into New England has excited a general horror in the minds of all real friends of human happiness. Let the exertions above described be followed by others of a suitable character, and the cause of virtue and good order will prevail.

We had intended to offer a few remarks on the folly of the crime in question, as exhibited in some recent duels; but our limits forbid. We would only refer the reader to an official account, (lately published with great pomp,) of a duel between Brigadier General Alexander Smyth, and one of his inferior officers. If the reason for accommodating that affair, when compared with the reasons for fighting, does not border on idiocy, then we confess ourselves unable to judge in such matters.

* See the paper on duelling in the Panoplist for April, 1811, p. 494.

† See Pan. for June 1809, p. 21.

CRUELTY TO ANIMALS.

For the Panoplist.

Mr. Editor,

However much it may surprise you, to be formally addressed by one of the feathered tribe, I doubt not you will be prompted by compassion to give me a patient hearing; and I hope you will consent, to lay my unhappy and perilous case before your readers. It is my pitiable lot to live in a part of the country, where sporting with the lives and sufferings of my species has become a very fashionable and popular amusement. Scarcely had I done seeking shelter and repose under the maternal wing, when my affectionate mother was violently torn from my side, in the dead of night, by a gang of unfeeling sportsmen, and, to the unspeakable grief of our whole family, was the next day brought out, bound to a stake, and notwithstanding her incessant cries

for mercy, compelled to stand there till pierced by many a shot she expired in extreme agony. Nor did she suffer alone. A number of our neighbors and friends shared the same fate.

Since that evil day, there have been frequent collections of boys, and even *men*, in our neighborhood, for the express purpose of inflicting similar barbarities on others of our species. Among the hapless victims of these cruel sports, I might name most of my own brothers and sisters, who have successively fallen into the hands of the sportsmen. How it is, that I have escaped so long, is more than I can tell you. Frequent attempts have been made upon my life, and I have every reason to fear, that before the Christmas and New-Year holidays are over, I shall follow those who have already expired under the slow tortures of a shooting match. Nay more, as it is said, that the annual Thanksgiving is at hand, it is more than possible, that while you are reading over my complaint, I shall be writhing at the stake. I have never been very far from home, but it is reported among us, that the same cruelties are practised, more or less, upon my kindred, in every part of the country. It is enough to make one's heart bleed to think of it, and I hope for their sakes, and for the honor of human nature, that the report is at least exaggerated.

Now, Mr. Editor, as you are a wise man, and I presume no no sportsman, I hope you will condescend to take our deplorable case into your most serious consideration; that you will, if possible, devise some means for our relief; and that you will be able to satisfy me, on some points, connected with my story, which are at present utterly beyond my limited comprehension.

It is said, that this is called a Christian land; that the inhabitants boast much of their humanity; that they have a book purporting to be a revelation from heaven, which is entitled the Bible; that most of them profess to believe the truth of every word which it contains, and to take it for the rule of their conduct. It is said, moreover, that the whole tenor and spirit of this remarkable Book, are opposed to every species of cruelty; that it does not permit the lords of the creation to inflict needless pain on any living thing; and that there is to be a day of judgment, when every act of cruelty will be brought into view.

Mr. Editor, can these things possibly be true? Is this a Christian land? Is the Bible the best book in the world? Do the people profess so highly to esteem it and yet allow themselves to conduct towards us, just as if cruelty was made an essential duty? I would not say, positively, that professors of religion in my neighborhood, very often take part in the barbarous sports of a shooting match; but it is distinctly whispered, that many of their sons are among the foremost, and that they are seldom, if ever, reproved for it. These are some of the unaccountable things which have long perplexed my mind.

And there is one thing more. I have observed, that we are in the greatest danger, about the time of Thanksgiving or Christmas, and the commencement of

the New Year. I hope you will not consider it impertinent in me, to ask, how this happens? Is it proper for rational and accountable creatures to be employed in torturing the inferior part of creation, when they should be praising our common Creator and Benefactor for the bounties of his providence, and for his merciful protection?

Nov. 1812. CHANTICLEER.

A LESSON TO IMPENITENT SINNERS.

THE truth of the following statement may be relied on. A few years since a man was taken up on a charge of burglary, in a country town in one of the New England states. Burglary was then punished with death. The criminal was tried, convicted, sentenced, and executed. After his condemnation, he confessed that he had been in a constant course of thieving for many years, and during the greater part of his life. Yet he imposed some limits on himself in this particular: he never took any thing unlawfully from his near neighbors, but was himself esteemed a very good neighbor. He stated that he had resolved not to steal any more after he should have arrived to the age of sixty; and this had long been a standing resolution with him. It is very remarkable that he was executed on the very day that he completed his sixtieth year! These facts were stated by the minister of the town where he was executed, in a sermon preached the Sabbath after the execution had taken place.

The case of this unhappy man is full of admonition to impenitent sinners. Their situation and conduct resemble what is detailed above, in the following particulars.

1. Many, if not most, impenitent sinners in a Christian land, are perfectly convinced that it is their duty to repent and believe. They are as thoroughly convinced of this, as the criminal above mentioned was, that his duty required him to leave off stealing: Yet they persist in a course of impenitence and unbelief. They do it deliberately, knowing their folly and wickedness. They know also, that their interest and their duty speak the same language, and urge them to *flee from the wrath to come.*

2. Impenitent sinners who enjoy the means of grace, and hear faithful preaching, generally resolve to repent and believe at some future time. While doing this, they are sometimes sensible, and sometimes not, of the gross affront they are deliberately offering to God, by acknowledging that it is their duty to love and serve Him, and yet determining to put off his love and service, because a course of sin is most agreeable to them for the present. They often fix upon some distant time, when, as they seem to think, they shall be under fewer temptations to continue in a course of sin; and when they can disengage their affections from the world. Poor, deluded men! As if a single argument could be urged for their repentance a year, or ten years, hence, which cannot be urged now;—as if the habit of procrastinating, like all other habits, would not gain strength;—as if the danger of final perdition

were not inconceivably increased by this wretched deception of deferring till a future time what should not be left undone a single moment.

3. There is reason to believe, that a large proportion of those, who defer their religious concern to a future day, which is to be *a more convenient season*, are finally and forever undone. As to very many the future day never arrives. They drop into eternity either without a moment's warning, or amidst the alarm and terror of a sudden and unexpected summons. They are not favored to live, as in the case before us, till the day when their fixed time expires. But should they, as they sometimes do, live till their future day becomes present, their usual practice is to fix *another future time.* It is not at all probable, that the criminal above described would have kept his resolution, if he had been spared beyond the period of sixty years. Why should he? The property of others would have had as many charms after that period as before; the temptations would have been in every respect as strong; and the reasons for abandoning his *easily besetting sin* would have gained nothing in force.

4. Impenitent sinners generally select some trait in their character on which they can dwell with pleasure. The criminal, whose case has been stated, was of this number. He obtained the reputation of a good neighbor from those who lived near him. On this he might pride himself; so deceitful is the human heart, and so fond of flattery. Possibly it may be thought harsh and unwarranted to compare men in general, (for the great body of mankind are impenitent,) with a notorious culprit and malefactor: and doubtless the great majority of men in a Christian country would abhor the thought of stealing. But do they not allow themselves in sins equally forbidden and equally heinous? Vast multitudes allow themselves, for instance, in profane swearing, others in impurity, both evidently as heinous sins as theft or robbery: and all the impenitent allow themselves to persist in the very aggravated sin of unbelief.

Let every impenitent sinner examine into the nature and enormity of his own guilt; let him humble himself before God, see his danger and the method of escape, and *turn from his evil ways that he die not.* O. P.

THE CORBAN SOCIETY.

An association of ladies under this name, was formed in Boston, in the month of September, 1811, for the sole purpose of assisting poor young men, who are students in divinity, to complete their education. The officers of the Society, who with nine Assistants compose the Board of Directors, are as follows:

Mrs. Mary Bowers, *President.*
Mrs. Dorcas Homes, *V. Pres.*
Miss Elizabeth Haskins, *Sec.*
Miss Harriet Moore, *Treas.*

In the Report of the Directors to the society, at their annual meeting in September last, it was stated, that there were sixty three members of the society, and thirty nine annual subscribers, who paid into the treasury

$305 a year; that they had received in donations $335 77, of which $200 were for a permanent fund; that they had, in the past year, given assistance to *twenty four* young gentlemen, who had received in cash $138, and in articles of clothing, $222 64 cts. in all $360 64.

Much praise is due to the Directors for the zeal and ability with which they have conducted the affairs of this highly commendable institution. In the existing circumstances of the Church, it is hoped that this charity, so ornamental to the female character, will be imitated by ladies in the other large towns in New England.

A Spectator.

ORDINATION OF MISSIONARIES IN 1733.

Mr. Editor,

You are at liberty to insert the following extract in the Panoplist, if you think it worthy of notice. It is taken from a Sermon preached by the Rev. Joseph Sewall, D. D. at Boston, Dec. 12, 1733, at the ordination of the Rev. Stephen Parker, Ebenezer Hinsdell, and Joseph Seccombe, as missionaries of the Edinburgh Society for propagating Christian Knowledge, to carry the Gospel to the aboriginal natives on the borders of New England.

This was the first public ordination of evangelists in New England, under the patronage of the Society. The society had elected Governor Belcher, Dr. Colman, Dr. Sewall, and others, their Commissioners, who chose and ordained Messrs. *Parker*, *Hinsdell*, and *Seccombe*, to go and preach the *glad tidings of salvation* to the heathens on the borders of New England.

The text, which Dr. Sewall chose on this occasion, is in Acts xxvi, 16—19. The doctrines which he raised from it, and illustrated, are these. 1. That our Lord Jesus Christ calls and sends forth the ministers of the Gospel. 2. That he sends them to open the eyes of sinners; to turn them from darkness to light and from the power of Satan unto God. 3. That his gracious design in this dispensation of the Gospel is that men may receive forgiveness of sins, and an inheritance among them that are sanctified by faith in him. 4. That he will be with his ministers, and give them all that help and deliverance which are needful for them. 5. That he inclines and enables ministers to obey his sovereign will, when called to the most difficult services.

The application of the subject is pertinent, solemn, and instructive. The remarks; 1. How deplorable is the condition of man! How doth it command our pity and prayers! 2. Learn the honor and duty of Gospel ministers. 3. How precious is the Gospel revelation and ministry! 4. Learn the glorious power and tender pity of our Lord Jesus Christ. 5. When Christ's ministers are prospered and their labors crowned with the desired success, the glory must be given to him. 6. God's covenant people are bound in duty to use their best endeavors that the light of the Gospel may shine to them who are in darkness and under the power of Satan. 7. The subject affords direction and encouragement to such as are called to preach the Gospel in the dark places of the earth.

The Rev. William Cooper and John Webb led in the prayers before and after the ser-

mon. Dr. Colman, led in the ordination prayer, and gave the charge; and the Rev. Mr. Prince presented the right hand of fellowship. The sermon, charge, and right hand of fellowship, are printed, as is a brief account of the society. It may be agreeable to some of your readers to see an extract from this account.

In the year 1701, a number of private gentlemen met, usually in Edinburgh, for the reformation of manners. Reflecting on the ignorance, infidelity, popery, and impiety, which so much abounded in the Highlands and Isles of Scotland, they justly concluded that all these flowed from the want of suitable means of instruction. This led them to engage, by themselves at first, in a voluntary subscription for erecting *Charity Schools* in those places of darkness and irreligion. But upon trial, they found themselves unable, in their private capacity to carry on so great and public a work; therefore they applied their thoughts to find out methods of raising a fund equal to the design.

To accomplish this end, they moved it privately to members of the General Assembly of the church of Scotland, that the representatives to that body might concur in the work. In 1706, the General Assembly took it into consideration, and recommended that proposals for the propagation of Christian Knowledge in their Highlands and Isles, and also in foreign parts be published. These proposals were sent to all the Presbyteries of Scotland, and to the several societies therein for the reformation of manners.

Application was made, in 1708, to her majesty Queen Anne to countenance and support the design by her royal authority. She, with the advice of her privy council, approved and recommended it as a pious and charitable design, and granted letters patent for erecting the subscribers into a society and corporation for managing the same.

The first subscription was a little over one thousand pounds sterling; which increased, within twelve years afterwards, to more than eight thousand pounds.

To this society the Rev. Daniel Williams, D. D. of London, gave an estate, the interest of which was £56 sterling, *per annum*, towards the support of three qualified missionaries to labor in the conversion of the poor perishing natives of America.

The society having unanimously resolved to employ missionaries among the heathen in New England, as the first objects of their care, did, on the 29th of April, 1731, nominate, commission, and empower his Excellency Jonathan Belcher, Esq. with other honorable and reverend gentlemen, their correspondents and commissioners.

Governor Belcher laid the matter before the General Court of Massachusetts, with the letters relative to the choice of himself and other persons as commssioners. The General Court testified their high approbation of the proposed mission, and granted an additional support to each of the missionaries for the term of five years.

The commissioners set themselves to promote a mission of such weight and importance. Messrs. Parker, Hinsdell, and

Seccombe, willingly offered themselves to the work, and after they had labored in the places assigned them more than a year, they were ordained missionaries to the natives in New England, by an ecclesiastical council of ministers and delegates of the churches convened at Boston, Dec. 12, 1733.

The missionaries, just before their ordiuation, gave their *public* consent, severally, to this awful promise and vow, in a most serious manner.

"I do now in the presence of Christ, and before this assembly as the Lord's witnesses; before God, angels, and men, willingly and freely, with humility and fear, offer myself first unto the Lord, and then to the service of souls; to the work of the ministry in general, and particularly to that mission to which I deem myself called of God, by his special and singular providence, to carry the Gospel among the heathen in our borders. And I will, by his grace, so long as God gives me opportunity, humbly, diligently and faithfully, apply myself to this work of the Lord, as one that must must give an account of his stewardship."

I am yours, &c. E. S.

Milford, (Conn.) *Aug.* 1812.

P. S. Have we any account of the labors of these missionaries? How long did they continue in the service of the Society?

A GOOD WAY FOR MINISTERS TO SUPPLY THE DEFICIENCY OF A SMALL SALARY.

Mr. Editor,

In a journey through a neighboring State in the course of the last summer, I called upon a respectable minister, in a beautiful village, in the interior part of the country, who was blessed with a congregation that loved him, but, (as it often happens,) that loved their money better. He told me that he had discovered a way to lengthen out his small salary, by means that might be highly useful to his people, and would not entangle himself with the cares of the world. This said, he led me into a snug little room, and showed me a choice collection of religious books, mostly of the practical kind, and well adapted for the improvement of a village. "See," said he, "I have turned bookseller: and while I help myself a little, I am introducing the custom of reading, and am scattering among my people information of the interesting things which are taking place in the Christian world at the present day." "The editor of the Panoplist," cried I, "shall hear of this; and it shall be his fault if half of the ministers of New England do not know it too." So, Mr. Editor, you have got to answer for it if this excellent little plan of disseminating religious knowledge and information, is not suggested to your ministerial readers. X. Y. Z.

We have inserted the foregoing paper just as it was communicated; but do not wish to have it understood, that the plan suggested is, in our opinion, free from objections. Ed.

REVIEW.

XLII. *God's Visitation of Sinful Nations; Two Sermons delivered in Colrain, on the public fast, July 23, and afterwards in Shelburne, Aug. 20, 1812. By* Samuel Taggart, A. M. *Pastor of the Presbyterian Church in Colrain. Published by request.* Greenfield; Denio & Phelps. 1812. 8vo. pp. 74.

From an advertisement prefixed to these discourses, it appears, 'that they were composed about nine months before they were delivered, without any reference to the occasion on which they were delivered, and without any fixed purpose of delivering them on any occasion.' These facts are of use to show, that the warnings and instructions, which the author has here embodied, are the fruit of habitual observation, reflection, and study of the Scriptures, and not the result of a hasty preparation for the solemnities of a public fast.

The text is Jer. v, 29. *Shall not I visit for these things, saith the Lord? Shall not my soul be avenged on such a nation as this?*

The preacher offers, in the first place, "some general remarks on God's visitation of sinful nations, and the manner in which he visits them;" and, secondly, notices "some of those traits in our national character which go to show, that, as a nation, we are exposed to those righteous visitations of heaven."

Under the first head, he proves, by a large induction of particulars from Scripture, that the providence of God fixes the destinies of nations; and that national prosperity and national declension and ruin are dispensed according to the moral character of nations. These positions no considerate reader of the Scriptures will deny.

Preparatory to the examination proposed under the second general division of the discourse, the author gives a cursory view of the advantages and privileges which our nation has enjoyed, justly inferring that our national guilt is enhanced by the advantages we have abused. He then proceeds to the melancholy task of enumerating our principal national sins. The first in the catalogue is described as follows:

"And here I am constrained in the outset, somewhat reluctantly I confess, to notice a feature in our national government itself, which presents to my view a national evil of great magnitude; I mean its being entirely destitute of every appearance of a feature which can be termed religious. And as if the entire silence of the original constitution had not been sufficient to calm the fears of the nation, lest something of a religious nature, might possibly, either at one time or another, become in some shape connected with the government, Congress is, by the first amendment since added to the constitution, expressly prohibited from making any law respecting religion. This is not merely such a limitation of the powers of Congress, as to prohibit the establishment by law of any superiority, or the giving of any preference to any particular denomination of Christians above another. It extends to the subject of religion on the broadest ground, i. e. Congress must give no preference to Christianity

above Deism, Judaism, Paganism, the impostures of Mahomet, or even above Atheism itself. They must, by no law, act, or resolution, acknowledge the existence of a Supreme Being, because that would be a law relating to a great and fundamental doctrine of religion with which government has no concern. According to a construction given to this article of the constitution, by high authority, we find that a bill to incorporate the Protestant Episcopal Church of Alexandria, in the District of Columbia, for the purpose of enabling the society the better to manage its temporal concerns; and another to bestow upon a religious society at Salem, in the Mississippi Territory, the paltry donation of five acres of the public lands, including the spot where they had erected a meeting house, both of which had passed both houses of Congress, were objected against and returned, because, by passing these bills into laws, Congress would go beyond their constitutional limits by interfering in a subject connected with religion. If this construction of the constitution of the United States be just, and it is not my present intention to call it in question, it presents a view of the religious situation of our country which is truly alarming. Christianity is not only treated with entire neglect, but is absolutely proscribed. I see not, but agreeable to this construction of the constitution, Congress has annually violated it by electing chaplains, and giving them a trifling compensation out of the public treasury. At least, the joint resolution of the two houses, which limits the choice of chaplains to particular denominations of Christians, to the exclusion of Pagans, Jews or Mahometans, must be unconstitutional, because it has the appearance of giving Christianity the preference above other supposed religions, some of which at least have more numerous votaries in the world at large than Christianity itself. Indeed, if the separation between religion and government must be so entire, I see not upon what grounds Congress possesses the power of making provision by law for the administration of oaths, as this is a subject which is certainly most intimately connected with religion, and is in itself an acknowledgment of the being, omniscience, and moral government of God, and the accountability of man. Where there is no sense of religious obligation, no awe or reverence of a deity, no consciousness of his all-seeing eye, it is difficult to conceive of what use or importance an oath can be in any case. Government therefore cannot renounce all connexion with religion, without furnishing the means of its own destruction. But to this length does the principle in question lead us." pp. 22—24.

The author then enters into an elaborate discussion of the supposed impropriety, that government should have any connexion with religion; and shows, in our opinion conclusively, that government need not take an attitude of entire indifference to Christianity, in order to preserve civil and religious liberty. He shows, that for government to take such an attitude, is, in effect, to array itself *against* Christianity.

It has long been a topic of grief and lamentation with good men, that not a single feature of our national constitution should have borne the impress of the Christian religion; and that there should be so much evidence of a disposition to be as independent of the eternal God, as of Great Britain. Whether we are guilty, as a nation, in this matter, is an inquiry of serious moment, and not to be settled by uttering the vulgar cant against bigotry, hypocrisy, and superstition.

Our limits will permit us to do little more than give a detail of the remaining topics.

The second national sin is infidelity, or a disbelief and rejection of the Gospel.

3. Profaneness.
4. Sabbath-breaking.
5. Duelling.
6. Making common cause with the transatlantic enemies of God and religion. This last is a delicate subject, and treated with moderation and coolness.

Under the third, fourth, and fifth particulars, large extracts are made from papers in the Panoplist for February, and April, 1811, amounting in the whole to several pages. It is certainly a gratification to us, that communications inserted in our work should be approved and selected, as suited to convey solemn religious instruction, by the writer of these sermons. We had intended to make some observations on the danger which impends over New England from Sabbath-breaking, and on the exertions which ought to be made to avert this danger; but we must leave the subject till another opportunity shall present itself.

These sermons close with judicious practical reflections. We recommend them to the perusal of all friends of their country. The author is sometimes inattentive to his style; but his remarks are always sensible, and fraught with true wisdom.

The profits of this publication are devoted to the Foreign Mission Society in Franklin County.

RELIGIOUS INTELLIGENCE.

AMERICAN MISSIONARIES.

IN our last number, p. 334, we gave notice that Messrs. Judson and Newell, and their wives, arrived safely at Calcutta about the middle of last June. By the ship Tartar, which arrived at Boston on the 19th inst. from Calcutta, having left that port the 17th of September, letters have been received from the missionaries themselves. From all the letters which have come to our knowledge, it appears, that Messrs. Nott, Hall, and Rice, and the wife of Mr. Nott, arrived at Calcutta in the Harmony, on the 8th of August, having touched at the Isle of France and spent 24 days there; that they wrote home very fully from that place; [*These letters have not been received.*] that they were well at the time of landing, except Mr. Rice, who had been slightly ill during his passage from the Isle of France; that Messrs. Judson and Newell had been notified by government, immediately on their arrival, that they must return in the Caravan; that they preferred a petition to government, the purport of which is not here given; that their petition was not granted, and they were again notified that they must return in the Caravan; that they then petitioned for leave to take passage by the first opportunity to the Isle of France, which was granted; that they wrote home by the Francis about the time that they received the second order to return; [*These letters have not been received.*] and that Mr. Newell, (and, we presume, his wife,) had sailed for the Isle of France, about a week before the Harmony arrived, in a ship which could take no other passenger. These are the most important occurrences, which took place before the date of those which are stated in the following letter from the three brethren who sailed in the Harmony.

"*Calcutta, August* 21, 1812.

"Rev and dear Sir,

Through the goodness of God we are enabled to tell you of our arrival in India, and of our general health and prosperity. He has preserved us from the dangers of the sea, and hitherto from those of the climate;

and we feel the reason that we have to thank God and take courage. You will doubtless have received accounts from brethren Newell and Judson, before the arrival of this, and have learnt the course they were obliged to take. Since we have been here, we have been engaged in the process with the government, through which they have passed. We were yesterday summoned to the police; and today we obeyed, and received from the government an order to leave the country in the ship Harmony, in which we came, and were informed that the captain would be refused a clearance till he had given the government satisfaction, that he would take us away. About an hour afterwards we handed to the officer of the police the following paper:

"To the Honorable the Governor General in Council.

We the undersigned, passengers lately arrived in the ship Harmony, having received an order to depart out of the country on board the same ship, beg leave to state, that agreeably to our intention, stated at the police on our arrival, of leaving the Company's dominions, we request the liberty to depart by the earliest opportunity for the Isle of France, and that therefore the Harmony may not be refused a clearance on our account.

L. Rice,
S. Nott,
G. Hall."

"This petition, as far as we can judge, will be favorably answered, so that you will perceive, that our first object will be the Isle of France, whither brethren Judson and Newell had before obtained permission to go. As to our future prospects, we have now time to say but little; and hope in a few days to write you again. It will be sufficient at present to state, that our eyes fix upon Madagascar, a field immense in extent, totally unacquainted with the Gospel, to which no others are intending a Christian mission, (Dr. Vanderkemp being dead,) and which is attended with many facilities from its adjacency to, and constant intercourse with, the Isle of France, now an English colony. To which may be added the assistance and protection offered to us by his Excellency the Governor of that Island, when we were there, provided we would undertake a mission to Madagascar. This circumstance had led our minds to consider this place while we there, as you will learn by our letter which we then wrote; and we now think we see in our being sent thither, in the various circumstances which attended us, in the destination of the other brethren, and in the immense difficulties which lie in the way of our former plans, the finger of Providence pointing us to a place which we had not chosen, necessitous in *itself*, and opening to the view of Christian benevolence, likewise, a much wider scene of Pagan and Mahomedan misery.

"Our reasons for making this choice and for giving up our former intentions, and those fields of labor, which the Commissioners have more particularly looked at, we shall hereafter more fully detail.

"Should Providence on our arrival at the Isle of France open a better prospect, than that which we have before us, (for instance, that of beginning to give the Gospel to Eastern Africa,) we shall feel free to decide, and shall be at the place from which, of all others, it will be the easiest to go to any part of the Eastern World.

At present we must wish you to direct your letters, &c. to the Baptist brethren at Serampore, by whom we are treated in the most cordial manner. We feel it necessary to mention the great expenses which in the present state of our affairs we must necessarily incur, and the need we shall be in of remittances from America. The rout too, by which we shall receive communications from America, will be long, as we must receive them through Serampore in our present unsettled state. We trust that whatever is sent forth will not be misapplied by us, and that the bounty of the people of God in our native land will be richly compensated by the success of his Gospel in the Eastern world. Pray that we may labor with diligence, and wait with faith and patience. With the most

earnest prayers for you, Sir, and the Board of Commissioners, we remain, Rev. Sir, yours, &c.

SAMUEL NOTT, jr.
GORDON HALL,
LUTHER RICE.

Rev. Samuel Worcester, D. D.
Cor. Secretary".

The following extracts are taken from letters written by Mr. Rice to his brother.

"*Calcutta, Aug.* 21, 1812.

"Dear Brother,

From the Isle of France to this place I was most of the time slightly ill. Here I have been ill, and under the hands of the physician; but am now better, and see nothing but that I may enjoy a tolerably good state of health. I wrote a long letter to you from the Isle of France, (which, however, I suppose you have not yet received,) in which I gave an account of our passage to that place, and of the prospects then before us." [Mr. Rice then gives the same account which is printed above in the joint letter of the brethren.]

"The missionaries at Serampore, I mean Messrs. Carey, Marshman, and Ward, appear to be really most excellent men. Under God, they have certainly done most wonderful things. This mission promises most extensive and lasting good to all this eastern world. By these men, as instruments, the Lord appears to be giving his Word to many populous nations; and who can say, how soon the *company of those who publish it will be great?*

"Of the idolatry of the natives I have little to say. I am too much occupied about our own concerns to pay much attention to it at present. I see their pagodas, or temples, as I pass them. Sometimes I observe the people performing religious ceremonies.

"Do not fail to write, if you hear of any vessel sailing to this place. Direct your letters to the care of Dr. Carey, Serampore, and they will reach me in any part of this eastern world.

"My dear brother, live to the Lord; take diligent and kind care of our parents; and do all you can for the religious benefit of your beloved family."

Aug. 28.

"By the enclosed you will perceive, that we had been ordered by government to return to America in the ship Harmony, and that we had petitioned for permission to go to the Isle of France. We have since received an answer granting our request: consequently we are making our calculations and preparations for that island; and, indeed, I hoped to have sailed before now, but have not been able to procure a passage. It is said, however, to be very dangerous going from this place, at this season; nor will it cease to be dangerous till the monsoons change, which will not take place till the last of October. I wished to have gone before now, because it is the unhealthy season here, and the healthy season there, and because at that place I could be increasing my knowledge of the French language, which, I think, would aid me in acquiring that of Madagascar. Indeed, various considerations render it important to go soon; and I shall endeavor to do so, notwithstanding the danger of the present season, esteeming it always safe to be in the path of duty.

"The natives of this country are really a most curious set of people. Whatever may have been said of their supineness, or of their apparent want or debility of intellect, it is granted on all hands, that no people equal them in cheating; especially in little things.

"I have seen but one instance of self-torture, and that of so moderate a character, compared with some others, that here it would scarcely be noticed. It was a man lying with his back on the ground, having one fist clenched and holding in the other hand a brick of the size of those in your chimney, and smiting his naked breast with the brick and his fist alternately; and apparently with such violence as must put an end to his miserable life. The sight was shocking, and I passed on."

"There are laborers, mechanics, &c. of almost every kind; but scarce-

ly any one can be found, who does several kinds of business. Servants, as they are of particular casts, will only do particular things. One will not touch a tallow candle; another will not empty the water from a wash bowl; and so of all other things: and none of them will eat the provision which has been dressed for an Englishman's table."

"Sept. 2. It is now two days over three weeks since I landed here, and though I have watched with brother Nott half of each of the two last nights my health is better, I think, than when I came on shore. Brother Nott has been sick about a week, and has been brought pretty low; and, in my opinion, it was through the unskilfulness of the physician who first attended him. An able one now attends him; and we think him evidently getting better."

"It will probably strike you with surprise, and somewhat like a disappointment, that we have fixed upon Madagascar for the place of our missionary labors; but the leadings of Providence are, I think, evidently towards that island. The Burmah empire, upon which we so much calculated before leaving America, does not here present any promising aspect. The very possibility of our being able to live there in any character whatever is extremely questionable. It is said, that should we attempt to go up the river we should be immediately taken up as spies, and put to death. The English residents at Rangoon, I understand, have mostly, or all, left the place. But without going into detail of their internal commotions, and the very sanguinary nature of their government, it is sufficient take the single fact of the Baptist mission at Rangoon. After an effort of four or five years, involving an expense of at least 25,000 rupees,* it has entirely failed. One of the missionaries, Mr. Chater, has left the place, and is gone to Ceylon. Though he had the language well, he never dared to preach a single sermon to the Burmahs. The other, Mr. Felix Carey, though long endeared to them by his medical skill, and though he had married a Burmah lady, very narrowly escaped with his life, by fleeing on board an English ship. He has since gone on shore again, and may possibly continue there; but can do nothing as a missionary except at translating the Bible. Our narrow resources will not cover the expense, nor will the responsibility of our present situation permit us to run the hazard, of attempting a mission to such a place; especially while another field of more hopeful prospect is within our view. From all the territories of the East India Company we are shut out by government."

"Providence seems to have hedged up our way in every direction but one, and that appears to be perfectly open. The Isle of France has much communication with the other British possessions, and some communication with America. It has, also, much communication with Madagascar. Considering the latitude of the island, between 12 and 26 degrees south, and that the interior is hilly, or even mountainous, I have no doubt that Madagascar enjoys a good climate. It is one of the largest, and is said to be one of the finest islands in the world. The inhabitants are estimated by some geographers at 4,000,000. I have no doubt this estimate is too high. If half, or even one fourth of that number should be found there, they must constitute an object worth the attention of Christians. So far as we have been able to obtain information, the same language is spoken throughout the island. However, should it please God to carry us thither, we may find things very different from what we now expect. It is extremely difficult to obtain satisfactory information respecting things at a distance. Nor is it easy for strangers to judge correctly upon a short or superficial acquaintance."

"To endeavor to extend the knowledge of Christ among the heathen is undoubtedly right. It is the Lord's, not mine, to determine, whether such endeavors shall be successful, or not. To Him would I cheerfully commit myself, my brethren, and the missionary cause."

"Sept. 5. My health now appears

* *A rupee, at the common rate of exchange, is worth 2s. 3d. sterling.*

to be pretty good. Brother Nott is getting better. I hope we shall be getting away to the Isle of France before long. Remember me very affectionately to our parents."

In a letter to Mr. Armstrong, written by Mr. Rice, dated September 4th, it is stated, that Mr. Thompson, a chaplain at Madras, was at the Isle of France for the benefit of his health when the brethren were there on their outward passage, and that he strongly recommended Madagascar to them as a missionary station. It will be recollected that the venerable Dr. Vanderkemp was earnestly desirous, for several years before his death, of establishing a mission on that island. For his judgment in this case we entertain a profound respect; though at this distance we cannot pretend to judge with confidence, as to the relative claims of different countries in the heathen world. Doubtless they who establish, or endeavor to establish, a mission by which the true Gospel shall be preached in *any* of these countries will do an acceptable service to God. What part each mission is hereafter to take in the great work of evangelizing the world cannot be known to men, till after his Providence shall have developed his holy counsels.

We are still unable to conjecture the reason why the letters, which the brethren are now *known* to have written by the Francis, have never arrived. Many letters, which were sent from Calcutta by that ship, were received by merchants in Salem, Boston, and other places, at the time stated in our last. Since that time, the cargo and part of the crew of the Francis have reached Salem, in the brig Levant. Still the letters from the missionaries have not been received.

All the brethren, it seems, went to Serampore, immediately on their arrival, as was expected. They were received very cordially by the Baptist missionaries. From letters written to the Rev. Dr. Worcester, as Corresponding Secretary of the Board, by Mr. Judson, we learn that a complete change had taken place in his sentiments, and those of his wife, on the subject of baptism; that he communicated his views on that subject to the Baptists, for the first time, on the 27th of August, and at the same time, requested baptism for himself and wife; that an answer was received from which they expected to be baptised at Calcutta, on the first Sabbath (the 7th day) of September; that on consulting his brethren, they gave it as their opinion, that his change of sentiments rendered it incompatible, that he should be their fellow laborer in the new mission which they contemplated; that he, also, considered it incompatible that he should continue in the service of the Board, and supposed the Board would consider it so too, as he could not comply with the instructions of the Prudential Committee, by administering baptism to "credible believers and their households."

From the same source we learn, that Dr. Marshman had obtained leave of government for the two Baptist brethren, (Messrs. Johns and Lawson,) who sailed from Philadelphia in the Harmony to reside at Serampore *until the will of the Directors should be known.* As this will cannot be known under a year or two, and as the charter of the East India Company must, in the mean time, either be renewed by act of Parliament, or expire, this temporary admission may be considered as pretty nearly equal to an unqualified admission. The words printed above in Italic are thus marked in Mr. Judson's letter. Mr. May, a missionary from the London Missionary Society, who also arrived in the Harmony, was under orders to return; but had made no application to government. Dr. Marshman had obtained the liberty of residence above described, even before the arrival of the Harmony. Mr. Judson will probably stay at Serampore. His letters are dated Aug. 31, and Sept. 1.

The other brethren make not the slightest mention of Mr. Judson's change of sentiments. The causes of this silence we can easily conjecture; they will doubtless appear hereafter.

Two American vessels were at Calcutta about to sail soon, and as the brethren had written by the Francis, and probably by the Monticello,

(which sailed 14 days before the Tartar,) they wrote less by the latter ship, than they otherwise would have done.

On the whole, the friends of missions may, in the language of the brethren, "thank God and take courage." No disappointment has occurred, but such as is common to human affairs in this uncertain world. Christians will feel grateful to God for his protection afforded to the brethren and will contribute that pecuniary aid, which will hereafter be necessary to furnish them with a comfortable support in their arduous employment.

Mr. Judson has written to the Rev. Dr. Baldwin and the Rev. Mr. Bolles, requesting a support from the Baptist churches in this country. Dr. Marshman has written seconding the request; and, we understand, it will be promptly complied with.

FOREIGN MISSION SOCIETY OF BOSTON AND THE VICINITY.

THE second annual meeting of this Society was held at the hall of the Massachusetts Bank, on the 1st instant. By the annual account of the Treasurer, examined and approved by the Auditor, it appeared that the Society, within a year after its formation in Dec. 1811, had paid over to the American Board of Commissioners for Foreign Missions the sum of $1,175,99. The following gentlemen were unanimously re-elected the officers of the Society, viz.

His Hon. WILLIAM PHILLIPS, Esq. *Pres.*

SAMUEL SALISBURY, Esq. *V. Pres.*
Rev. JOSHUA HUNTINGTON, *Sec.*
JEREMIAH EVARTS, Esq. *Treas.*
BENJAMIN GREEN, Esq. *Aud.*

After the usual business was accomplished, several gentlemen addressed the meeting on the subject of missions and translations of the Scriptures; and on the call which is made upon Christians of the present day to lend their aid in the great work of sending the Gospel to the heathen. It was observed, that wherever missions had been instituted and persevered in by pious and zealous men, there the same glorious and beneficent effects had followed. The poor Greenlanders, the enslaved Africans in the West Indies, and the debased Hottentots were mentioned as affording prospects far from encouraging, at first, to the laborious missionary: yet among these several classes, the most ignorant and hopeless that could be selected from the human race, the preaching of the cross had been *the power of God and the wisdom of God* to the salvation of many souls. The experience of the past, therefore, as well as the Divine promises with respect to the future, afford abundant encouragement to support missions.

That the translations of the Scriptures now carrying on in the East, it was stated, will be of immense benefit to mankind, we have the fullest reason to believe. Among many other witnesses, on whose testimony the fullest reliance might be placed, Lord Teignmouth and Dr. Buchanan were mentioned as conspicuous. The former had spent twenty years in Bengal; and had risen by his own merit till he was appointed, without his knowledge or solicitation, Governor General of the East India Company's possessions in India, the greatest delegated government in the world. He must certainly be acquainted with India, and must be able to judge whether good would be likely to follow from the publication of the Bible among the Hindoos. He had decided that point, so far as his opinion and example could be allowed to have weight. As President of the British and Foreign Bible Society, he had been laboriously attentive to the duties of his office; and it was doubtless with his approbation, and probably much owing to his influence, that the institution over which he presides had already remitted more than $70,000 to impart the Scriptures to the heathen in Asia.

It was said, that though we migh be disappointed in one object of our hopes, this was no reason why our exertions should be slackened; but rather of the contrary. The merchant who had lost a ship, the manufacturer who had lost his buildings and apparatus by fire, did not fold his hands, and give over all further

efforts. He rose to more vigorous and often to more successful, enterprise. So Christians should never relax their benevolent attempts, while a single field within their reach demands moral culture; especially while unnumbered millions of the human family lie in moral darkness, unenlightened by a single beam of the Sun of Righteousness;—by a single ray of the true light which shines from heaven.

The attention of the meeting was turned to the increased and increasing exertions of good people, in this country, and in Great Britain, to extend the knowledge of the Gospel. The first institution of this kind, which was established in our country, is *the Society for propogating the Gospel among the Indians and others in North America*, over which the President of this Foreign Mission Society so worthily presides. The institution alluded to was formed in 1787; since which time nearly twenty societies have been formed for the purpose of causing the Gospel to be preached in the destitute parts of our country, and among the natives on our borders. Within less than five years upwards of twenty Bible Societies have been formed in the United States, and within the year past twenty Foreign Mission Societies have risen up to aid the American Board of Commissioners for Foreign Missions. Yet there is room enough for the exertions of all these Societies to be indefinitely increased, and for their number to be indefinitely multiplied.

It was stated, that the declaration, *He that watereth shall be watered also himself*, was confirmed by observation and experience. God prospers those who honor Him with their substance. An appeal was made to those who have been most constantly and liberally engaged in this kind of beneficence; and they were asked, whether they considered themselves as in worse circumstances as to property on account of having given a portion to promote the knowledge of Christ among men.

The late loss of the Mission Printing Office at Serampore was stated, and a vote to the following effect was passed.

'Whereas the late loss, &c. furnishes a new reason to contribute towards the translation of the Scriptures into the languages of the East; Voted, that a committee of twelve be appointed to wait on such gentlemen as they see proper for the purpose of soliciting them to join this Society, and of soliciting donations to this Society, but particularly with a view to facilitate the translation of the Scriptures into the languages of the East, and that said committee be requested to make return of their doings to the Treasurer; it being understood, that the donations for translating the Scriptures be committed to the Hon. John Herbert Harrington, Esq. the Rev. David Brown, and the Rev. William Carey, D. D. in India.

The committee were appointed in pursuance of the above vote, and are now engaged in waiting on gentlemen to solicit subscriptions.

In the evening an able and judicious sermon was delivered before the Society, at the Old South Church, by the Rev. Dr. Holmes, from Mal. i, 11, *For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.* After sermon a collection was made, which amounted to $166,45.

The Society voted thanks to the preacher, and requested a copy of his sermon for the press. We are happy to state, that this request will be complied with. The Society also voted thanks to the singers for their services on the occasion, and to the committee of the Old South Society for the use of the church.

FOREIGN MISSION SOCIETY OF SALEM AND THE VICINITY.

THIS Society held its second annual meeting on the 6th inst. The following gentlemen were unanimously re-elected officers of the Society for the year ensuing; viz.

EBENEZER BECKFORD, Esq. *Pres.*
Rev. RUFUS ANDERSON, *V. Pres.*
Rev. SAMUEL WALKER, *Sec.*
Mr. JOHN JENKS, *Treas.*
Mr. ELIPHALET KIMBALL, *Aud.*

In the afternoon of the same day, the Rev. Dr. Worcester delivered a sermon before the Society from Dan.

ii, 44, *And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever.* At the conclusion of the services, a collection was made amounting to the generous sum of 180 dollars, which is to be exclusively appropriated towards repairing the loss by fire at Serampore. Although the Society has been instituted but one year, and no exertions have been made to increase its members, the annual subscriptions amount to 220 dollars. A committee has been chosen to solicit subscriptions and donations. Many, it is hoped, will readily join a society, whose only object is to aid in diffusing the light of the Gospel, and imparting to unnumbered millions of the human family the blessings of eternal salvation.

It ought to be stated, that nearly 700 dollars have been contributed in Salem to the same object, within a year past, beside what has passed through the channel of this Society, and beside what was contributed, at the solicitation of Mr. Johns, towards the eastern translations.

MERRIMAC BRANCH OF THE FOREIGN MISSIONARY SOCIETY.

THIS Society held its second annual meeting at Newburyport, on the 11th instant. The following gentlemen were re-elected officers of the Society; viz.

THOMAS M. CLARK, Esq. *Pres.*
JOHN PEARSON, Esq. *V. Pres.*
Mr. SAMUEL TENNEY, *Sec.*
Mr. RICHARD BARTLET, *Treas.*
Rev. DANIEL DANA, *Aud.*

The sum of $553,44 has been received by the Board from this Society during the year past; of which about $300 was from annual subscribers. It is expected that most, if not all, the annual subscribers will pay their subscription the present year; and a committee has been chosen to solicit new subscribers.

DONATIONS TO FOREIGN MISSIONS.

Dec. 30, 1812. From females in the Rev. Richard S. Storrs's Society in Braintree,	$13,00
Jan. 1, 1813. From the avails of Dr. Buchanan's Memoir, first American edition, by the hands of the Rev. Dr. Holmes, subject to the appropriation of the ten highest subscribers to that work,	22,50
8. From Mr. Levi Reed of Attleborough,	1,00
11. From Mr. Joel Tuttle, of Pulteney, Steuben county, (N. Y.)	5,00
12. From an unknown person * in Salem, (the same who sent $10, Dec. 1811,)	10,00
14 From General Jedidiah Huntington of New London, (towards making up the Serampore loss)	100 00
From Stephen Peck of New London, by the hands of Gen. Huntington,	5,00
From a female friend of missions in New London by the same hands,	5,00
Carried forward	$161,50

* *The following note contained a ten dollar bill.*

"*The enclosed is the amount set apart by me for missionary purposes last year, agreeably to the note inserted in the Panoplist, Dec. 1811. I intended to have increased it somewhat this time, but did not find it convenient, I am glad however, it is not less than it was last year.*"

	Brought forward	161,50
From the Foreign Mission Society of Colchester and the Vicinity, (Con.) by the hands of Mr. John R. Watrous the Treasurer,		76,50
From a female friend of Missions in Lyme, (Con.) by the same hands,		50,00
From a female friend of missions in Colchester, (Con.) by the same hands,		2.00
From do. do. do.		1,50
15. From the Foreign Mission Society of Boston and the Vicinity, received by the Treasurer of that Society since the first inst.*		481,11
16. From individuals in Hartford and the Vicinity, by the hands of Mr. Peter W. Gallaudet, subscribed towards the eastern translations on papers issued by the Rev. Dr. Strong of Hartford; (see Pan. for Oct. p. 227,)		600,00
From the Rev. Alexander Proudfit, D.D. of Salem, (N. Y.) half to missions and half to translations, by the hands of the Rev. Dr. Morse,		200,00
Left with Mr. Armstrong by an unknown person,		5,00
27. The following donations have been remitted by Mr. Henry Hudson, the agent of the Prudential Committee of the Board in Hartford, (Con.) viz.		
From the Female Mite Society Franklin, Delaware county, (N. Y.) by the hands of the Rev. Mr. Flint,	24,00	
From a friend to the cause by the same hands,	1,00	
From Newington Cent Society,	39.55	
From Mrs. Esther Hosford, Newington,	1,00	
From Miss Etty Hosford, do.	50	
From the Female Foreign Mission Society in Wethersfield,	85,35	
From the Cent Society Wethersfield,	40,00	
From the Female Foreign Mission Society in Franklin, (Con.) by the hands of the Rev. Mr. Chapin,	36,00	
From the Rev. Benoni Upson, of Berlin, (Con.) by the same hands,	10,00	237,40
		$1,815,01

All donations to the Board are published with the most scrupulous regard to accuracy. If any donor does not see his donation published, he may conclude that it has not reached the Treasurer at the last date mentioned. We have never received the slightest intimation, that any monies remitted to the Treasurer, either by mail or otherwise, have failed of their destination. But should any such case occur hereafter, the donor will perceive it by attending to the monthly list of donations; and will be able to make inquiry into the cause of such failure.

* *This sum was composed of the following particulars; viz.*

Payment of annual subscriptions,	$236,00
Collection after sermon at the Old South,	166,45
Collection at a religious conference in the Rev. Dr. Morse's chapel, (towards the Serampore loss.)	30,11
From a friend at Harvard College,	16,00
From an unknown person by Henry Gray, Esq.	12,00
Left to this purpose by a pious woman in Charlestown a short time before her death,	7,55
Other donations,	19,00
	$481,11

FOREIGN MISSION SOCIETY OF THE WESTERN DISTRICT OF FAIRFIELD COUNTY.

THE Consociation of the Western District of Fairfield County have formed a Society with the above designation, the object of which is to co operate in the great work of aiding missions and translations of the Scriptures. The Society was formed in October last and the following gentlemen were appointed officers; viz.

Rev. AMZI LEWIS, *President.*
Hon. JOHN DAVENPORT, Esq. *Vice President.*
Rev. DANIEL SMITH, *Secretary.*
MATTHEW MARVIN, Esq. *Treasurer.*
Mr. JOSEPH HYDE, *Auditor.*

It is contemplated that each parish will form a small Society or branch, which will send its donations through the channel of the above Society to the Treasurer of the Board.

GENESEE MISSIONARY SOCIETY.

THE third annual meeting of this Society was held at the meeting house in East Bloomfield, (N. Y.) on the 13th of October last. The officers elected for the year ensuing are,

Rev. DAVID TULLAR, *President.*
Col. SAMUEL S. HAIGHT, *V. Pres.*
Rev. JAMES H HOTCHKIN, *Sec.*
HENRY A. TOWNSEND, Esq. *Treas.*
Rev. AARON C. COLLINS,
Rev. OLIVER AYER,
Rev. JOSEPH MERRILL,
Rev. ALLEN HOLLISTON,
ELIAS HOPKINS, Esq.
Capt. J. EL PRATT,
ELISHA PARISH, Esq.
Capt. TIMOTHY BUELL,
} *Trustees.*

This Missionary Society is yet in its infancy but appears to be rising in importance. The funds consist wholly of donations from charitable individuals and associations. We observe with pleasure above $160, as donations from Cent Societies.

WORTHY OF IMITATION.

IN a Sermon preached lately before the Masonic Grand Lodge of Vermont, the preacher pointed to the Bible Societies as a noble and invaluably useful mean of benefiting mankind. When the lodge had retired to their chamber, a very respectable member moved to appropriate a sum from their treasury for the encouragement of this exalted method of Christian beneficence. A vote was accordingly passed appropriating seventy dollars to a Bible Society, whenever one shall have been formed in that state.

The correspondent, who communicated the above intelligence, goes on to observe, that when we reflect on the number of Masonic Societies, and their intimate connexion with each other, we may reasonably hope, that this example may be imitated by many other lodges in that state. It may likewise be hoped, that lodges in other states may be excited to do likewise.

The meditated establishment of a Bible Society in Vermont, adds our correspondent, will have much to encourage it, notwithstanding the heavy pressure of the times.

VERMONT BIBLE SOCIETY.

We are happy to state, that a Bible Society has been formed in Vermont; since the foregoing communication was transmitted. The Constitution was formed early in October. The Society held a meeting at Montpelier, Oct. 28, when a sermon was preached from Psalm cxix, 72, by the Rev. Chester Wright, of that town. The Society met the next day, and; after a prayer by the Rev. James Hobart, of Berlin, proceeded to elect officers for the year ensuing, when

the following gentlemen were chosen, viz.

CHARLES MARSH, Esq. *Pres.*
Hon. WILLIAM C. HARRINGTON,
Rev. BANCROFT FOWLER,
Vice Pres.

Rev. HEMAN BALL,
JOHN NOYES, Esq.
SAMUEL SWIFT, Esq.
Rev. CHESTER WRIGHT,
Rev. THOMAS A. MERRILL,
Dr. JOSEPH WINSLOW,
BENJAMIN PORTER, Esq.
} *Directors.*

Gen. ABNER FORBES, *Treas.*
WILLIAM PAGE, Esq. *Sec.*

Before the first meeting was dissolved 88 persons had become members, and above $320 had been received.

The Society requested a copy of Mr. Wright's sermon for the press.

At the first meeting of the Directors, they authorized the President to purchase 500 Bibles and 100 Testaments. They also appointed a respectable committee to solicit subscriptions and distribute Bibles.

OHIO BIBLE SOCIETY.

ON the 22d of Oct. last, this Society was formed at Marietta, when a constitution was adopted, and the following gentlemen were chosen officers for the year ensuing; viz.

Gen. RUFUS PUTNAM, *Pres.*
Rev. LYMAN POTTER, *V. Pres.*
Rev. SAMUEL P. ROBBINS, *Sec.*
DAVID PUTNAM, Esq. *Treas.*

Rev. LYMAN POTTER,
Rev. STEPHEN LINDSLY,
Rev. TIMOTHY HARRIS,
Rev. SAMUEL P. ROBBINS,
Dea. JOSEPH SPENCER,
Dea. BENJAMIN MILES,
} *Trustees.*

The next annual meeting of the Society will be held at Marietta, Nov. 3, 1813. An address to the public has been prepared and is circulating. This is either the twentieth, or the twenty-first Bible Society in the United States.

ORDINATIONS.

ORDAINED, in Sept. last, the Rev. RALPH SANGER to the pastoral care of the church and congregation in Dover, (Mass.)

At Pittston, (Maine,) the Rev. DANIEL KENDRICK, over the church and congregation in the west parish.

At Greenfield, (Con.) on the 1st of Oct. the Rev. WILLIAM BELDEN, over the church and congregation in that place. Sermon by the Rev. Mr. Waterman.

OBITUARY.

DIED, in Sept. last, the Hon. GUNNING BEDFORD, Esq. Judge of the District Court for the state of Delaware. He was a member of the Convention, which framed the federal constitution.

At Venice, Admiral VILLARET JOYEUSE, Governor of that city.

In S. C. the Rev. WILLIAM CLARKSON, pastor of the united churches on St. John and Wadmalaw islands.

At Charleston, (S. C.) the Rev JACOB RUMPH, one of the ministers of the Methodist church.

At East Sudbury, (Mass.) on the 24th of Sept. last, the Rev. JOEL FOSTER, pastor of the Congregational church in that town.

In Tennessee, in Sept. or Oct. Gen. HENRY CONWAY, a patriot of the revolution. His death was occasioned by the stinging of bees.

At Berlin, in Prussia, for want of the necessaries of life, DANDON, a miser who had 20,000 crowns by him in specie.

At Gloucester, (R.I.) the Hon. DANIEL OWEN, aged 81, formerly Lieut. Governor of that State.

At Norwich, (Conn.) on the 25th of Oct. last, his Excellency ROGER GRISWOLD, Esq. LL. D. Governor of that state, aged 51.

At Plattsburg, Oct. 15th, RICHARD HENION, a private in U. S. army, shot for desertion.

At Scituate, Nov. 3rd, the Hon. NATHAN CUSHING, aged 70.

At Andover, Oct. 31st, Madam PHEBE PHILLIPS, widow of the late Lieut Gov. *Samuel Phillips*, aged 69.

On Sullivan's island, (S. C.) RALPH IZARD, Esq. formerly member of Congress from that state.

At Providence, (R.I.) the Hon DAVID LEONARD BARNES, Esq. Judge of the district court for the state of Rhode Island.

At New York, JOHN KEMP, Esq. LL. D. F.R.S. (Ed.) Professor of Mathematics and Natural Philosophy in Columbia College, aged 50.

At Salem, (Mass.) on the 17th Nov. JOHN V. WHITE, aged 32. He inquired for laudanum at an apothecary's shop, and requested to take a bottle to taste and judge of it, which the unsuspecting apothecary permitted; when, suddenly raising the bottle to his mouth, he swallowed a large quantity of the liquor before it could be wrested from him. On being told he had swallowed enough to destroy him, he replied that he wished to die; and in four hours afterwards he was a corpse, notwithstanding the free operation of emetics, which were forcibly and freely administered.

This unhappy man left his wife and family in the morning with a little money which he intended to lay out in buying wood. He was soon drawn into a tippling shop, where he met with such companions as are to be found in such places, engaged with them in gambling, spent the day in this manner, lost all his money and gambled himself into debt; and just at evening was driven by shame and remorse to perpetrate the horrid crime of self-murder. We mention this case thus particularly to set before our readers the enormous mischiefs of tippling houses.

At Philadelphia, Mr. JOHN BARTRAM, botanist, son of the famous botanist of the same name.

At Plattsburg, Dr. PETER TURNER, of Newport, surgeon's mate in the U. S. army.

In England, Sir CULLING SMITH, a Vice President of one of the Auxiliary Bible Societies.

At Buffaloe, in the U. S. Hospital, 231 persons between Oct 28th and Nov. 15th —a terrible mortality.

At New Haven, (Con.) the Rev. BELA HUBBARD, D. D. pastor of Trinity Church in that city, aged 73. He was graduated at Yale College in 1758.

At the same place, JEHU BRAINARD, Esq. formerly High Sheriff of New Haven County, aged 55. He was graduated at Yale College in 1783.

At Exeter, (N. H.) HENRY PHILLIPS, Esq. formerly High Sheriff of the island of Newfoundland.

In Marlborough district, (S. C.) the Rev. JOSHUA LEWIS, aged 64.

At Bethlem, (Con.) the Rev. DAVID SUTTON, aged 82.

At Burlington, (Con.) the Rev. JOSHUA PERRY, formerly pastor of a church in Hamden. Yale College; 1775.

At Providence, (R.I.) Col. JEREMIAH OLNEY, aged 63, late collector of the customs at that port.

DIED, lately, at Wentworth, (Mass.) Mr. REUBEN WHITTIER, aged 82. In the midst of health he dropped dead.

At Acton, Mrs. ABIGAIL ADAMS, wife of the Rev. Moses Adams.

In Russia, about the close of September last, Prince BAGRATION, a distinguished commander of the Russian armies, in consequence of a wound received in the terrible battle of *Mojaisk*.

At Fort Mifflin, (Del.) JOHN RICKEY, shot for desertion.

At Hopewell, (S. C.) on the 30th Sept. the Rev. JOHN D. MURPHY, pastor of a Presbyterian church; and

On Oct. 4th the Rev. JAMES M'ELLENNEN, pastor of the other Presbyterian church in the same place.

At Salem, the Rev. NATHANIEL FISHER, rector of St. Peter's church, aged 65.

At Falmouth, (Mass.) JOSEPH BENNETT, Esq. attorney at law aged 26.

At Barlington, (Vt.) within a fortnight preceding Dec. 12, more than 200 soldiers U. S. army.

At Salisbury, (Conn.) on the 13th ult, the Rev. JOSEPH WARREN CROSSMAN, aged 37, and in the 16th year of his ministry.

Mr. C. was an able and distinguishing preacher of the Gospel, a prudent and faithful minister of Christ. He was peculiarly endeared to his people, and to his brethren in the ministry with whom he associated. He died in firm hopes of a blessed immortality, and left his dying testimony to the people of his charge, that the truths which he had preached to them had been his only consolation in life, and were his only support in death.

At Schenectady, the Rev. CORNELIUS BOGARDUS, aged 35.

At Washington, on the 30th ult. the Hon. JOHN SMILIE, Esq lately, and for many years past, a member of the House of Representatives in Congress from Pennsylvania, aged 75.

In S. C. the Hon WILLIAM LAUGHTON SMITH, Esq. formerly member of H. R. in Congress, from that state, and embassador from U. S. to the court of Lisbon.

In Poland of wounds received in the battle of Volontina, the French General, Count GUDIN.

At Needham, (Mass.) on the 3d. inst. Col. WILLIAM M'INTOSH, an officer in the revolutionary war, aged 91.

In Orange Co. (N. Y.) Gen. JAMES CLINTON, an officer in the revolutionary war, brother of the late Vice President Clinton, and father of the Hon. De Witt Clinton, aged 76.

At New Haven, (Con.) during the last year the deaths were 91.

At Morristown, (N. J.) during the last year, the deaths were 55, of which 7 were caused by *intemperance.*

At Salem, during the same period, 174 persons died; three of intemperance.

At Charlestown during the same period, the deaths were 93.

In S. C. Mr. ROBERT JAMIESON, aged 104. His eye-sight, which had failed for some years, returned before his death.

At Wilbraham, (Mass.) Mr. JONATHAN ELY, aged 99. He had lived 62 years with the wife of his youth, and left 123 descendants.

At Roxbury, the Hon JOHN READ, aged 83.

At Pownal, (Vt.) Hon. WILLIAM TOWNER, Esq. of Williamstown, (Mass.) Senator from Berkshire county in the Legislature of Massachusetts.

In England, EDWARD JERNINGHAM, Esq the poet.

Also, MARIANNE MOORE, aged 103. At the age of 50, she had 3 fine children at a birth.

In Virginia, Hon. JOHN TYLER, Esq. Judge of the district court for that district.

At Bozrah, (Con.) the Rev. JONATHAN MURDOCK.

At Newington, (Con.) Mrs. J. HIXON. aged 105.

TO CORRESPONDENTS.

The communications of S. S. B. are not any of them fit for insertion. He neglected to pay the postage of his very heavy letter.

The obituary notice of the Rev JOHN NILES is received, and will be inserted; as will also, a like notice of Capt. ABIJAH PERKINS.

The communication of E. S. was intended to have been earlier inserted; but the press of other matter prevented.

The paper on *The Assurance of Hope* has been long under consideration. It is sensible and judicious; but is not, perhaps, necessary at the present time

The letter from an *Uncle to his Niece* will be inserted soon; possibly in our next number.

The *Hymn* mentioned in our last is necessarily deferred.

ERRATA.

P. 293, col. 1, line 5, from top, expunge *of.* p. 295, col. 2, l. 22, from top, for *sight* read *their.* ———— l. 19, from bottom, for *in* read *on.* p. 303, col 1. l. 22, expunge *and.*

We are happy to correct an error in our obituary notice, in the number for Oct. p. 248, WILLIAM M. SMITH, Esq. was given over by his physicians, whence a report of his death originated. He has, however, been perfectly restored to health.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

No. 9. FEBRUARY, 1813. VOL. V.

BIOGRAPHY.

MEMOIRS OF THE REV. JOHN NILES.

THE subject of this memoir was born, at Colchester in Connecticut, on the last day of December, 1775. His father dying when he was but six years old, his parental education was wholly committed to his pious mother. His bodily constitution was naturally infirm; but he early manifested proofs of a strong, ingenious, and inquisitive mind. He was naturally of a serious disposition; and having been early instructed in the principles of the Christian religion, and trained to the exercise of every moral and religious duty, by the precepts and examples of his mother, it might justly be said of him, as of Timothy, that from a child he had known the Holy Scriptures.

As the estate, which he inherited from his father, was very inconsiderable, he experienced many embarrassments in obtaining a liberal education; but by perseverance and diligence, aided by the economy of his mother, he at length surmounted every obstacle, and was graduated at Yale College, in 1797. He was considered as among the first in his class, in regard to literary attainments. During the whole courseof his collegiate studies, he had in contemplation the work of the Gospel ministry; and, with that view, directed his studies, and made uncommon proficiency in moral and theological science. Whilst he was at College, he made a public profession of that religion, which was the future guide and support of his life.

His theological studies were prosecuted under the direction of the Rev. Timothy Dwight, D. D. President of Yale College; and he was licensed, and commenced preaching the Gospel, in about a year after he was graduated. As the spiritual welfare of mankind, and the honor of the divine law, lay near his heart; so his mind was eminently prepared by human science, and theological knowledge, for his holy calling. His first reception in the ministry was very favorable. In the course of a few months, he was invited to preach, as a candidate, in several of the most respectable societies in Connecticut. About this time, he was invited to take the

pastoral charge of a congregation in Durham, then vacant by the recent death of the Rev. Dr. Goodrich. But by the advice and recommendation of the President of Yale College, and other respectable friends, after a prayerful consideration of the subject, he was induced to decline the invitation, and to take the charge of Hamilton Oneida Academy, in Paris, State of New-York. He took charge of that seminary in its entire infancy, at the close of the year 1798, and continued to discharge the duties of that station, for several years, with great faithfulness, and ability; and, at the same time, generally preached on the Sabbath, in the neighboring destitute settlements. His health at length becoming impaired, by so close an application to his academical employment, together with his ministerial labors, he returned with his family to Connecticut, in hopes to regain his health.

He continued, nevertheless, after his arrival there, to be much afflicted with ill health; yet he continued to preach, as a candidate, for the most part of the time, in various parts of Connecticut and Massachusetts, during the whole of his last residence there. But his health not yet returning in a degree competent to the discharge of ministerial duties, he began to despair of being able to prosecute the work of the ministry. However, his anxiety for the welfare of immortal souls, and his zeal for the advancement of the Redeemer's kingdom, would not permit him to rest, till he had made every exertion to subserve the interests of his divine Master. With this view, and in hopes of regaining a better state of health, he was induced to return with his family, to his former place of residence, in Paris, with the intention of removing into the county of Steuben, in the western part of the State of New-York. He had taken a journey into that new country, several years before, and from the knowledge then obtained, he conceived, that a door would there be open for him to become more extensively useful to mankind. He had early imbibed a missionary spirit, and ever expressed a strong desire of diffusing the knowledge of the Gospel, amongst the heathen, and in destitute settlements.

That part of the county to which he at first removed, and and which now goes by the name of Prattsburgh Society, was then a wilderness, with but one family residing in it. It was in the fall of 1803, that he came thither with his family. They, with the addition of a few families who followed the winter after from the neighborhood of his late residence at Hamilton Academy, constituted the first settlement of that place. Possessing but little property, at that time, he supported his family, for several years, principally with the produce of his new farm. After his arrival in that place, he immediately set up the public worship of God, and exerted himself, in every possible way, to induce serious people to settle there. The happiness he derived, from anticipating the future enlargement of Christ's kingdom, in that wilderness, continually animated and supported him, under all the trials and em-

barrassments incident to a residence in a new settlement.

The fact that the standard of the Gospel was so early displayed in that infant settlement, together with the reputation it obtained, on account of its religious privileges, caused it to advance in population with uncommon rapidity, and the settlers were mostly professors of religion, and others who were disposed to support divine worship. In about eight months, from the time of his removal into that place, a church was constituted there consisting of fourteen members. At this time, there was no regular Gospel minister residing in that county, nor in the adjoining county of Allegany; and, in general, throughout that whole extent of country, the Sabbath was regarded little better, than as a day of carnal amusement and recreation.

A few months after his removal, he was requested to preach, a part of the time, at Bath, the seat of justice for Steuben county. He continued to preach alternately there, and in Prattsburgh Society, till a few months before he was installed. Previous to this, no public worship was maintained at Bath; the Sabbath was disregarded; few godly persons were to be found there; and vice and immorality bore almost undisturbed sway. Those, who manifested a regard to the institutions of the Gospel, had been accustomed to such different modes of church government and discipline, as rendered it very difficult to constitute a church, on a true Gospel plan. His various labors for the reformation of the people in morals and religion, were soon attended with very considerable success; a number were hopefully converted to the Gospel; more were disposed to attend public worship; the Sabbath was better observed; and, in January, 1808, he established a church there.

In July following, he was installed pastor of the church and congregation in Bath, and removed thither with his family. As his field of usefulness became now much enlarged, his diligence and zeal, in his Master's service, were proportionally increased. His time was now wholly devoted to ministerial duties. He neglected no means, nor spared any pains, to furnish his mind with all that knowledge, which might enable him to be most useful to the cause of religion. His exertions for the good of others were not confined to his own society, but he eagerly embraced every opportunity to promote the cause of virtue and religion, in destitute settlements. He made it his meat, and drink, *to do his Father's will: neither did he count his life dear unto himself, that he might finish his course with joy, and the ministry, which he had received of the Lord Jesus.* Neither the dread of reproach, nor the allurements of applause, nor any selfish consideration, could ever prevent him from preaching the truths of the Gospel in their fullest extent. He was one of the first promoters of the Genesee Missionary Society. The missionary cause never had a more zealous advocate; and to the end of his life he labored incessantly to promote it. He evidently made rapid growth

in grace, during the last years of his life, and his exertions to promote and extend the cause of religion, were redoubled. His time became so wholly engrossed with his theological studies, and ministerial labors, as to injure his health. And even the last year of his life, his mind was so carried away, and transported with his Master's work, as almost wholly to withdraw his attention from temporal concerns. His mind was deeply impressed, with a growing sense of the responsibility of Gospel ministers, and he fully realized the importance of their knowing nothing, *save Jesus Christ, and him crucified.* He saw much for ministers to do, with but little time for its performance.

Before he was removed from his spiritual labors, he saw with joy the work of the Lord prosper, in this part of the country. There continued to be additions to his church, from the time of its first formation; and its members gradually advanced in Christian graces, and in the knowledge of divine things. A short time before his death, he constituted three churches: one in the vicinity of Bath: and the other two, in the adjoining county of Allegany; over which pastors were ordained. It was at one of these ordinations, at Angelica in the county of Allegany, that he was seized with the fever of which he died. He had been appointed to preach the ordination sermon: but his sickness prevented. He was confined to his bed from the time of his return, with the nervous putrid fever, of which he died in about three weeks. The violence of the disease so affected his nervous system, as to render him incapable of conversing much with his friends, during his illness. In the former part of it, at a time when he was in full possession of his reason, being asked by a Christian friend to express his views of eternal things, he replied, that, *although his mind was weak, yet he was fully established in the belief of the reality of that Gospel, which he had preached; that he viewed the road to Heaven to be that straight and narrow path pointed out in Scripture; and that he had some interesting views of that glorious covenant, in which there was enough.* Throughout his whole sickness, whenever he had the exercise of reason, he gave the strongest testimony, that the religion of Jesus, which he had professed, was still his support and happiness. During the last days of his illness, when his body was too weak for conversation, his mind was wholly absorbed in devotional exercises. In his last moments, he manifested entire composure and resignation, and said, *he still enjoyed divine support, and found Christ sufficient for him.* On Sunday the 13th of September, 1812, this eminent servant of the Lord rested from his labors, and fell asleep in Jesus.

In his ordinary deportment, he was serious, and reserved; but when called to attend to things of a spiritual, and religious nature, prompt, sociable, and zealous; at the same time, he maintained a gravity, becoming the importance of eternal things. From childhood, he was remarkable for his benevolent and charitable disposition, which increas-

ed, as he advanced in divine knowledge. The poor and the afflicted ever found in him a comforter and benefactor. To his connexions and acquaintance, he was, invariably, a faithful friend, and able counsellor. He was most scrupulously exact in keeping the commandments of God, and in ordering his conversation in conformity to the precepts of the Gospel. According to this principle, it was his invariable practice to spend his time, either in doing, or in conversing on, things of momentous concern. Though, in his religion, he was careful to avoid every thing ostentatious, there is the most abundant evidence, that he spent much time in secret devotion. Any violation of the divine law by others, always gave him more pain than temporal afflictions.

Having made respectable attainments, in human and divine knowledge, and possessing a heart deeply impressed with the worth of souls, and the importance of eternal things, his preaching was original, doctrinal, distinguishing, and peculiarly edifying, and impressive; and afforded, at all times, a word in season, which seldom failed of leaving an abiding impression on the hearers. The doctrines of grace, and the extent, and spirituality of the divine law, were ever clearly set forth, and faithfully inculcated, in his sermons; and nothing could induce him to keep back from his hearers any truths contained in the revealed will of God. Many have lived in more conspicuous, and popular situations; but considering those which were assigned him, by divine providence, and the time allotted for his work, few have been the instruments of doing more for their divine Master.

MEMOIRS

OF CAPT. ABIJAH PERKINS, WHO DIED AT WINDHAM, SCOTLAND SOCIETY, (CONN.) DEC. 11, 1812, IN THE 34TH YEAR OF HIS AGE.

THIS man was blessed with a Christian education, was in the habit, from his childhood, of attending the public worship of God, and had a speculative belief in the doctrines of the Gospel. He was, in his manners, easy and agreeable; in his dealings, upright; and in his general intercourse with mankind, calculated to gain their friendship and esteem. But, by his own confession, he lived, till a short time before his death, without God in the world, a stranger to the exercise and comforts of religion. It pleased a sovereign and merciful God, however, to call him by his grace, and to give him great joy and peace in believing, and a hope unshaken in the awful moments of dissolution. The following sketch of the dealings of God towards him was given by himself, but two days before his death. Being attended by an intimate friend, he awoke, as it were, from meditation, and thus addressed his attendant: "Come, I want to tell you how God has dealt with me." He then proceeded, "You know my manner of life, which I think has been, for the most part, orderly and moral, I having been from my youth taught to attend meeting, and reverence the Sabbath. I had felt in general no great remorse of conscience on account

of the transactions of my life, till about four years ago. Then, in conversation with a friend, I was warned of the great evil and dangerous consequences of using profane language, to which I was in some degree addicted. This timely and friendly reproof gave me such a view of this sin, and made such an impression on my mind, that I have been restrained from it ever since. Having no evidence, that I was a new creature, I began from that time to meditate more on the doctrines of the Gospel, and to attend more strictly to preaching, and felt more powerfully than ever, that I had nothing of my own to recommend me to the grace of God, but stood in infinite need of the Savior of sinners, to plead my cause before the Father. But being busily engaged in the concerns of the world, I became in a measure inattentive to the concerns of my soul, and nothing of particular importance occurred till the last spring or summer. Being then with a neighbor in the fields, he observed to me: "Your concerns are numerous and complicated, and should you be taken away suddenly, your estate would be a difficult one to settle." To which I answered: "no: my accounts are all adjusted, and may be easily attended to by another." He replied: "that is right; we ought always so to conduct our business, that we may be ready to live or die." This observation so operated on my mind, that the following night I could not sleep as usual. I was almost continually reflecting upon it, till seized with the sickness which I am now languishing under. My complaint, I soon concluded, must destroy my body. My concern for my body, however, was nothing compared to that for my soul. The horrors of my mind were so great, as to deprive me of rest or ease in any way, and even of satisfaction in the company of my nearest friends. I viewed myself as a sinner both by nature and practice. My sins appeared so great, that I began to despair, thinking God could not have mercy on so great a sinner. In this distress I cried to the Son of God to intercede for me before the Father. But in these requests, I had doubts resting on my mind; and again despair got almost full possession of my soul. Still, however, I continued my cries to the Lord Jesus, without any relief till the morning of the 25th November, when, as I humbly hope, and trust, God on a sudden appeared for my soul. This transition, I cannot fully describe. I saw the perfections of God in every thing I beheld. I saw that my afflictions and sickness were all ordered in wisdom, and that God could do me no injustice. With wonder and astonishment I viewed the love and compassion of Christ to sinners. From this moment I began to loathe myself, and to wonder how Christ could take notice of such a vile wretch as I was. But he was infinitely precious to my soul, and I longed to leave this world and all its enjoyments, that I might go and behold him face to face. In this happy state of mind," continued he, "I remained till the 29th of November in the afternoon, when it pleased God to hide his

face from me. No tongue can express the horrors I then felt, having, as I supposed, been permitted to taste the joys of the redeemed, and being now thrust out of the presence of my God. In this deep distress I cried to the Savior, who, I humbly trust, heard my prayers, had compassion on me, and interceded for my help. My fears and doubts began soon to be dispelled, and my hope has been daily strengthening to the present time." He then added, "I hope I am not deceived, for, if I am, how awful is my situation! I have to appearance almost done with the world."—He then prayed, "O God, if I am deceived, for Christ's sake may I be undeceived and plucked as a brand from the burning before I die." He concluded his narrative of God's remarkable dealings towards him, by expressing the benevolent feelings of his heart in humble prayer, that not only his family and friends but all his fellow creatures might come and taste the joys of the blessed; that all might look to the Savior, and find mercy. On being asked, if he might live and get well, whether this would not be his choice, he answered, "I would choose it should be just as God pleases, but if I should recover I am afraid I should again mingle with the world and dishonor God, so that if it be his will, I desire to depart and be with my Redeemer." Being asked if he was not afraid to die, he said, "O no, my greatest fears are, that I shall not be willing to wait God's time. My hopes of a blessed immortality far outweigh all fear of death, for I believe that God will be with me and support me through the gloomy valley. There is but one thing I wish to stay any longer for, and that is, that I might make a public profession of my faith in Christ; be admitted into the church, and give my children up to God in baptism." On being informed, that if he lived till morning his request might be complied with, he seemed to be animated, and said, "if I may live to accomplish this object, if it be God's will, I hope with submission to depart, for I long to be with my dear Redeemer." It was then said to him, "your hope appears to be strong and unshaken, as eternity draws nearer to your view, and it is expected your continuance here must be short; it is desired you would briefly state what are the particular articles of your faith." He then with solemnity said, "I believe in God the Father, God the Son, and God the Holy Ghost; and that God is a God of justice, as well as of mercy, and will by no means spare the guilty. I believe that God has ordained all things that come to pass. I believe that man in his natural state, has nothing to recommend him to the divine grace or favor, and that all who do not exercise genuine repentance for their sins, and like faith in the Lord Jesus Christ, will be doomed to eternal misery." He then made some observations on the connexion which God has ordained between means and ends, the importance of prayer, as a mean of obtaining mercy, &c. and uniformly manifested his firm belief, in the special agency of the Divine Spirit in convincing, converting, and sanctifying the soul

In short, he was a firm believer in the great doctrines of grace. For he expressly declared at the close of his account respecting his faith, "I would plead no merit of my own, for after all that God has done for me, if he should at last send me down to hell, he would do me no injustice. For it is all of grace if I am saved." He then gave a kind of sigh or groan, but immediately observed, "Shall I complain, when this poor body is afflicted? No; when I think how much Jesus suffered that I might live, I am ashamed to complain." He then raised his hands and looking on them said, "Jesus had nails driven through his hands and feet, that he might finish the work of redemption, that sinners might be brought home to glory. Am I deceived? I think I am not, I think I am willing to pass through this sea of troubles, that I may go and be with my Redeemer. Come Lord Jesus, O come quickly, why are thy chariot wheels so long in coming. I long to be with thee. May God forgive, if I am impatient. Not my will but thine be done." Early on the next following morning his mother came in to see him, and thus addressed him, "I had doubts, my son, when I retired, whether I should see you alive again." He with a smile, replied, "Yes, it has pleased a holy God, to spare me to see you once more. But this is of no consequence, mother, don't be troubled about this body. I have got almost well." She asked him if he was willing to give up all. "O yes, said he, if it be God's will I shall soon be gone. His wife stood by his bed weeping, perceiving that his departure drew near. He looked upon her with a smile, and said, "Olive, don't weep for me; I am going home." Then turning to his attendant, he added, "How troubled this woman is about the fate of this body." Holding his wife by the hand, he thus addressed her. "Olive, I love you more than any of God's creatures; but I love my Jesus better. I can freely leave you and my dear children, to go and be with him. Teach my children to keep the Sabbath; teach them the Catechism; teach them what is the chief end of man; and let this in particular be strongly impressed on their minds. It was now light. He repeated his request to be admitted to the church, and to give up his children in the ordinance of baptism. The Rev. Mr. Fisher and the church were immediately sent for, and came as soon as was expedient. He assented to the covenant and was admitted to the church. His strength of body was so far exhausted, that it was expected he would need assistance in dedicating his children to God. But he remarkably revived, and said he must give them up himself. The children were in tears, but he addressed them with a smile, "I am going to give you up to God; I am going to give you to a better Father than I am." He went through the whole with the greatest steadiness and composure of mind, and the most apparent satisfaction. He appeared to be strengthened for this duty, and to have joy unspeakable in performing this his last work.

Solemnity and astonishment,

were visible on the countenances of all present. He exhibited to all, "*a mortal paleness on his cheek, but glory in his soul.*" When these exercises were over, he appeared to be exhausted; but soon revived, and in prayer commended himself, his wife and family, to God. When persons came in, who lived without religion, he warned them to look immediately to the Savior for mercy. When professing Christians visited him, he took them by the hand, and exclaimed—"O how I love you because you love my Jesus." A few hours before he died, being asked if his hope remained strong: "O yes, said he, I believe that God will support me, and that I shall soon be at rest." He often prayed that he might not be deceived, and if he was, that God would undeceive him. He several times repeated the following lines;

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

Thus he continued till the last, rejoicing in hope. When he was informed that his dissolution drew near, being in the perfect exercise of his reason, he whispered with a smile, "Good news, Come Lord Jesus, Come quickly," and soon expired. E. L.

Canterbury, July 28th, 1812.

RELIGIOUS COMMUNICATIONS.

PLAIN SCRIPTURE READINGS.

No. II.

I INTENDED to have observed in my first number, and will therefore observe now, that if the alteration proposed by Griesbach in Matt. i, 18, has any effect upon the meaning of the passage, the effect is to make the passage more evidently teach the doctrine of the incarnation of Christ, as this doctrine was understood by Bishop Horsley, and is now understood by many, if not most, Trinitarians. Admitting the alteration, the verse will read thus: *Now the generation of Christ was on this wise, &c.* or which is the same thing, *Now the generation of the Messiah was on this wise, &c.* Then follows the account of the miraculous conception. The opinion to which I have alluded, is, that the second person in the Trinity became the Son of God when he became the Messiah; that, antecedently to this event, the relation of Father and Son did not subsist between the first and second persons in the Trinity; and that, in the words of Bishop Horsley, the "Son of God is a title which belongs to our Lord in his human character, describing him as that man who became the Son of God by union with the Godhead." Posthu. Ser. vol. i, pp. 93, 94. Am. Ed. It will be remembered, that the angel said to Mary, Luke i, 35. "*Therefore,*" i. e. in consequence of the miraculous conception, which had just been revealed, *therefore, also, that holy thing, which shall be born of thee, shall be cal-*

led the Son of God. If the alteration in question be admitted, the passage in Matthew expressly teaches the same thing as its parallel in Luke; if it be not admitted, the passage teaches nothing contrary to the doctrine just mentioned.

It is worthy of remark, that the editors of the Improved Version do not even hint at Griesbach's change of the word translated *birth* for that which would probably be translated *generation*, in this passage; a pretty decisive proof, that they did not consider the change as favoring any of their dogmas.

MATTHEW II.

Various Readings.

Ver. 9. The word translated *stood* is altered by Griesbach; but as to its tense only, and in such a manner that both the meaning and the English translation must be the same. This is put under the 8th class of various readings.

V. 11. Griesbach here proposes an alteration of the first class; but as in this instance our translators exactly agree with him, not having followed the Elzevir edition, it can produce no change in the English Bible. Many readers, however, may wish to know what it is; I therefore state it. Instead of *they saw*, the Elzevir edition, and our common Greek Testaments, read *they found.* It is very obvious, that the meaning is not affected by the Elzevir reading.

V. 15. The Greek article before the word translated *Lord* is marked as less probably to be omitted; i. e. as an alteration of the 4th class. This cannot possibly affect the meaning or the English translation.

V. 18. p. o. *lamentation, and.*

V. 22. The Greek preposition before the word *Judea* is marked as less probably to be omitted. This alteration cannot affect the sense.

Proposed emendations of our version.

The last clause of v. 4, *he demanded of them where Christ should be born*, would probably have been more accurately rendered thus; *he inquired of them, Where is Christ born?* The principal change is that of the tense in translating the word rendered in our version *should be born*, and which, literally translated, is as I have expressed it. This rendering is not only literal, but agrees with the context perfectly. The wise men inquire, v. 2, *Where is he that is born king of the Jews?* Herod, inferring that this king of the Jews was the promised Messiah, inquired earnestly of the chief priest and scribes, *Where is Christ born?* The passage thus understood conveys the precise impression on Herod's mind, viz. that Christ was already born; and, at the same time, is a general question to the Jewish rulers amounting to this, *Where is the birth-place of your Messiah?* This question they answered by a recurrence to prophecy.

Ver 22. *Over Judea* is a better translation than *in Judea*, whether the Greek preposition is omitted or not.

In this chapter there are several instances in which the Im-

proved Version is decidedly inferior to our translation. As one instance the following is selected. Instead of *bring me word again*, v. 8, the editors of that version say, *inform me*. Whoever looks at the Greek will at once see, that this passage is altered from our version much for the worse.

Doctrines.

We are taught, in this chapter, that soon after the birth of Jesus, which took place at Bethlehem in the reign of Herod, wise men came from the east, led by a miraculous star, to find the infant king of the Jews; v. 1, 2; that they made public inquiry for him, stating the supernatural guidance under which they came; that Herod and all Jerusalem were greatly alarmed at this inquiry; v. 3; that Herod, in consequence, solemnly convened the Jewish rulers, in order to find where the wonderful child was; v. 4; that these rulers solemnly decided the birthplace of Christ to be Bethlehem of Judea, in accordance with prophecy; v. 5, 6; that Herod critically examined the wise men apart, and sent them to discover the child and report their success to him, professing a desire to unite with them in offering reverence, or worship; v. 7, 8; that the wise men, led still by the supernatural star, found the child, were overjoyed at the event, worshipped the child by falling down before him, and offered costly presents to him; v. 9—11; that they returned to their own country by a different way, in consequence of a divine monition; v. 12; that an angel appeared to Joseph in a dream and commanded him to flee to Egypt, which he did; v. 13—15; that this event was a fulfilment of prophecy; that when Herod saw his plan frustrated he was angry, and perpetrated a most horrible slaughter of the infants in Bethlehem and all the vicinity; v. 16; that the lamentation on this account was a fulfilment of prophecy; v. 17, 18; that after the death of Herod, an angel appeared to Joseph in a dream, and commanded his return to the land of Israel; v. 19, 20; that he returned with his family, but being afraid of Archelaus, and receiving a divine monition, he went and dwelt at Nazareth, a city of Galilee; 21—23; and that this event was a fulfilment of prophecy. We are also implicitly taught the existence of angels; v. 13, 19; and that though events have been divinely predicted for hundreds of years, and therefore rendered infallibly certain, yet men are voluntary agents in accomplishing these very events; v. 16—18. Thus the very idea of prophecy is liable to all the objections, which have ever been offered to the Calvinistic doctrine of the decrees. And no man will ever oppose that doctrine consistently, until he rejects prophecy utterly, and denies that any future actions of moral agents are certain, even to the mind of God himself. All the objections which Arminians make to the doctrine of the decrees can be opposed in all their force, and precisely in the same manner, to the scheme of the Arminians themselves; as President Edwards has unanswerably shown. Bishop Prettyman, after endeav-

oring to explain away the Calvinistic sense of the 17th article of the Church of England, acknowledges, in effect, that all the objections, which he had brought forward against the Calvinistic doctrine on this subject, lie also against his own views respecting prophecy. Marvellous inconsistency!

Miscellaneous Remarks.

The word translated *Lord*, v. 13, 15, and 19, undoubtedly means the self-existent God; and is used in Greek for *Jehovah* in Hebrew.

All the alterations proposed by Griesbach in this chapter have not the slightest influence upon any fact or doctrine.

I am unwilling to leave this chapter without taking some notice of the manner in which the editors of the Improved Version dispose of it. Readers of preceding volumes of the Panoplist are aware that the editors alluded to have condemned as spurious two large, and exceedingly important, passages of Scripture, viz. from Mat. i, 17, to the end of chapter ii, inclusive; and from Luke i, 5, to the end of chapter ii, inclusive. For an examination of the reasoning, or rather the string of bold and revolting assumptions, by which this decision is attempted to be supported, the reader is referred to the critique of the Improved Version inserted in the Panoplist for Nov. and Dec. 1810, pp. 264, 310, from the Quarterly Review for May, 1809.

Without going into any discussion here, I venture to assert, that these editors have expunged from the word of God the passages in question without the least authority. They confess, that these passages are found in *all the manuscripts and versions extant.* The pretended authority, on which they have the hardihood to rely, would be deemed utterly contemptible by every body, if brought forward to invalidate a passage in Tacitus, Livy, or any Greek or Latin historian. Yet they are not afraid to lay sacrilegious hands on the word of God, which all competent judges allow to have been incomparably better preserved than any other writing of any thing like the same antiquity. After all, it is evident that these editors themselves place their principal confidence in the internal evidence against the passages in question; in other words, these passages are totally at war with the Socinian scheme, and the easiest way to escape their force was by a bold use of the knife to cut from the Bible the leaves which contain them. The editors, therefore, after hobbling along for some time very lamely, jump at once to the conclusion, that "the account of the miraculous conception of Jesus was probably the fiction of some early Gentile convert, who hoped by elevating the dignity of the Founder, to abate the popular prejudice against the sect." *Probably*, say the editors. If the question of probability were to be always settled in this manner, and totally without evidence, there would be no such thing as authenticity attached to any ancient writing, nor to any fact beyond the memory of man. There is scarcely a passage in the New Testament against which an infidel might not sug-

gest objections quite as plausible, as those which are stated in the note on these chapters. And there are few passages, which contain stronger internal marks of authenticity; particularly that wonderful dignity, beauty, and simplicity of narration, in which the Scriptures infinitely surpass all other writings. Notwithstanding the emendations here proposed are altogether unsupported by Griesbach, or any other critic, yet the liberal party in England, and the liberal party in Boston and the vicinity, have obtruded this version upon the world, and have exerted themselves much to obtain for it a circulation. This single fact, that the liberal party engage with such zeal in extending the influence of the Improved Version, a version which takes large portions from the word of God *totally without evidence*, is sufficient to fix the degree of credit which is due to this party, in regard to their critical powers and their reverence for the Scriptures. PHILALETHES.

A LETTER FROM AN UNCLE TO HIS NIECE.

For the Panoplist.

Mr. Editor,

The lady to whom the following letter was sent, is a person possessed of excellent natural abilities, of an open generous heart, and of a city education suited to her station in life; but has never appeared to pay much attention to religion. Her uncle had dropped some hints in the family, of his opinion, that she had imbibed deistical principles. These hints soon reached her; upon which she wrote him a letter in vindication of herself, and explanatory of her sentiments. In reply to this, the following letter was written. If you think it worthy of a place in the Panoplist, it is at your service. For special reasons the lady is named *Matilda*.

Yours, respectfully, JOB.

My Dear Niece,

UPON reflection, I had well nigh given up the thought of making any reply to your letter. My apology for this reluctance is given in a separate paper. However, since you have opened the way, Providence seems to call on me to speak for my God and religion. I will, therefore, make a few observations, and leave the event with Him who will judge righteously.

In your letter I find a fresh embarrassment in my way. You are above instruction—altogether self-sufficient. Your reason, natural affections, and passions are a positive and decisive rule of judging in all cases. You seem to stand in no need of a revelation from God. The appointed means of salvation, the administration of the word and ordinances, the instruction, discipline, and fellowship of Christ's ministers and people, are, you say, *not necessary for you*. No; you have nothing social in your religion; nothing to give and nothing to receive: you stand upon your own merits, before a God of infinite holiness, and inflexible justice!

Besides, in your account of a conversation with a Rev. parson, you appear very tender, quite sore, on these points. Will it not be impossible for me to write any thing, in answer to your letter, without wounding you? Yet, duty both to God and you, compels me to proceed. You have no other near kinsman who can, certainly none

who will, faithfully discharge this duty.

Whatever you may think of me, I am no enthusiast, nor bigot, in religion; and, to avoid such appearance, I have too often given occasion to be suspected of levity. But I am, I trust, a firm believer in the Gospel of Christ: by that I feel bound to live, and on that I expect to be judged; but I hope in God; and do not expect to be saved according to *my deserts*, as you say you expect to be by yours. Be not offended, *Matilda*, I am really your friend, in every good sense of the word. The children of my youngest sister are near and dear to me. And though I could not converse and write to any of you, as to some others, I have done perhaps that which was better. Frequently have I borne you to the throne of grace, in my secret prayers. I have pleaded that you may be brought to a saving knowledge of Christ and of the Scriptures; that you may be convinced of sin, and see and feel your need of a Savior; that you may be excited to receive the Gospel testimony of Christ, and to embrace the mercy offered in him, and so obtain pardon and eternal life. For this you may think me, perhaps call me, a superstitious old man. Be it so, yet I have done it; and, if my life be spared, shall do it again, and again. Oh! *Matilda*, had I credible evidence that you and your sisters were reconciled to God in the temper of your minds; and that, by unfeigned repentance towards God, and faith in our Lord Jesus Christ you cordially embraced the salvation of the Gospel, my joy would be full. I should be ready to cry out with good old Simeon, *Lord, now lettest thou thy servant depart in peace, for I have seen thy salvation.*

You seem anxious to know whence arose my conjectures of your opinions. Suffice it to say, my information has been derived *principally* from yourself. Your habitual neglect of the public instituted means of salvation; and your occasional declarations of belief in this, and disbelief in that, &c. respecting some of the fundamental articles of religion, convinced me that you did not believe the Bible to be a revelation from God. But this letter of yours puts the matter beyond all doubt. Not one word have you advanced in proof of your belief in revealed religion, as distinguished from Deism; perhaps, more correctly, *Socinianism*; that is, natural religion varnished with a few Christian morals. Every sentiment you have advanced is admitted by professed Deists, in general; both in their conversation and writings. True, some sentiments you mention they consider as merely indifferent; but, in a manner similar to yours, they inculcate some moral duties as pure natural religion, which they first learned from the Bible. Thus they deceive themselves, in first stealing fire from heaven, and then denying the theft. Too many pretend to Christianity, who reject the essentials, which distinguish revealed from natural religion. Against this class of Deists Dr. *Fuller* wrote his letters on Socinianism, which I wish you to read.

But previous to taking a direct view of your creed, I must, for the sake of perspicuity,

make some observations on the words *Law*, and *Mercy*, of which you appear to me, not to have formed correct notions. The law of God is either preceptive, or natural. The former, such as the ceremonial laws, may be given and revoked at pleasure, as depending merely on the divine sovereignty. But natural law is unalterable. It results from our relation to God, as his rational creatures, and its obligations cannot be annulled nor abated, while this relation subsists. "It contains all those principles, which have an essential fitness and equity in them." For this cause it is called the *moral Law*, or, the standing rule of our life and conduct—an abstract of which we have in the decalogue. This law is positive and admits of no imperfection: the least failure in thought, word, or deed, ensures the curse—*The soul that sinneth, it shall die.* As this law forbids all occasion of repentance, so it cannot accept of repentance as any satisfaction, Gal. iii, 10. Yet, you often speak of repentance and amendment, as perfectly answering the demands of God's law, so that he would be unjust in visiting for its transgression. This sentiment wholly rejects the atonement and righteousness of Christ, as needless and nugatory.

The word *Mercy*, you use frequently, without any determinate meaning: sometimes, as mere human pity; sometimes as an essential attribute of the Deity, which he necessarily exercises towards sinners. But this is not correct. None of God's attributes oblige him to show pity to sinners. *Mercy*, in God, is a mere sovereign act under the control of his moral perfections. It can never be deserved; nor can it ever be exercised towards men, unless they are considered as evil, and hell-deserving creatures. Its Scripture sense is, *Divine Favor to the ill-deserving:* God blesses where he might justly punish. I will now attend to your creed.

Art. I. "I depend on the mercy of a supremely just and good God, who is the searcher of hearts, and will, I trust, reward as we deserve."

My dear niece, I am surprised, that a woman of your fine sense should deceive herself with such an absurdity, as this article contains: you expect mercy and the reward of desert! Is it not absolutely impossible, that a sinner should be rewarded according to *desert;* yet find *mercy?* If a sinner be rewarded as he deserves, he receives just punishment, but no mercy. If a man deserve and receive favor, it is justice, but no mercy. God would be unrighteous to punish the well-deserving. Had there been no sin, God never could have exercised mercy, nor can he even now, but upon the righteousness of Christ. It is a covenanted grace to him and his spiritual seed; and none have good ground to hope in God's mercy, unless they be one spirit with the Lord, united to him by faith and love.

You deceive yourself, *Matilda*, in supposing mercy may be deserved. Justice, desert, and merit, totally exclude the idea of mercy. They are diametrically opposite to such an idea in all cases. This idea that sinners may deserve well of God, I have often noticed in your conversation. It is a dangerous decep-

tion: Do examine it with serious attention. By *sinner*, I mean any one who has not perfectly observed the moral law, in thought, word and deed. All such are under the curse, Gal. iii, 10.—Should an angel have a vain thought, he could never repair his transgression; for he could never love and serve God more and better than he ought, as his present duty. Consequently, he could do nothing which would count back for a past offence. Such also was the case with man in innocency; but now, as a sinner, every deed is a sinful act, in the view of the Law: The best act of the best saint is sin, in the sight of God; and, should the sinner be rewarded as he deserves, he would receive no mercy.

Such is the inconsistency of your article, on acceptance with God. And the remarks I have now made upon it bring into view the necessity of a Divine Savior, who, being possessed of divine dignity, could make attonement for our sins. As a mere creature, however exalted, he could not exceed his own present duty to his Maker. Unless Christ be really God, he has saved none from the curse of the Law; we are yet in our sins, utterly without hope either in justice or mercy. It is also worthy of notice, that though Christ be a perfect and accepted Savior in God's sight, yet, universal salvation will not follow. According to the covenant of grace in Christ, the members of his mystical body, *only*, have good ground to trust in the mercy of God. We must be united to him by faith and love, or die in our sins, Mark xvi, 16. John xv, 5, 6. Rom. viii, 9. And our obedience to the laws of God will not, as you seem to apprehend, be the ground of his love to us; but the *evidence* of our love to him, John xiv, 15, 23. This brings me to consider your

Art. II. "I know also that we must put our shoulders to the wheels, that is, we must watch and pray."

This you will recollect, was subjoined to a fling at professors of religion, as resting in their profession of faith. How much credit is due to it, in this view, I will not attempt to determine. As a detached article, it is right as far as it goes. Faith without works is dead. Where there is *love*, there will be faith and obedience, John xiv, 23. Yet, good works are not the ground of our justification before God, Gal. ii, 16. As means of duty to God, ourselves, and fellow men; and as evidences of love to God, and faith in Christ, they are of high estimation. Nevertheless, be it remembered, that actions externally good, may be found among those who neither love God nor man. Hypocrisy, the lust of the eye, and pride of life may produce them. We need be careful that we do not deceive ourselves, in the principle which excites us to "put our shoulders to the wheels."

I come, in the next place, to your sneer at public professions of faith, church-covenanting, and contributions for Bibles, Missionaries, &c. But as you put in no claim for God's mercy on these accounts, and probably will never "put your shoulders to these wheels," I

merely notice it, because it is referred to in your next article, viz.

Art. III. "If I study to know God aright, and serve him truly, and practise the precept and example of Jesus Christ, to love my neighbor as myself, that is, to do by him, as I would he should do by me, I see no reason why *profession and ceremony*, should add to my practice."

As this article concludes your summary of faith and practice, we may soon see whether I judged too severely of your principles. However, as we proceed, we must carefully keep in mind, that Christianity includes the whole of natural religion; yet, in its own distinguishing features, rests on divine revelation. The truth of this observation is conceded on all sides; and now, agreeably to this, I am constrained to say, your article contains nothing more than natural religion. Except the bare mention of the word Christ, there is not a word to distinguish it as Christianity.

Come, *Matilda*, I know something of your sentiments and practice: Let us bring this article home, and see how it will bear. You tell of studying to know and serve God aright; and of following a particular precept of Christ. How have you done these? Whatever we may profess, our habitual practice will be evidence of our principles: let us keep this observation in sight. Now, reason, or the mere light of nature, never did, and never can discover the true character of God; nor, whether he be reconcileable to sinners; nor, if reconcileable, on what terms; nor, how He can be worshipped acceptably by us; 1 Cor. i. 20, 21. These things are wholly of revelation. In *this* we are taught, that God is known aright, and worshipped acceptably, *only*, in and through Jesus Christ; that we must believe on the Son of God, and honor him as we honor the Father, with love and obedience; that none can come to the Father but by him: On all others the wrath of God abideth.

Now, my dear niece, I appeal to your practice: I appeal to your conscience.— Have you ever studied to know and serve God in this way? Have you with hatred of sin, and in unfeigned trust and reliance on the righteousness of Jesus Christ, endeavored to follow his revealed will and examples? If so, how is it, that you wholly neglect and disregard the holy Sabbath, which Christ and his followers were strict in observing? Did not *He* who said, *Thou shalt have no other Gods before me—Thou shalt not steal—Thou shalt not kill; also say, Remember the Sabbath day to keep it holy?* This is a precept of the moral law, as much as any other; and who is sufficient to erase it from the code of divine laws? You may with the same propriety and safety, in God's sight, reject the sixth, as the fourth commandment. The authority for both is the same. It is also, an apostolic injunction that we neglect not the assembling of ourselves together on the Sabbath as the manner of some is, Heb. x, 25.

It is also worthy of notice, that professors and believers in Christ are called his church, his body, and his members. He gave his life for them; and formed them

into a church state: To some, he gave Apostles; to some, evangelists; to some, pastors and teachers; for discipline, edification, and growth in grace. Matt. xviii, 15—18. Ephes. iv, 11, 12, 13.

To these ministers to the churches, Christ gave a most solemn charge to go and teach all nations, to disciple them to him, and baptise them as his property— to administer the Lord's supper for comfort and growth in grace. The command is positive, *Do this in remembrance of me*—teach whatsoever I have commanded you—preach the whole counsel of God—watch for souls as those who must give account—Be instant in season and out of season; and count not your own life dear, for he that loveth his life shall lose it—He that believeth on me (accepts my message) shall be saved, but he that believeth not shall be damned.

Now, if you be a believer in revealed religion, you know these things are true. They do not rest on human interpretation, but on plain declared facts. But to what purpose is this solemn charge and declaration of Christ, if, according to your opinion and practice, people are not bound to respect his ministers, and his messages by them: and, to confess him before men, forming themselves into church order, for instruction, edification, and discipline? Christ has not obligated himself to save those, who deny him before men, and will not come to him for life: Nor are ministers more bound to preach, than people are to hear and receive their messages from Christ. Accordingly he commanded his ministers to shake off the dust of their feet, against such as would not hear and receive them; and declared it should be more tolerable for Sodom and Gomorrah than for them in the day of judgment. Yet, by rejecting public professions of religion, church covenanting, and the fellowship of saints, you reject a visible church of Christ with all its officers, public ordinances, and instituted means of salvation.

However, I am persuaded, you do not in your conscience believe all this account of professing, confessing, covenanting, and walking in communion with the church of Christ, a mere solemn farce; nevertheless, you stigmatize it with the name of *ceremony*. What, my dear niece, did Christ die for sinners, establish a visible church with public ordinances, appoint ministers to preach salvation by him, and forbid us to disbelieve his message by them, on penalty of damnation, all out of *ceremony!* Can you reconcile your application of this expression, either with a good conscience, or good sense? Yet, you support it with your practice! You will not publicly profess Christianity, nor encourage its public worship by your presence, nor contribute a cent to assist the suffering members of Christ to a Bible, or to any means of serving him, whom to know aright is life eternal. No, you stand aloof among the enemies of Christ; you desire no communion, and fellowship with his friends. "It is not necessary for me to profess any sect in religion." *Indeed!* so then, mahomedanism, paganism, and Christianity are

alike in your estimation: one as good as the other! yet, you blame me for suspecting you of deistical and infidel principles. Ah! Matilda, how can you quibble thus!

I have now finished my remarks on your letter, and have endeavored to compare the principle with the probable and actual fruits. My remarks, I believe, are just and strictly scriptural; therefore, I make no apology for them. But if I have any where unjustly or needlessly wounded your feelings, I am sorry for it and ask your forgiveness.

I have taken the occasion of your letter, to enlarge on several points in religion, that you and your sisters may know more fully my sentiments. I wish you and them to read, and seriously consider, what I have written. For this purpose, I beg of you to lay aside prejudice, and a little of your bigotry to reason. Mere reason, though excellent, will not lead men to heaven.

You have sadly disappointed me. When you mentioned your intention of writing, I expected your opinion on the leading truths of Christianity—the moral character of God—the character of man, as a sinner, and how he can be saved—the character of Christ, whether God, or man, or both, or neither: also your opinion of the Bible, whether it be, or be not, a revelation from God. A few observations on these points would have clearly decided whether my conjectures were correct; and might have saved you the trouble of this ungracious letter.

But be not offended at my plain dealing: I will neither lie nor flatter. I have written in love and in the sincerity of my heart, as though it were to my dearest sister. And, be my abilities what they may, I have probably twenty times the acquaintance with the subjects of this letter, that you have: for this reason, were there no other, you ought not to be hasty in judging and condemning. The day is at hand, which will discover the truth. You and I have seen the most of our days: what remains will be on the declivity of life. Every day takes one from our number. As you walk, perhaps run, down the hill of life, you will frequently need the supports of the Christian religion; and the comforts of communion and fellowship with saints. Boasted philosophy, the arguings of mere reason, will bring you no support on a sick and dying bed: it insults the anxious soul, and leaves it wretched. You had some conviction of this truth in your late sickness; and sorry am I to find you consider that conviction the work of a distempered brain. I fear you sought rest in dry places, and finding none, returned to your former security. Do carefully consult these texts, Luke ii, 14—26; Heb. x, 24—31.

Whatever you may think of a work of conviction, it is a divine work, both rational and consistent with the character of God. No man can produce it; nor would Satan if he could: He is too cunning to attack his own kingdom. That the work of grace in conviction of sin is a reality, I know; not only from

what I have often seen, but by my own experience. I was never forward to speak of myself in this matter, but, in the present case, I believe it justifiable to bear my testimony to the reality of spiritual convictions. And, should you ever be brought to feel the guilt and danger of sin; and be held and shaken, for days together, as it were over the burning pit, as I have been, you will no longer think conviction of sin a visionary business, nor the work of distempered brains.

My dear niece, I entreat you, be careful how you scoff at seasons of awakening and conviction: and let it sink deep into your mind, that continued, final unbelief, is absolutely unpardonable. Pride and self-sufficiency, which are besetting sins to you and me, forcibly tend to this sin. To this cause, Dr. Priestly imputes the so general disbelief of revelation among worldly wise and philosophic men. At any rate, they are right eye and right hand sins to you and me: and if we be ever truly happy in this or the future world, they must be subdued. We must submit to the teachings of Christ; and, by love and faith, embrace him as our Lord, our King, and our Judge: we must bow the neck of this pride; put on his yoke; take up his burden; and press forward for the prize of the high-calling of God in Christ Jesus.

Oh! that you would be in earnest in this business. Time is short, but eternity will be long. I greatly fear for you, *Matilda*. It will be a dreadful discovery, at last, to find you had a price of infinite value put into your hands, and no heart to improve it. If you shall ever be saved from your sins, it must be through the atonement and righteousness of Jesus Christ: not in your way, but on God's terms, and in His way—a *way* which will appear rational, consistent, and glorious, if examined as it ought to be. The sooner you embrace the way of Gospel salvation, the happier you will be; and more glory will redound to the praise of God's grace. That He may guide and direct you into the way of life, and keep you by his mighty power unto salvation, is the sincere wish, and earnest prayer of your friend, and very affectionate uncle.

For the Panoplist.*

Remarks on Dan. xi, 40—45.

In the preceding verses the prophet had described an infidel power, whose reign would immediately precede the standing up of the Messiah; in these he foretells its achievements and destruction. This part of the prophecy runs thus:

And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the coun-

* Though we do not agree with the writer of this article, in regard to the interpretation which he has given of the passage in question; yet his remarks may be useful by exciting attention to the wonderful events which are now taking place in the world, and which are doubtless foretold in the Scriptures. Ed.

tries, and shall overflow, and pass over. He shall enter also into the glorious land, and many countries *shall be overthrown; but these shall escape out of his hand,* even *Edom and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians* shall be *at his steps. But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy and utterly to make away many. And he shall plant the tabernacles of his palaces between the seas,* in the glorious holy mountain: yet shall he come to his end, and none shall help him.*

The time of the end, at which this prophecy begins to be fulfilled, must intend the time when that state of things, under which papal oppression prevailed, would be done away. It doubtless includes the casting down of the thrones mentioned, Dan. vii, 9. *I beheld,* says the prophet, *till the thrones were cast down, and the Ancient of days did sit.* These thrones were those of the ten kings, and their overthrow commenced, I apprehend, with the late revolution in France; so that the time of the end commenced then.

The time when papal persecution should cease is also mentioned as the time of the end; for we read, Dan. xii, 7, *And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.* Certainly, then, the commencement of the overthrow of the persecuting powers, marks the commencement of the time of the end.

It is generally allowed, that the infidel power, whose exploits are so particularly narrated in this prophecy, intends the French nation in its infidel state. If *the time of the end* is yet future, all the success of that nation for twenty years past is overlooked. But surely the events of this period, are not less remarkable than those foretold in the prophecy.

It being evident from the foregoing observations, that the time of the end commenced with the French revolution, it remains to trace the fulfilment of the prophecy from that period.

And at the time of the end, the king of the south shall push at him. The French revolution was no sooner completed by the execution of Louis XVI, than war was declared against the infidel power, by Spain. At the same time, a combined northern power composed of Austria, Prussia, and Great Britain, came against him like a whirlwind with a force aptly expressed by *chariots, and horsemen, and many ships.* Thus far we clearly trace the first events of *the time of the end.*

And he shall enter into the countries, and shall overflow and pass over. The success of the French against their assailants, on every side, exactly corresponded with this description.

The first shock being over, and an interval of hostilities taking place between France and the continental powers, the infidel power sent an expedition to

* Or among seas, at a glorious, &c.

Egypt. From Egypt the army marched into Palestine. This was overrun to its northern extremity, where the city of Acre prevented farther progress. Edom, Moab, and the children of Ammon, skirted the line of march, at some distance, and thus escaped being overrun; yet during the siege of Acre, the territory of the Ammonites must have been visited by foraging parties.

The entrance into the glorious land is mentioned previously to the invasion of Egypt, both because it is a more interesting fact, and also because the conquest of Egypt was not completed at the time of the irruption into Palestine. It is worthy of remark, that the ancient crusaders, whose only object was to gain possession of Palestine, found it necessary to begin with attacking Egypt.

It does not appear, that in this invasion of Palestine many countries were overthrown; nor is this predicted in the prophecy, the word *countries* being supplied. These overthrows appear to have been in consequence of the entrance into the glorious land; and therefore it will be more proper to supply the word *places*, and translate the word rendered *but*, in the clause *but these shall escape out of his hand*, by the word *and*, which is more common. In the original, there is no appearance of relation between the words *many* and *these*.

By sending detachments in every direction, the French exercised a power over the neighboring countries, which was sufficient to fulfil the prediction *He shall stretch forth his hand also upon the countries.* The entire conquest of Egypt being at length effected, all the treasures, revenues, and precious things of Egypt, fell into the hands of the infidel power. In the mean time, the inhabitants of the neighboring parts of Lybia, being defeated by the French, their subsequent treatment of the infidel power fulfilled the prediction, that they *should be at his steps.* The Arabians or Cushites, who were the Ethiopians here spoken of, volunteered at the same time, in great numbers to assist in defending Egypt, but the volunteers being at length miserably destroyed, the government of Mecca disavowed the expedition, and desired peace with the French. The trade of the Arabians with Egypt, and the countries beyond it, being regulated and taxed by the infidel power, the prediction that *they also should be at his steps* was accomplished. The event of the combined attack on the infidel power being foretold, and his invasion of Egypt and Palestine described, the prophecy concludes with an account of his last expedition. *But tidings out of the east, and out of the north, shall trouble him; therefore shall he go forth with great fury, to destroy and utterly to make away many. And he shall plant the tabernacles of his palaces among seas at a glorious holy mountain; yet shall he come to his end, and none shall help him.* All these particulars, except the last, have been verified in the present expedition of Bonaparte.

H. S.

Feb. 6, 1813.

For the Panoplist.

ON THE PROPER APPLICATION OF SCRIPTURE.

THE importance of understanding the precise meaning of Scripture, is obvious to every believer in Christianity. To instruct mankind in the sacred truths of this religion, is an interesting part of the duty of ministers; it is a principal object of their appointment. It is the design of this paper to point out a common fault in interpreting Scripture, and to direct the attention of teachers of religion, whether ministers, or members of churches, who take an active part in religious meetings, to a different course. If the objection against the manner sometimes adopted, be perceived and felt, the remedy for the evil will be obvious.

It is not unfrequent that ministers, in their prayers and sermons, use the language of Scripture in delivering their sentiments, when the quoted passage does not authorize precisely the meaning, which it naturally conveys, as they quote it. Such a practice will lead the hearers to entertain vague notions concerning such passages. It has induced some to say, that *any meaning*, which pleases the preacher, may be put upon Scripture. No allusion is here made to the interpretation of prophecies which are yet to be fulfilled. As the events alone will certainly show the things which such prophecies were intended to foretel, it is to be expected that the best and wisest men should err and differ in their sentiments. This essay respects the more common application of plain passages. It is believed, that Scripture is so definite, that it cannot with the same propriety be applied to two things, though they may be very similar. If this be the case, the explanation and application of passages ought to keep in view their *precise meaning*. Nothing should be added—and nothing should be taken away,—and nothing in any manner *different* should be expressed or implied. To these sentiments a general assent will probably be given. But do we always find a corresponding practice? Let each one appeal to his own observation.

Men are often represented by ministers as willing, in popular language, to become religious, provided they be allowed to continue the practice of some darling sin. This is undoubtedly true with respect to multitudes. In proof of this sentiment the words of Naaman to the prophet, are sometimes adduced; 2 Kings v, 18, *In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.* The prophet said to him, *Go in peace.* This is sufficient to show, that Elisha saw nothing wrong in this request of Naaman, and that he believed him sincere in the promises which he had just made of worshipping only the Lord.* The notice, which our Savior took of this case as recorded in Luke

* Many learned divines have very different views of the passage in question. ED.

iv, 27, affords proof to the same effect. This being the case, it cannot but be wrong, thus to apply the above passage. This application supposes that Naaman was a vile character after the miracle of healing was performed upon him. It renders unaccountable what the prophet and what our Savior said respecting Naaman; it allows us not to wonder at the grace of God, and to adore him for manifesting his mercy, and subduing the proud spirit of this haughty Syrian.

If, however, it be necessary to appeal to Scripture for an example to prove that which the words of Naaman do not prove, the conduct of Judas when our Savior was anointed with the ointment may be alleged with propriety, and with this advantage, that there is no doubt in the case. Judas seemed willing to follow the Savior so long as he carried the bag and was in possession of the property—so long as he could gratify his darling passion. Ananias and Sapphira are instances in proof of the same point.

Another case of misapplication of Scripture consists in the *general* signification which is given to some invitations of the Gospel, which are in their nature *particular*. It will not be denied, that the meaning of Scripture is sometimes *more*, and sometimes *less extensive*. It is the preacher's duty to distinguish these cases. An instance may be given to illustrate what has now been said. On a certain occasion our Savior thus addressed the people: *Come unto me, all ye that labor and are heavy laden, and I will give you rest.* As this invitation respects those who *labor and are heavy laden*, it cannot be proper to say to *all* without distinction, that the Savior invites them in this language, unless *all labor and are heavy laden.* But that this is not the case with *all* is plain from Scripture and fact. Hence, this invitation ought not to be extended any farther than to the very persons who are specified in it. But how contrary to this is the practice of many, who are teachers of religion. There are other invitations, similar to the above, which are limited by the very terms in which they are expressed, and cannot be considered *general. Ho, every one that* thirsteth;—*if any man* thirst, *let him come unto me, and drink.*

There are *general* invitations, which ought not to be made *particular. The Spirit and the bride say, Come. Look unto me, and be ye saved, all the ends of the earth.*

Another source of misapplication of Scripture is the attempt to put a spiritual construction upon all the parables, and every part of the parables of our Savior. The first part of the parable of the unjust steward, Luke xvi, 1, 2, was not long since interpreted in the following manner, by a person, whose reason and knowledge of Scripture ought to have directed him to a very different explanation. The *rich man* was said to represent *God;* the *steward* the *sinner;* and the *wasting of the goods*, the neglect and abuse of the mercies and privileges which God bestows. The *account*, which the steward was called upon to give, represented the *judgment day*, or the time when the sinner would be called to give an

account of his conduct. In view of the whole, the hearers were admonished that the time was approaching, when they must render a solemn account of the use made of their mercies. This thought is important, and ought often to be introduced by ministers of the Gospel. But there are passages from which it necessarily flows. There is no necessity of *straining* and *perverting* plain Scripture, in order to inculcate this sentiment. It surely is evident from the whole parable, that the *rich man* does not mean God, and so on; but that the object of our Savior was to convince his followers, from the wicked conduct of the steward, that the men of the world *act a far more consistent part* in their exertions to obtain the desired object, than the *sons of light*—than those who profess to live for God and heaven. This appears to be the scope of the parable, and no other construction should be put upon it. Any other construction produces difficulty and absurdity in the explanation of the whole parable; and must bewilder the minds of many hearers, leave the whole in uncertainty and obscurity, and, in a considerable degree, defeat the intended design.

Many cases originate from connecting passages which are separate, and supporting or deducing doctrines from them, as if they were in fact connected. Instances of this not unfrequently occur in the prayers and sermons of ministers. To prove that regeneration is the work of the Spirit, we sometimes hear a passage which is pertinent connected with another which is not; as the following: *And grieve not the Holy Spirit of God, by which ye are* sealed *unto the day of redemption.* This supposes that *renewing* and *sealing* are one and the same thing, which probably is not the case. For, it seems very evident from other passages, that *sealing* has particular reference to sanctification by the Spirit.†

To mention another example; a minister has been heard to preach from Titus ii, 4, 6, joined in this way: *Young men likewise exhort to be sober-minded, that they may teach the young women to be sober.* The passages, thus connected, cannot be called Scripture; for these two things are never put together in the Bible in this manner. This is a case indeed, in which a moment's attention would correct any erroneous impressions in the mind of the hearer. Such things must, however, have a very unfavorable influence, and might prevent the reception of important truths.

The habit of expressing the meaning of Scripture in the form of certain positions called, by way of eminence, *doctrines*, is another fruitful source of the misapplication of Scripture. It is important in many cases to do this, but the practice may be extended too far. The proneness in ministers to have a few favorite subjects, carries it beyond all bounds. It has been said of some ministers, that almost every passage, which they discourse upon, leads to some one of a few favorite topics. I know, indeed, that some subjects are

† May not real Christians be exhorted not *to grieve the Holy Spirit?* Ed.

more important, and ought to be discussed and urged more frequently than others. I know, also, that many persons who are opposed to certain doctrines, will say that ministers always preach upon these, and make every passage lead to them. But allowing for all this, is it not too often the case with many ministers, that before they finish a sermon they get upon one of their favorite points? This practice is attended with many evils, and, particularly with this, that all Scripture is made to mean the same thing, though the expressions used by the inspired writers are so various, and the apparent meaning of different passages is so different. It surely ought to be the object of preachers to confine their sermons to the very sentiment expressed and implied in the text, without distracting the attention of their hearers with other subjects, which, though they may have a relation to the principal subject, are no more pertinent in one discourse than in another. Much confusion would thus be avoided; and the meaning of Scripture would appear, as it is, definite and perspicuous.

It is a great point with many of the clergy to express the meaning of texts in a striking manner, in order that the subject may catch the attention of the hearers. This mode has many things to recommend it. When the preacher succeeds in the attempt, it usually has a happy effect. But is there not often a failure of success? Is there not often a little more, or a little less, than the precise meaning, or something opposite to it, expressed? The attentive and critical hearer can answer: A case lately occurred in a sermon from Ps. xxxix, 6, *Surely every man walketh in a vain show.* The plain meaning of the passage is, that the objects of men's attention and pursuit are *unsubstantial and vanishing.* But the sentiment deduced by the preacher was, *Man is not what he appears to be.* This may be in part true; and may be usefully impressed on the mind. But as this is not the meaning of the passage, it cannot be proper to apply it in this manner.

Another case in which a meaning is affixed, different from the true one, is the common application of 1 Pet. iv. 18. *And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?* The connexion shows, that this verse refers to salvation from the evils and miseries which were about to come upon the world, and not to deliverance from the miseries of hell, to which it is frequently applied. It is not true, that the righteous are *scarcely saved* from hell;—they are saved by an almighty arm with power and glory.

The subject of this essay is highly interesting. It demands the attention of every minister of the Gospel. The few cases, which have been noticed, shew its importance. Much more might be done by those, who instruct students in divinity, towards preventing the evil, than has been done. No objection to any thing, which has now been offered, occurs to me except the following: Such a confinement to the precise meaning of Scripture would prevent the composition of some of the most in-

structive sermons. Ministers often take occasion, from passages not directly to the purpose, to bring into view important subjects, and urge them in the most forcible manner. This is acknowledged;—and to such a plan there is no objection, if the passages thus interpreted will not occasion mistakes in the minds of the hearers. Of this kind is one in Mr. Jay's Family Sermons, from the words of Hagar, *Thou, God, seest me.* This is excellent. The same author has a most solemn, alarming, and affecting sermon from the text, *Ephraim is joined to idols, let him alone.* If the meaning which he attaches to the passage be correct, nothing can be more appropriate and happy than his management of the subject. But, if the command, *let him alone*, respects avoiding Ephraim, and having no communication with him, lest further corruption in religion should be the consequence, as some believe, however much we may be pleased with the sermon, it clearly has no connexion with the text, and consequently is highly faulty.

The application of the address of the shipmaster to Jonah, *What meanest thou, O sleeper! arise, call upon thy God,* &c. to the awful situation of impenitent and secure sinners, is perfectly justifiable, and peculiarly impressive. The same may be said of a sentiment deduced from Mat. xi. 18, 19. *For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber,* &c. These and similar instances are not opposed to the principle which has been advocated. They occasion no mistake—they lead to no error. All such subjects may be thus treated with the greatest propriety. But such a concession does not authorize the application of Scripture in the way which has been noticed above. The cause of the error may, in a measure at least, be seen from the particulars which have been mentioned. In most cases it is easily removed. Attention is all that is required. As we value *the truth* of God's word—as we feel the importance of declaring the truth, and nothing but the truth, so let us regard this subject—so let us practise.

N. U.

REVIVAL OF RELIGION IN EAST-HAMPTON, HAMPSHIRE COUNTY, MASS.

in Durham N. Y. and.

The following account was communicated in a letter from the Rev. Seth Williston to a friend in Boston, by whom it was handed to us for publication.

"You desired me to give you some account of the late out-pouring of the Spirit. I believe it to be a duty to make mention of the loving-kindness of the Lord, and communicate his great goodness; and I view the work of the Spirit as the most wonderful display of his goodness, through the mediation of the Divine Redeemer. I believe heaven and earth are made glad by those out-pourings of the Spirit which revive the churches, and bring new guests to the marriage supper. The narratives of religious awakenings published in the Magazines,

have undoubtedly comforted the hearts of many and been the occasion of increasing the thanksgivings and prayers of the Church. But there is one thing which is calculated to cause a backwardness in giving an account of an awakening; and that is this: Awakenings often disappoint us in not yielding so much fruit as was expected from them. It is not uncommon, that some, who are considered as remarkable instances of Divine grace, manifest the unsoundness of their conversion by their falling away; and with respect to others of whom we still hope better things, there is such abatement of the fervent piety which appears in the midst of the awakening, that it would lead those, who have read accounts of these revivals, and have afterwards become acquainted with the places to which the accounts refer, to think the accounts were full of exaggeration, and false coloring, to answer some selfish purpose. This has operated as one reason to keep me hitherto from writing any description of the late awakening in this place, with a view to publication. I do not hesitate, however, to say, that I believe it was the work of God's Holy Spirit. I believe a considerable number have experienced a change of heart. But I do not think all experienced such a change, who entertained such a hope themselves, and concerning whom others entertained a hope.

"The awakening commenced, as to its visible appearance, the beginning of November, 1809; about the time of the Rev. Mr. Townsend's taking his farewell of his flock. Indeed the farewell sermon probably made an impression on the minds of some of his hearers. Immediately upon his leaving the people, they were supplied with the labors of a candidate, whose heart appeared engaged in the work of the Lord. During this time those, who had waited for the consolation of Israel, multiplied their meetings for prayer, and other religious exercises. I was here the last Sabbath in November, and by this time the attention of the people had become quite awakened. There were one or two who had obtained comfort, and several were concerned about their salvation. Soon after this, the church agreed to keep a fast, to implore the more copious influences of the Spirit. On this occasion the house of God was full. We had meetings in different parts of the town for the purpose of prayer and religious instruction, every evening in the week except Saturday evening, through the winter, and the summer following. These meetings through the winter were almost all of them crowded, and solemn. It was a time in which God seemed to show himself loath to destroy his enemies; willing rather that they should turn and live. During this time of special awakening, the Lord sent different messengers to plead his cause with this people. In the months of January and February, the work was most powerful. After this, it began to decline, and never revived so as to be as powerful as it was then. There were but few who attained a hope until two months after the awakening commenc-

ed. After this, hopeful conversions were frequent. I believe it was four months after the work began, before any came forward to seek an admission into the church. Through the months of March and April, the church-committee appointed to examine candidates for the fellowship of the church, were frequently employed in their work. In the fore part of May, fifty-six were in one day admitted to the fellowship of the church. Twenty more were admitted in July, and six (I believe) have been admitted since, beside those who have been received by letters from other churches. Some of these had been thinking of making a profession before the late outpouring of the Spirit; and now being revived, they came forward and took the vows of God upon them. Nearly two thirds of the eighty-two new members, who have united with the church since the commencement of the late awakening, were about thirty years old or younger.

"This people had been accustomed to hear from their minister the doctrines of *total depravity*, *regeneration* by the power of the Holy Ghost, *justification* through the atonement of the infinite Redeemer, the *certain perseverance* of the saints, the *perfect and immutable counsel and government* of Jehovah, with other doctrines connected with them. During the season here described, the people heard a number of different preachers; but they all united in holding forth the doctrines which have now been mentioned. The subjects of the work appeared to become convinced of the truth of these doctrines. They all seemed to be feelingly convinced of total depravity in their own case, and of the necessity of special grace to change their hearts. Great pains were taken to guard the awakened against looking for, and resting on, imaginary experiences; such as seeing visions, hearing words spoken to them, and having texts of Scripture suggested to the imagination, without sanctifying the affections. There was one remarkable display of the power of God in bringing a man off from a hope of this kind, on which he had rested for about nine years. At that time, being somewhat anxious about his soul, he thought he saw a light shining into his room one night, and thought he heard angelic music. This device of Satan, who transforms himself into an angel of light, he then considered as a true conversion, and rested on it until more than four months after the late revival commenced. He had taken some pains during these nine years, to keep alive his imaginary religion, and thought about making a public profession. Having opportunity one day to tell his old experience to a minister and a private Christian, they endeavored to discourage him from resting upon it, and pointed out to him the fallacy of such visionary discourses. He felt angry with them for their kindness. The next day being the Sabbath, the man felt so offended with the minister, that he could hardly prevail on himself to attend public worship. But the Lord, who, we hope, had designs of mercy towards him, brought him to hear the sound of his word. The text in the afternoon

was this, *Looking diligently lest any man fail of the grace of God.* The text itself had a powerful effect on his mind. He went home without any hope. He continued a few days in great distress of mind, and appeared to be convinced of sin. After this, he obtained a hope in quite a new way, by becoming reconciled, as he thought, to God and his laws, and by discovering a glorious beauty in the Savior, and the way of life by him. He has never since entertained any idea that his former experiences were of any worth. I have particularized this case, because I think that such are among the most marvellous displays of Divine grace. *Seest thou a man wise in his own conceit, there is more hope of a fool than of him.* The young persons who obtained hopes, and made a profession, have appeared ever since to be seriously disposed. Their eyes appear to be turned off from beholding vanity. They frequently meet together for religious improvement. But there is a decline of that zeal in the cause of God, which appeared in that time of Divine mercy, of which I have been giving you some account. If this short sketch should be judged by you and others to be calculated to bring any glory to God, and any comfort to his people in their way to glory, you may make such use of it as you please. I hope that while you give thanks to God for his mercy to us, you will pray that he would return and revive us again, that we may rejoice in Him. May the Spirit every where be shed down! May Zion's waste places be built up. Believe me to be your friend,&c."

A SCRAP.

EVERY man has his God; and and whatever IT be, IT is worshipped on the Sabbath, and in the sanctuary. While the Christian adores his *Maker*, the man of the world is paying homage to *Mammon;* the sluggard to *Ease;* the voluptuary to *Pleasure;* and the ambitious man to *Honor.* Thus, in various ways, the grand adversary of souls, catches away the word of life, and secures to himself the faithful service of thoughtless mortals.

FLATTERY.

FEW things are more universally condemned than flattery; yet there are few men, who are above its influence, and still fewer, who have courage sufficient to repel it with a faithful rebuke. The following anecdote is recommended, as affording a specimen of a good answer to flatterers. A certain clergyman in New England, eminent both for talents and humility, was one day accosted by a parishioner, who highly commended some of his performances, of which the clergyman, himself had a very low opinion. After patiently hearing him a few moments, the clergyman replied; "My Friend, all that you say gives me no better opinion of myself than I had before, but gives me a much worse opinion of you."

PRAYER.

A MAN once complained to his minister, that he had prayed for a whole year, that he might en-

joy the comforts of religion; but found no answer to his prayers. His minister replied, "go home now and pray, *Father, glorify thyself.*" Reader, are you one of those who find no profit in calling upon God? Ask yourself, if your prayers are not all selfish.

MISCELLANEOUS.

For the Panoplist.

ON THE RUINOUS EFFECTS OF ARDENT SPIRITS.

Strong drink is raging.---SOLOMON.

No I.

THE friends of religion and humanity throughout our country, have long seen, and deeply lamented, the intemperate use of intoxicating liquors. They have, also, long been convinced, that something ought to be done to effect a reformation;—to cure, if possible, such as are already infected, and, if not, at least to prevent the further spread of the deadly contagion. Nor have the wise and good, in time past, altogether contented themselves, with unavailing regrets and good wishes. A kind of desultory warfare has been carried on against the common enemy, with various success.

Legislators have interposed their authority, to arrest the triumphant and desolating progress, of the evil in question. Laws against tippling and drunkenness, armed with severe penalties, have been enacted, in, perhaps, every state of the Union. Informing officers have been appointed, occasional presentments have been made, and the laws have sometimes been executed. Ministers of the Gospel, in the mean time, have not been wholly inactive. They have attacked the foe, with the *weapons of their warfare*, which, when skilfully used, *are mighty through God to the pulling down of strong holds.* Here and there a church, also, has done something to resist the progress of intemperance; while here and there an individual has attacked it, with a resolution, which cannot be too highly commended, or too generally emulated.

During all this time, however, the great destroyer has been steadily gaining ground. Every grog-shop is at once an achiever, and a monument of its victories. Our taverns, and our grave-yards, are filled with its trophies. Not content with extending its ravages, and multiplying its triumphs, among the refuse of society, it has invaded all ranks, and made awful havoc of property, genius, learning, reputation, and happiness. It is an enemy, which sparing neither high nor low, seems in this country, to be waging a war of extermination. Thousands of husbands has it already torn from the bosom of their families; thousands of sons from the embraces of their parents. Like the "croaking plagues of Egypt," it has found its way, into the very bed chambers of the rich and the poor, the pub-

lic officer and the private citizen.

Even magistrates themselves, the appointed guardians of the laws, have not always escaped. Nay more, this audacious and deadly foe to the bodies and souls of men, has leaped over the pale of the church, polluted the sanctuary, and, (how shall it be spoken?) has numbered among its victims ministers of the Gospel.

To change the figure, intemperance, which was scarcely known in this country, till long after its settlement by our ancestors, has within the last twenty or thirty years swollen to a mighty flood, not confined, like our great rivers, to a particular channel, but spreading over the face of the whole country, threatening to sweep away, in its course the strongest bulwarks of religion and government, together with the sentinels that should guard, and the arms that should defend them; and bearing on its fiery surges, a huge and frightful mass of wreck and desolation. So wide and impetuous has this over flowing scourge at length become, that almost every body is retreating before it. Even the most courageous are astonished and dismayed at its progress. They not only hear its portentous roar; but witness and tremble at its deadly ravages.

Intemperance* is certainly, at the present time, one of the most demoralizing, loathsome, heaven-provoking abominations of this country. Every body who has either eyes, or ears, must admit that here, at least, *strong drink is raging.* The experience of thousands proves, that it is like a fire shut up in the bones. It allows its votaries no ease. It consumes the best estates, often with a rapidity resembling that of a conflagration. It rages like a burning fever in the body, like a fallen spirit in the head, like a wild beast in the family, and like a sweeping pestilence in the community. Profaneness, gambling, lewdness, poverty, disgrace, lawsuits, brutal stupidity, raving distraction, despair, murder, and suicide, march in its train. Many years ago, an eminent physician of Philadelphia gave it as his opinion, that more than four thousand† of our citizens were annually hurried to an untimely grave, by the hand of this ruthless destroyer. That the evil has increased, instead of diminishing, since that time, there can be no doubt. Already, there is good reason to believe, have intoxicating liquors cost the United States more lives than their independence; demoralized more persons, broken more hearts, beggared more families, and sent more souls to perdition than any other single vice.

Strong drink may be denominated the grand Moloch of this proud republic. If children are

* The word *intemperance* is no more applicable to the abuse of ardent spirits, than to many other vices. The fact, therefore, that our countrymen generally, both in writing and conversation, designate this abuse by the word intemperance, is proof, of the most striking and demonstrative kind, that the intemperate use of ardent spirits is a great, extensive, pre eminent, and national vice. Ed.

† This computation is probably too small at present by more than one half. Ed.

not caused to pass through the fire, they are reduced to rags and starvation. If its devotees are not crushed to death by the wheels of a stupendous car, they are consumed by the slow flames which it kindles in their vitals. If it is not worshipped on every high hill, and under every green tree, it has its shrines on the banks of almost every brook, in the midst of every village, and by the side of every road. Think of four thousand self-devoted human victims, immolated every year upon its altars. Where, in this wide world, is there a graven image, or any false god, that demands more? Melancholy as is the accouut given by Dr. Buchanan of the sanguinary rites at Juggernaut, and the vast adjacent plain, paved with human bones, it does not appear, that four thousand lives are sacrificed there, within the short perion of a single year. While, therefore, every benevolent heart is wishing and praying for the emancipation of the infatuated Hindoos from that abominable idolatry, it surely becomes every one to deplore the tyrannical sway of this monstrous vice, in this Christian land; and, if possible, to devise ways and means for overthrowing its empire.

If nothing more were necessary, than a general statement of the evils of intemperance and the importance of a reformation, the preceding remarks might suffice. But it would be doing the subject great injustice to dismiss it here, especially as in that case, many would, probably, look upon the foregoing dreadful picture, as very much overdrawn. The writer is confident, that every thing which has been advanced can be more than supported, without a very extensive or minute investigation. To this end he solicits a candid hearing, while he proceeds very briefly to specify more particularly some of the legion of evils, which are produced by ardent spirits in this country.

1. Look at their deadly effects upon the bodies of their infatuated victims. Physicians all agree, that intemperance has a direct tendency to destroy health, and shorten life. In a vast multitude of instances, it is the legitimate parent of fevers, dropsies, consumption, gout, palsy, and appoplexy. "Ardent spirits," says Dr. Rush, (and so says almost every other physician,) "dispose the body to acute diseases in every form, and excite fevers in persons predisposed to them from other causes. Thus, when yellow fevers have visited the cities of the United States, hard drinkers have seldom escaped, and rarely recovered."

The same remark has been made concerning the most alarming and fatal diseases, which have, within a few years past, prevailed in different parts of the country. The writer has been assured, that hard drinkers have been remarkably singled out by the destroying angel; and that, in some places, not an individual of this class has recovered from an attack. Go then to the bedside of a neighbor or a friend, who has long been laying up, in his system, the fuel of ardent spirits to feed the fever that now consumes him. Perhaps he was never called a drunkard. It may be that he was never

completely intoxicated. But he drank regularly and freely. Now behold him on the brink of eternity. His tongue is parched. His brain is disordered. His disease, which he might have escaped by temperance, or which, had he been temperate, would have yielded to the power of medicine, is now incurable. His eye grows dim; he struggles; he gasps; he expires; and in him you behold the fate of vast numbers, who follow the same course.

Shall we proceed further, and point you to ten thousand shadows of human existence in the last stages of various other diseases brought on by excessive drinking? Shall we undertake to count the miserable creatures, who, in one place and another, are every year tortured to death by this Promethean vulture? Shall we press physicians to tell us how many names, on our annual bills of mortality, are inscribed there by the hand of this fell destroyer? Shall we go from grave to grave, in the fields of the dead, and ask tomb-stones how many victims of ardent spirits lie beneath them? Ah! if tomb-stones might tell the truth, how affecting would be their report!

Let us take another view of this subject. It will not be questioned, that health and life are often destroyed by strong drink, in many ways which have not yet been mentioned. *Who*, saith the royal preacher, *hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine.* Hard drinking is the parent of almost every crime that can be named, and exposes its votaries to dangers and deaths wherever they go. How many have been dragged from the grogshop to prison, and from prison to the gallows? How many in fits of drunkenness, have had their limbs broken, and been miserably crippled for life! How many, in attempting to return from the tavern, have reeled from their horses into eternity! How often, how *very* often, is the drunkard found stretched by the way side on the cold and damp earth; exposed to the wheels of the hasty traveller; wet with the dew of heaven; shivering under the piercing blasts of winter, or, perhaps, lying stiff in the iron slumber of death! It is needless to enlarge: Every reader must be convinced, by his own observations, and a little reflection, that ardent spirits are making terrible havoc in our country.

Z. X. Y.

MASSACHUSETTS SOCIETY FOR SUPPRESSING INTEMPERANCE.

A Society with the above designation was formed in Boston on the 5th instant. A meeting was held for the purpose on the 4th and at the Academy Room in the New State House on the 5th, when the following preamble and articles were adopted as the

CONSTITUTION.

THE excessive use of ardent spirits, in our country, cannot fail to be deeply deplored by every friend to the true interests of mankind. It may be assumed, upon a very moderate

estimate, that more money is expended for ardent spirits, unnecessarily and even injuriously consumed, than is expended for the support both of the ministry and of the schools. By this lamentable excess, many individuals are ruined, many families are made wretched, the public morals are corrupted, and society deeply injured. An evil so extensively destructive calls loudly for a remedy. It is well known, indeed, that vices, when prevalent and inveterate, are not easily suppressed; yet experience testifies that by suitable endeavors, they may be counteracted and checked. Particularly it has been proved by successful experiment, that, with the blessing of God, much to this effect may be done, by associations formed for this benevolent and important purpose. From such an association in this Commonwealth, calculated to act upon an extensive scale, great and lasting utility may reasonably be expected. Under these impressions, therefore, and for such an association, the following Constitution has been framed.

ART. I. The name of this association shall be THE MASSACHUSETTS SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

ART. II. The object of the Society shall be to discountenance and suppress the two free use of ardent spirits, and its kindred vices, profaneness and gaming, and to encourage and promote temperance and general morality. With a view to this object, the Society will recommend the institution of auxiliary societies in the different parts of the Commonwealth, upon such a plan as shall be deemed the best adapted to give system and efficiency to the whole. It will also hold correspondence, as occasion may offer, with other Societies, which may be instituted for the same general object.

ART. III. No person shall be eligible as a member, who is not of a fair moral reputation; nor shall any one be admitted as a member, unless nominated in open meeting, and approved by the votes of two thirds of the members present at the time. Any person, thus nominated and approved, may become a member by subscribing this constitution, or announcing his acceptance of his election, and paying two dollars for the use of the Society, as in the case of original members.

ART. IV. The Society shall meet annually at Boston, on Friday next after the General Election, at 9 o'clock, A. M. and at other times as duly notified. The meetings of the Society, annual and special, shall be publicly notified in two at least of the Boston newspapers, during two weeks immediately preceding the days on which they are to be held. At each annual meeting a Sermon or Address shall be delivered before the Society, by some person elected for the purpose. The number of members shall not be less than *thirty* to constitute a quorum for the election of officers and members; and not less than *twenty-one* for other business.

ART. V. The officers of the Society shall be a President, three Vice-Presidents, a Corresponding Secretary, a Recording

Secretary, a Treasurer, and eight Counsellors,—to be chosen at each annual meeting, and to continue in office until others are elected. These officers shall constitute a Board of Counsel.

ART. VI. It shall be the duty of the President to appoint the place of holding the annual meeting of the Society, and also to call special meetings on the request of a majority of the officers of the Society or any ten members thereof; and if the President be absent from Boston, any one of the Vice-Presidents shall have authority to appoint any meeting as aforesaid, and to direct the Secretary to notify the same. The Corresponding Secretary shall hold such correspondencies as the purposes of the Society may require, subject to the direction of the Board of Counsel. The Recording Secretary shall duly notify all the meetings, and keep a fair record of the doings of the Society, and of the Board of Counsel. The Treasurer shall keep the monies and the accounts of the Society, subject to the direction and superintendance of the Board of Counsel.

ART. VII. It shall be the duty of the Board of Counsel to act as the Executive of the Society; to make communications to the auxiliary societies, and to receive communications from them; to collect, combine, and digest facts, and general information relating to the purposes of the Society; to devise ways and means for the furtherance of these purposes; to apply the funds agreeably to the Society's directions; and at each annual meeting to report to the Society their doings, a digest of the facts and general information which they may have collected, and such measures as they may judge suitable for the Society to adopt and pursue. They shall hold stated quarterly meetings.

ART. VIII. Each member of this Society shall make it an object to discountenance and prevent, as far as may be, by his own example and influence, every kind of vice and immorality.

ART. IX. All Clergymen in this Commonwealth are considered as members on their giving notice of their desire of becoming such, or subscribing the constitution, and they are exempted from the payment of two dollars as above provided respecting other members.

ART. X. The constitution shall not be altered except at an annual meeting, and by two thirds of the members present.

After the Constitution had been formed, a committee was appointed to wait on his Excellency the Governor, and request him to accept the office of President of the Society. This request was declined by his Excellency, on account of the duties of his station, though he expressed to the committee his approbation of the design, and his wish to become a member.

After hearing the report of this committee, the Society proceeded to the election of officers, when the following gentlemen were chosen, viz.

Hon. SAMUEL DEXTER, Esq. of Boston, *President.*
Hon. JOHN BROOKS, Esq. of Medford,
Dr. JOHN WARREN, of Boston, and
Hon. BENJAMIN PICKMAN, Jun. Esq. of Salem, } *V. Presidents.*

Rev. Abiel Abbot, of Beverly, *Cor. Secretary.*
Rev. Joshua Huntington, of Boston, *Rec. Secretary.*
Samuel H. Walley, Esq. of Boston, *Treasurer.*
Rev. John Lathrop, D. D. of Boston,
Rev. John T. Kirkland, D. D. LL. D. of Cambridge,
Rev. Samuel Worcester, D. D. of Salem,
Rev. John Pierce, of Brookline,
Hon. Nathan Dane, Esq. of Beverly,
Hon. Timothy Bigelow, Esq. of Medford,
Richard Sullivan, Esq. of Boston, and
Jeremiah Evarts, Esq. of Charlestown,
} *Counsellors.*

The Society passed a vote, directing public notice to be given, that all persons who wish to join this Society are requested to leave their names with either of the Secretaries; and such persons will be considered as original members, when admitted at the next annual meeting, which will be held on the Friday after the general election. Clergymen can at any time subscribe the Constitution by calling on the Recording Secretary.

RELIGIOUS INTELLIGENCE.

BURNING OF THE BAPTIST MISSION PRINTING OFFICE, IN INDIA.

The Christian public in this country have felt a great anxiety to hear the particulars of the afflictive event, which took place in the conflagration of the Baptist Mission Printing Office at Serampore, on the 11th of March last. The following is a letter from the Rev. Dr. Marshman to the Rev. Dr. Ryland of Bristol, dated March 12, and received Sept. 9, 1812.

"I closed a letter to you on the 10th, and now write anew. Another leaf of the ways of Providence has been since unfolded, which will fill you both with sorrow and gratitude, and call for the exercise of faith in Him whose word, firm as the pillars of heaven, has declared, 'All things shall work together for the good of them that love God."

"Last night, about six, I was sitting in my study musing over the dealings of God, who had that day week taken my infant son; and, (what afflicted me far more,) three weeks before, dear Brother Ward's second daughter, about six years old, in a putrid sore throat. While reflecting on these providences, some one exclaimed, 'The printing-office is on fire!' I ran instantly thither, and beheld, at the lower end of the office, which is a room 200 feet long, a stage containing 700 reams of English paper, sent out to print the Tamul and Cingalese New Testament, enveloped in flames. Every door and window but one was fastened by a large flat bar of iron which went across it, and was secured by a bolt on the inside. In five minutes, the room was so filled with smoke that a candle would not live. Finding it impossible to open the windows, or for any one to go in without danger of instant death, we fastened that door again, in the hope of smothering the flame, and, ascending the roof, pierced it over the fire; and by incessantly pouring down water, so kept it under for three hours, that nothing but that paper appeared to have kindled, and there the flame was greatly abated. The alarm which we gave brought all the Europeans around us to our assistance, besides our native servants, so that we had all the assistance we could desire. While, however, the flames were got under there, I look-

ed in, and suddenly saw a flame spread about twenty feet higher up. The smoke and steam increased so as to render it death to get three feet within the wall. In a few minutes the flames spread in every direction, and took away all hope of saving any thing from thence, and filled us with terror for Mrs. Marshman's school, about 30 feet to the north west; a bed-room for the boys, about 16 feet full north, which communicated with brother Carey's; and the hall, library, and museum within 12 feet of it to the north-east. The wind, however, fell, and it burned as straight upward as a fire in a hearth, and communicated to nothing beside. It remained burning for six hours, and consumed the beams, five feet in circumference, the roof, the windows, and every thing but the walls. Happily no lives were lost, nor a bone broken. The loss we cannot at present estimate. It has consumed all but the 6 presses, which we rejoiced were saved being in a side room. Two thousand reams of English paper are consumed, worth at least £5000. Founts of types in 14 languages besides English; namely, Nagree (two founts, large and small) Bengalee, (two founts) Orissa, Mahratta, Seek, Burman, Telinga, Tamul, Cingalese, Chinese, Persian, Arabic, Hebrew and Greek, were burnt; besides founts of English for carrying on ten works, which we have now in the press; and the cases, stones, brass-rules, iron-chases,* correspondent with all these. We have not types left for the circular letter, nor even to print a statement of the loss. The editions of the New Testament which are stopped, are nine; viz. the Hindostanee, Persian, and Tamul, printing under the patronage of the Auxiliary Bible Society, and the Hindee (second edition,) Telinga, Seek, Burman, Sungskrit (second edition,) and Chinese. The editions of the Old Testament are five; the Sungskrit, Bengalee, (second edition) Orissa, Mahratta, and Hindee. Among the English works suspended till we get types from you, are the Sungskrit grammar, (second edition,) brother Ward's work on the Manners of the Hindoos, (second edition,) Confucius, (second edition,) the Dissertation on the Chinese,† (second edition,) enlarged to more than 200 pages, a Bengalee dictionary, and a Telinga grammar, both by brother Carey. The loss cannot be less than £12,000 sterling, and all our labors are at once stopped.

"Yet, amidst all, mercy evidently shines. I trembled for dear brother Ward, (as our sisters did for us both,) lest the roof should have fallen in with him, or lest he should have entered too far, and at once extinguish the spark of life. But we were all preserved, blessed be God. The flames touched nothing besides; they might have consumed every thing. The presses are preserved, and happily the matrices‡ of all the founts of types were deposited in another place; had they been burnt it would have been years before they could have been replaced. We can now, however, begin casting types to-morrow, if we can find money; country paper can be substituted for English; and thus two or three months will put the versions of the Scriptures in motion again. But for English [types] we shall be distressed till you send us a supply; we know not even how to send you a circular letter. I am writing this at Calcutta, to go by the packet this evening, whither I am come to inform brother Carey, and therefore cannot tell you what types, nor how many. They must, however, be of all the sizes from the text of Confucius to the minion§ in the circular letter; also Italic, and every printing utensil accompanying. Perhaps some friend

* *We should suppose the iron-chases would not be materially injured; they are the iron frames, in which the types are held fast during the operation of printing.* Ed. Pan.

† *This work is by Dr. Marshman himself.* Ed. Pan.

‡ *The* matrices *are the moulds in which types are cast, and are of incomparably more importance than the founts of types themselves.* Ed. Pan.

§ *A small type.*

in London, in the printing line, can tell what goes to complete a printing-office with English types. You must also send a fount of Greek and Hebrew. I am distressed to think where you will find money; but send, if you incur a debt; the silver and the gold are the Lord's. The Christian sympathy of our friends almost overwhelms me. Mr. Brown was confined by illness; but Mr. Bird, his son-in-law, exerted himself for us in the most strenuous manner. I fear it affects Mr. Brown's mind even more than myown; he sent off an express at midnight to acquaint Mr. Harrington, who is deeply affected. Poor Mr. Thomason wept like a child to-day on hearing of it. He begs us to make out a minute statement of our loss, and he says he will use all his interest on our behalf. We shall write again to-morrow. How it arose we know not. Brother Ward and others think it must have been done by design; and that some idolater among our servants, turning pale with envy at the sight of the Bible printing in so many languages, contrived this mode of stopping the work. This, however, is mere conjecture. Be strong in the Lord, my dear brother: He will never forsake the work of his own hands.

"P. S. One thing will enable us to go to work the sooner: the keys of a building larger than the printing-office, which we had let for years as a warehouse, were given up to us on Saturday last. Thus we have a place to resume our labors the moment types are cast."

MERRIMAC BIBLE SOCIETY.

The Managers of this Society have made a report for the year 1812, by which it appears, that there was received during the year, in collections, the sum of $219,65
Interest of permanent fund 52,50

272,15

The Committee have purchased 200 Bibles and 70 Testaments during the year. There has lately been a great increase of applications to the Society for the word of life, upwards of one hundred persons in Newburyport and the vicinity having applied in the course of a few days.

The report is closed by a very suitable address, which we should be glad to copy into our pages would our limits permit.

ORDINATIONS AND INSTALLATIONS.

Ordained, at Bath, (Maine,) on the 4th of Nov. last, the Rev. John W. Ellingwood, pastor of the North Church and Society in that town. Sermon by the Rev. Professor Woods.

At Killingly, (Con.) the Rev. Roswell Whitcomb, over the first Congregational society in that town.

At Tolland (Con.) the Rev. Ansel Nash, colleague pastor with the Rev. Dr. Williams. Sermon by the Rev. Mr. Lord of Williamsburg, (Mass.) from Gal. ii, 9.

At Chatham, (Con.) the Rev. Eber L. Clark, pastor of the first church and society in that town. Sermon by the Rev. Ebenezer Jennings of Dalton, (Mass.) from Acts x, 26.

At Marlborough, (Mass.) the Rev. William T. Torrey, over the congregation and church at Canandaigua, (N. Y.) Sermon by the Rev. Professor Ware.

At Ellsworth, (Maine,) the Rev. Peter Nurse.

At Utica, (N. Y.) on the 4th inst. the Rev. Henry Dwight.

Installed, at Amenia, (N. Y.) the Rev. Eli Hyde. Sermon by the Rev. D. L. Perry of Sharon, (Con.) from Ezek. iii, 17.

At Sandwich, (Mass.) on the 17th inst. the Rev. Jonathan Burr, pastor of the First Congregational church of Christ in that place, over the Calvinistic Congregational Society lately formed and associated with that church.

DONATIONS TO FOREIGN MISSIONS.

Jan. 28, 1813. The avails of a contribution in Portland, after the sermon at the annual meeting of the Foreign Mission Society in that place, by Mr. Levi Cutter, Treasurer, (for the translations,) - - - - - - $75,42
From individuals in Plainfield, (Mass.) by Dea. James Richards, - - - - - - - - - - - - 3,00
30. From the Foreign Mission Society of New Haven and the Vicinity, by Mr. Timothy Dwight, jun. Treasurer, viz.
——for the support of missions - - - - - 140,77
——for the translations, - - - - - - 27,00
——avails of a contribution in the First Ecclesiastical Society in New Haven, in Oct. last, - - - - 66,40
——avails of a contribution in the United Society, in New Haven, at the same time. - - - - - 51,08——285,25
Feb. 1. From the Foreign Mission Society of Brunswick and Topsham, by Jacob Abbot, Esq. Treasurer, - - 72,00
——from Mrs. Mary Means of Amherst, (N. H.) by the same hands, - - - - - - - - 2,50
——from Miss Mary Ann Means of Amherst, (N. H.) by the same hands; - - - - - - - - - 5,00——79,50
2. From Mrs. Mindwell Tracy of Norwich, (Mass.) by the Rev. Dr. Lyman, - - - - - - - - 2,00
——from a female Cent Society in Ware, remitted to Dr. Lyman by the Rev. Samuel Ware, - - - - 15,77
——from an Auxiliary Foreign Mission Society in Ware, by the same hands, - - - - - - 24,00——41,77
6. From a friend of missions in Royalton, - - - - 4,00
From Mr. George Talburd, (of Athol,) and his family, by the Rev. Joseph Lee, - - - - - - - - 10,00
9. From Jabez Huntington, Esq. of Norwich, (Conn.) by Gen. Huntington, (towards repairing the Serampore loss,) - - - - - - - - - - - - - 50,00
18. From the Merrimac Branch of the Foreign Missionary Society, by Mr. Richard Bartlet, Treasurer, - - 180,00
19. From the Foreign Mission Society in Salem and the Vicinity by Mr. John Jenks, Treasurer,* viz.
——towards making up the Serampore loss, 180,51
——for the general use of the Board, - - - - 148,05——328,56

Carried forward $1,057,50

* *The particulars of these sums are as follows, viz.*

Balance remaining in the Treasury at the close of 1812,	34,30	
Annual subscriptions paid before Feb. 13, 1813, - -	113,75	——148,05
Avails of a contribution, Jan. 6, *to make up the Serampore loss,* - - - - - - - - - -	155,06	
Donations from a friend for do. - - -	3,00	
Do. from a female friend, - - - -	8,06	
Do. do. do. - - - - - -	1,00	
Do. do. - - - - - -	1,00	
Do. from a Society of young females, - - -	2,14	
Do. from a poor female, - - - -	25	
Do. from a female friend of translations, - -	10,00	——180,51

$328,56

	Brought forward	$1,057,50
22. A contribution from the Congregational Society in Lenox, by the Rev. Dr. Morse,		36,60
25. New Year Offerings from ladies in Beverly, by the Rev. Mr. Emerson,		78,30
From ladies in Walpole, (Mass.) by Mrs. Eunice Kingsbury.†		6,59
27. Remitted by Mr. Henry Hudson of Hartford, viz.		
From the Rev. Thomas Robbins of East Windsor, (for the translations,)	5,00	
From a Female Cent Society in Durham, Greene county, (N. Y.) (for the translations,)	50,51	
From a friend to the eastern mission,	5,00	
From Farmington Female Benevolent Society, by the Hon. John Treadwell,	10,00	
From a friend to Foreign Missions, East Windsor, by the same hands,	5,00	
From Capt. Joseph Dutton, Farmington, by the same hands,	1,00	76,51
		$1,255,50

* *The particulars of this sum are as follows, viz. From Mrs. Eunice Kingsbury,* $2. *Widow Boyden* ,52 *Widow Baker* ,52 *Miss Patience Allen and Miss Martha Allen,* $1 *Widow Everet and Mrs Catherine Allen* $1. *Mrs. Miriam Kingsbury and Mrs. Mary Fales* $1. *Mrs. Sarah Messinger* ,55. *Total* $6,59.

At a late meeting of the Prudential Committee of the Board of Commissioners, the Treasurer was directed to remit to India, as soon as convenient, a year's salary to the American missionaries under their direction; and to remit likewise all the donations to make up the loss at Serampore. The public are respectfully informed, that the remittance for this latter purpose will be made as soon as possible after the first of April. All donations received before that time will of course be included. The remittance for the former purpose is already on its way

The following donations are acknowleged as having been received to make up the loss of the English Bibles described in the Panoplist for Nov. p. 282. viz.

Dec. 17 From the Rev. Daniel Huntington of Bridgewater,	$5 00
From an unknown person,	5 00

Though donations for this purpose are entirely unconnected with donations for Foreign Missions, yet the Treasurer will receive, and remit to the Treasurer of the British and Foreign Bible Society, any monies which shall be entrusted to him to reimburse that Society for the loss alluded to.

LITERARY AND MISCELLANEOUS INTELLIGENCE.

WORKS PROPOSED AND IN PRESS.

SAMUEL T. ARMSTRONG proposes to publish a work entitled CHRISTIAN PSALMODY, compiled by the Rev. Dr. Worcester of Salem, on the following plan: I. To abridge Watts's Psalms and Hymns; 1. by omitting entire *parts* of Psalms, and *stanzas* of parts retained, when the same matter is contained in other parts and stanzas, and the portions omitted are

not necessary on the score of variety; 2. by omitting entire *Hymns* and *stanzas* of hymns retained, having regard, in the omissions, to poetical merit, and to variety in subject and metre. II. To preserve Watts's numerical designations of Psalms and Hymns, parts and stanzas, so that a portion given out from this book may be readily found in the books in common use. III. To add a Supplement, or Fourth Book of Hymns, to consist of about two hundred, selected from various authors and intended to supply the deficiencies of Watts, and to enrich our public Psalmody. IV. To improve the index both of the Psalms and Hymns, and to give a complete index of the scriptural texts on which Hymns are founded. V. To give a selection of Tunes, from 70 to 100; the tunes to be of the style, generally, of the Middlesex Collection, and suited to the various metres. VI. To refer each Psalm and Hymn to one tune, or more, adapted to it. The book will be in octavo, on paper of different qualities, and in different binding; copies of a very good quality not to exceed a dollar each. There will be some copies without the tunes; some of the hymns and tunes only; and some of the hymns and tunes separately.

Samuel Etheridge, jun. has in press, and will speedily publish the 2nd. volume of Calmet's Dictionary of the Bible. This work is powerfully recommended to the patronage of the clergy and others, as suited to elucidate the Scriptures, and as a very valuable addition to a clergyman's library. For the contents, the reader is referred to the title-page which is given below, under the head of New Works.

Nathaniel Willis proposes to publish by subscription a Series of Lectures, (twelve in number,) preached in Park Street Church, Boston, by the Rev. Dr. Griffin, on the following subjects; viz., I and II. Total depravity. III. Mankind by nature without holiness, *notwithstanding the natural affections and instincts.* IV. Every man either loves God *supremely*, or is his *enemy*. V. Regeneration not progressive. VI. Regeneration the effect of supernatural power. VII and VIII. The means of grace. IX. Election. X. The plea of *inability* considered. XI. The perseverance of the saints. XII. The system confirmed and applied. The work to contain 330 pages 8vo., and the price to subscribers to be $1,50 bound, and 1,25 in boards. Subscription papers to be returned by the first of May next.

Samuel T. Armstrong, proposes to publish a volume of *Occasional* Sermons, by Nathanael Emmons, D. D. to make about 500 pages 8vo. This will be a third volume and comprise sermons heretofore printed separately, and will be printed to match the volume of Original Sermons lately issued from the same press.

Samuel T. Armstrong has in the press a Compendious History of the Principal Protestant Missions to the Heathen; selected and compiled from the best authorities. By Eleazer Lord.

NEW WORKS.

The pernicious effects of intemperance in the use of ardent spirits, and the remedy for that evil; a Sermon delivered at the opening of the Presbytery of Long Island, at Auquebogue, Nov. 5, 1811. By Nathaniel S. Prime. Published by request. Brooklyn, (N. Y.) Alden Spooner. 1812.

Advice and Exhortation addressed to the people of the Second Presbyterian Congregation in Philadelphia, on resigning the pastoral charge of that congregation. By Ashbel Green, D.D. Philadelphia, T. & W. Bradford. 1812.

A sermon delivered in the north meeting house in Bridgewater, May 12, 1812, at the funeral of Mr. Alpheus Packard, who died at Cohasset, May 10, being the day appointed for his marriage. By Daniel Huntington. Published at the request of the mourners. Boston; S. T. Armstrong.

A Sermon, delivered Nov. 3, 1812, at the funeral of Madam Phebe Phillips, relict of his Honor Samuel Phillips of Andover, by the Rev. Eliphalet Pearson, LL. D. Published at

the request of the family. Boston; Samuel T. Armstrong. 1812.

A Discourse delivered on the day of National Humiliation and Prayer, August 20, 1812, by John Cleaveland, A. M. pastor of the North Church in Wrentham. Boston; Samuel T. Armstrong. 1812.

Report of the American Board of Commissioners for Foreign missions; compiled from documents laid before the Board, at the third annual meeting, which was held at Hartford, September 16, 1812; to which is added an Address to the Christian Public on the subject of Foreign missions. Published by direction of the Board. Boston; Samuel T. Armstrong. 1812.

An Apology for the friends of peace, in two discourses delivered Aug. 20, 1812, being the day appointed for fasting and prayer throughout the United States, on account of the war with Great Britain. By John Smith, pastor of the church in Salem, (N. H.) Published by request of the hearers. Haverhill, (Mass.) W. B. and H. G. Allen. 8vo. pp. 28.

God's visitation of sinful nations; two sermons delivered in Colrain, on the public fast, July 23, and afterwards in Shelburne, Aug. 20, 1812. By Samuel Taggart, A. M. Pastor of the Presbyterian church in Colrain. Published by request. Greenfield; Denio and Phelps. pp. 74.

The Holy Scriptures the only instruction to the Christian preacher. *Concio ad Clerum.* A sermon delivered in the chapel of Yale College, and addressed to the Rev. Clergy on Commencement evening, Sept. 9, 1812. By Jonathan Miller, A. M. Pastor of the church in Burlington, (Conn.) Published at the request of the Clergy. New Haven; Howe and Deforest. pp. 23.

The Juvenile Instructor, or natural grammar and reader: comprising a plain and easy analysis of the English language; with miscellaneous exemplifications for reading and parsing in prose and verse, adapted to the understanding of the learners, who have made some progress in spelling and reading. By A. Picket. New-York; Smith and Forman. 1812. pp. 200, 12mo.

The grand era of ruin to nations from foreign influence; a Discourse delivered before the Congregational society in Berkley, Nov. 26, 1812. By Thomas Andros, A. M. Boston; S. T. Armstrong. 1812.

A short Biblical Catechism, containing questions historical, doctrinal, practical, and experimental: designed to promote an intimate acquaintance with the sacred volume. By Hervey Wilbur, A. M. Second edition with the Assembly's Catechism. Exeter; C. Norris and Co. 1812. pp. 48.

A sermon preached Nov. 26, 1812, the day of public Thanksgiving in Massachusetts. By Daniel Dana, A. M. pastor of the first Presbyterian church in Newburyport. Published by request. Newburyport; E. W. Allen. 1813.

Poems by William Maxwell, Esq. Philadelphia; William Fry. 1812. 18mo. pp. 144.

Calmet's Great Dictionary of the Holy Bible, historical, critical, geographical, and etymological, wherein are explained all the proper names in the Old and New Testament, of men, women, cities, countries, rivers, mountains, &c. also most of the significant and remarkable appellatives, with accounts of the natural productions, animals, vegetables, minerals, stones, gems, &c. the antiquities, habits, buildings, and other curiosities of the Jews, with an ample chronological table of the history of the Bible, Jewish calendar, tables of the Hebrew coins, weights, and measures, reduced to our own, &c. &c. Revised, corrected, and augmented, with an entirely new set of plates explanatory, illustrative, and ornamental, under the direction of C. Taylor. In four volumes. vol. I. Subscription price 9 dolls. a vol. Charlestown; Samuel Etheridge, jun. 1812.

An Address to the Charlestown Branch of the Washington Benevolent Society of Massachusetts, on the 22d of Feb. 1813. By Josiah Bartlett, M. D. Charlestown; S. Etheridge, jun.

Sacred Geography, or a Gazetteer of the Bible. Containing, in alphabetical order, a geographical description of all the Countries, Kingdoms, Na-

tions and Tribes of men, with all the Villages, Towns, Cities, Provinces, Hills, Mountains, Rivers, Lakes, Seas, and Islands, mentioned in the Sacred Scriptures, or Apocrypha, including an Account of the Religion, Government, Population, Fulfilment of Prophecies, and present condition of the most important places. By Elijah Parish, D. D. minister of Byfield. Boston Samuel T. Armstrong, 1813. pp. 528.

A Sermon occasioned by the present religious attention in Williams College, preached May 12, 1812. at the desire of the Junior Class, as a substitute for their expected public exhibition, and published at their request. By Chester Dewey, A. M. Professor of Mathematics and Natural Philosophy in Williams College. Stockbridge, H. Willard, 1812. pp. 24. 8vo.

The New States, or a comparison of the wealth, strength, and population of the Northern and Southern States; as also of their respective powers in Congress, with a view to expose the injustice of erecting new states at the south. By Massachusetts. Boston; J. Belcher. 1813. pp. 36. 8vo.

Hymns for Family Worship with Prayers for every day in the week, selected from various authors. By John Codman, A. M. Pastor of the second church in Dorchester. Boston; Samuel T. Armstrong. 1813.

The Journal of the stated preacher to the Hospital and Almshouse, in the city of New York, for the year of our Lord 1811. New York; Whiting and Watson. 1812.

NEW EDITIONS.

Santo Sebastiano; or, the Young Protector. By the author of "the Romance of the Pyrenees." In three vols. 12mo. Philadelphia; Matthew Carey. 1813.

Traits of Nature. By Miss Burney. In two vols. 12mo. Philadelphia; M. Carey. 1812.

Discourses and Dissertations on the scriptural doctrines of Atonement and Sacrifice; and on the principa arguments advanced, and the mode of reasoning employed, by the opponents of those doctrines, as held by the Established Church: with an Appendix, containing some strictures on Mr. Belsham's account of the Unitarian scheme, in his review of Mr. Wilberforce's Treatise. By William Magee, D.D. Senior Fellow of Trinity College, and Professor of Mathematics in the University of Dublin. First American from the third and last London edition. New York; James Eastburn. 1813.

The Traveller; or Meditations on various subjects, written on board of a man of war. To which is added, converse with the world unseen. By James Meikle, late surgeon at Carnwath. To which is prefixed the life of the author. First American edition. New York; S. Dodge. 1811.

THE SEASON.

The last spring and summer are often spoken of as having been colder than any spring and summer within the memory of man. Persons of eighty and ninety years of age have expressed this opinion. Beside the coldness, the summer was rendered unpleasant by long continued rains and violent storms. The effect was, that the crops throughout New England all suffered either in their growth, or their ingathering. The crop of Indian corn particularly, on which great reliance is always placed, has utterly failed in many extensive districts; and it is thought that somewhat less than half a usual crop has been produced, on an average, throughout the Northern and Eastern States. This failure presses with peculiar severity on the District of Maine, where it is seriously feared that a scarcity, approaching to a famine, will be experienced before the next harvest. It is desirable that this frown of Divine Providence should be duly noticed by all classes of persons; and especially, that, while multitudes of our countrymen are suffering for want of the comforts and necessaries of life, the bounties of Providence should not be wasted in expensive amusements and sensual pleasures.

SPOTTED FEVER.

The following is an extract from a letter written by an intelligent gentleman in Vermont, to his friend in Boston, dated the 26th instant.

"It is very sickly in this part of the country. More persons have died in this state within four months, than were ever taken off before in one year since its first settlement. The disorder most prevalent is what is called the spotted fever. In some towns ten persons have died within the term of thirty-six hours. Its ravages have begun in this town. The sword of the destroying angel is unsheathed, and when He, whose pavilion is in the clouds, and who rules over the nations, will order it to be returned into its scabbard;—or who will first be pierced by it, I know not. We are all in his hands, and it is our duty to be humble under the dispensations of his Providence, and rely on him for blessings here and hereafter, through the merits of a glorious Redeemer."

FUEL SOCIETY.

A SOCIETY with the above designation was formed in Boston early in December for the purpose of purchasing fuel and distributing it among the meritorious poor. The following gentlemen have been chosen officers of the Society:

GEORGE SULLIVAN, Esq. *Pres.*
GEORGE BLANCHARD, Esq. *Treas.*
Mr. DAVID FRANCIS, *Secretary.*
NATHAN WEBB, Esq. } *Principal*
Dea. JAMAS LORING, } *Trustees.*
Mr. THOMAS JACKSON. }

An assistant Trustee is also chosen in each of the twelve wards. Applications are to be made by the poor to the assistant Trustees.

We are happy to state that this Society is receiving very considerable and very deserved patronage. Subscribing not less than a dollar a year constitutes membership. Above *Three Thousand Dollars* have been received.

FRAGMENT SOCIETY.

A SOCIETY of females with the above designation was established in Boston about three months ago, for the purpose of furnishing necessary articles of clothing to the suffering poor, in this time of unusual poverty and distress. A number of benevolent and public spirited ladies have entered upon the business of the Society with great zeal and effect. They have received more than 1,500 dollars in money beside some donations in articles of clothing. The poor who apply for assistance are obliged to produce some testimonials to their character. The ladies who have been most active in visiting the poor to ascertain their wants and their claims have united in describing their sufferings, as vastly greater than had previously been conceived of. They have distributed more than 2,500 articles of clothing, principallly to poor women and their children. About 400 families have received assistance.

The Officers of the Society are,

Mrs. MARY FRANCIS, *Pres.*
Mrs. MARY W. CLAP, *V. Pres.*
Miss CHARLOTTE LANE, *Sec.*
Miss BETSY O. LANE, *Treas.*
Mrs. MARY BOWERS, }
Mrs. ELIZA REDMAN, }
Mrs. PHEBE HURD, }
Mrs. MARY HOMER, } *Assistants.*
Miss MARY PERRY, }
Miss ELIZA T. B. WINTHROP, }
Miss CATHERINE M. CODMAN, }
Miss HARRIET MOORE, }
Miss FRANCES FOLSOM, }

The Society is at present compelled to slacken its operations for want of funds. Any articles suited to make clothing for the poor will be thankfully received, and may be sent to the President, No. 3. Suffolk-place, or to the Treasurer, No. 2. Middlecot Street, with or without a name.

A VIEW OF THE PHYSICAL, MORAL, AND IMMORAL EFFECTS OF CERTAIN LIQUORS UPON THE BODY AND MIND OF MAN, AND UPON HIS CONDITION IN SOCIETY.

Liquors.		*Upon his Body.*	*Upon his Mind.*	*Upon his condition in society.*
Water. Milk and water. Molasses and water. Molasses beer and Small beer.	*produce*	Good appetite. Health. Sound sleep. An agreeable complexion and Long life.	A peaceable disposition. Serenity of mind. Industry and Domestic happiness.	Reputation and Wealth.
Cyder. Perry. Wine. Porter and Strong beer.	*produce*	Strength and a power in the system to resist the extremes of heat and cold, provided they are taken in small quantities, and chiefly with meals.	Cheerfulness. Good humor. Generosity and Social pleasures.	Friendship. Honor. Public and private Confidence.
Punch. Toddy. Grog. Milk-punch. Slings. Flip. Egg-nog. Liqueurs. Bitters made with spirits. Raw rum. Brandy. Whisky and Spirits in the morning. The same, two or three times a day. The same, every hour in the day, and in the night.	*produce*	Tremors in the hands. Sickness and puking in the morning. Indigestion. Belching. Hiccup. Red eyes, and nose. Rose buds over the whole face, and after a while A pallid face. Fetid breath. Hoarseness. A short cough. Sore and swelled legs. Pains in the limbs. Burning in the palms of the hands and soles of the feet. Jaundice. Dropsy. Loss of memory. Palsy. Apoplexy. Madness. Death.	Idleness. Peevishness. Quarrelling and Scolding. Obscene conversation. Uncleanliness. Black eyes from fighting. Broken bones from falls. Gaming. Lying. Cursing. Swearing. Pilfering. Stealing. Perjury. Picking pockets. House breaking. Assaults on the highway. Murder.	Poverty discovered in a filthy house, and in ragged clothing. Debt. Detestation by family and friends. Hospital. Jail. Hard labor. Chains. A solitary cell. Disgrace. Universal contempt. Imprisonment for life. The gallows.

OBITUARY.

DIED, in Georgia, a free man of color named GEORGE PALMER, aged 121; a native of Virginia.

At Cincinnati, (Ohio,) the Rev. JOHN W. BROWNE, of that place, aged 59, a native of Honiton, (Eng.) He was thrown from his horse into a stream which he was fording, and was drowned before he could be taken from the water. Last winter and spring he visited New England, for the purpose of soliciting donations for the Miami University, and preached in many of our towns to crowded audiences.

At Boston, on the 24th ult. the Hon. THEODORE SEDGWICK, Esq. LL. D. one of the Justices of the Supreme Judicial Court of Massachusetts. He was on the circuit performing his official duties, and was taken ill soon after the November term of the court for Suffolk county had commenced. He was confined by a painful indisposition several weeks before his death. His age was 67.

Judge Sedgwick had been employed in various public offices during a great part of his life. He was for a long time a Representative in Congress, and for some time Speaker of the House of Representatives. For several years preceding his death, he sat on the bench of the Supreme Judicial Court of this Commonwealth, and discharged the duties of his office much to the satisfaction of the public.

From Russian bills of mortality it appears that returns were made of the following instances of longevity, during the year 1809; viz.

177	from 100	years to	105
86	— 105	—	110
36	— 110	—	115
23	— 115	—	120
8	— 120	—	125
6	— 125	—	130
1	— 130	—	135
1	— 135	—	140
1	— 145	—	150
2	— 155	—	160

341 above 100 years old.

The Russian bills of mortality are prepared with great exactness.

At Morrisville, (Penn.) GEORGE CLYMER, Esq. President of the Philadelphia Bank and of the Pennsylvania Academy of fine arts.

At Kent, (Con.) BARZILLAI SLOSSON, Esq. a very respectable counsellor at law, and distinguished by his proficiency in Greek and Latin literature.

At Limerick, (Maine,) the Rev. EDMUND EASTMAN, aged 40, pastor of the church in that place. Dartmouth College 1793.

At Mojaisk, in Russia, Gen. Count LEPEL, of the Westphalian corps under Bonaparte, in consequence of wounds received in the great battle of Borodino, or Mojaisk.

At the battle of Oct. 18, between the Russians under Kutusoff and the French under Murat, Gen. Prince PONIATOWSKI, commander of the Polish troops under Bonaparte.

At Tyngsborough, (Mass.) on the 9th ult. the Rev. MATTHEW SCRIBNER, aged 66, late pastor of the church in Westford. Yale College, 1775.

At Brookfield, (Mass.) Dr. THOMAS BABBIT, aged 51, an eminent physician.

At New Orleans, PATRICK RYAN, a U. S. soldier shot for desertion.

At Huron, (Ohio,) Hon. JOHN STARKS EDWARDS, Esq. member of Congress elect, eldest son of the Hon. Pierpont Edwards, Judge of the U. S. District Court for Connecticut.

HYMN.

For the Panoplist.

"There is nothing among all the ancient fables, or later romances, that have two such extremes united in them, as the eternal GOD becoming an infant of days; the Possessor of the Palace of Heaven laid to sleep in a manger; &c."* Such was the judgment of the pious and venerable Watts on the event, which is the

**Pref. Lyr. Po.*

subject of the following hymn. Whether that event be highly sublime or not, it is, to man surely, one of the deepest interest; and, if the following production, composed principally in a season of bodily weakness and infirmity, shall excite, in any individual, a suitable feeling of that interest, the author will consider his object fully attained and his labor amply repaid. O. F.

THE NATIVITY OF CHRIST.
Luke, ii. 8, &c.

I.

'No war or battle-sound
Was heard the world around;'
No hostile chiefs to furious combat ran;
'But peaceful was the night,
In which the Prince of Light
His reign ofpeace upon the earth began.'†

II.

O'er Judah's favored plains
A solemn silence reigns;
No voice of mirth or woe the shepherds hear;
Set was the orb of day;
The world in darkness lay;
No thoughts employed them but their fleecy care.

III.

When lo! a heavenly light
Floods the dark vault of night;
Celestial anthems fill the illumined skies;
A seraph form is seen
Shining in awful mien,
And calms their bosoms, trembling with surprise.

IV.

"No message dire of woe
Brings me to realms below;
I come, the herald of good will to men.
Ye shepherds quell your fears;
Jesus on earth appears,
To lead your rebel-race to life again."

V

"Jesus, by heaven adored,
The Savior Christ the Lord,
To day (O, miracle of grace!) is born.
No cities, famed or great,
No palaces of state,
Welcome your heavenly Visitant forlorn."

VI.

"In humble Bethlehem lies
The Darling‡ of the skies,
A suffering Outcast made from man's abode.
There may your eyes survey,
Swaddled in coarse array,
(O, condescending love!) the incarnate God."

VII.

The Seraph ceased the song—
Forthwith in shining throng,
Squadrons of angels crowd the starry way.
In one exalted strain,
Join all the glorious train,
And high devotion to the Infant pay.

VIII.

"Glory to God who reigns,
Adored in lofty strains,
And, crowned with glory, in the highest heaven!
He leaves that world of joy!
Mortals his thoughts employ!
Peace, by his wondrous grace, to earth is given!"

IX.

Divine Immanuel,
Savior from sin and hell,
We bless the wonders of thy matchless love!
O, may thy boundless grace,
That took our lowly place,
Raise us forever to thy courts above!
O. F.

†*The first stanza is chiefly extracted from Milton's beautiful Hymn on the Nativity.*

‡*Davies.*

TO CORRESPONDENTS.

A *Review*, under the signature of BERK, has been received; but the insertion of it would not comport with rules which we have prescribed to ourselves.

Two other communications by the same hand are under consideration.

A *Hymn* by PHILOMATHES is too trite.

TO AGENTS AND PATRONS.

THE publisher of the Panoplist earnestly requests all the agents and patrons of the work to make return of the number of copies of the next volume for which they will be responsible by the first day of May next. It will be taken for granted, that in those cases where no return is made, the number of copies now taken will be continued.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

No. 10. MARCH, 1813. Vol. V.

MISCELLANEOUS.

THE UTILITY OF MISSIONS TO THE HEATHEN, AS EXEMPLIFIED IN THE LIFE AND CONDUCT OF THE LATE REV. MR. SWARTZ.

The duty of instituting and supporting Missions to the Heathen is acknowledged by multitudes in Great Britain and America, and is daily becoming more and more a subject of inquiry among all classes of persons. The attention of the religious public in England has of late been peculiarly attracted to this subject by the consideration, that the charter of the East India Company is soon to be renewed, if renewed at all, and that provision ought to be made in the renewing act for the protection of all peaceable, well-disposed teachers of Christianity in India, of whatever denomination. If just and liberal views should prevail in the British Parliament, when the discussion of this charter comes before it, we shall hear no more of Missionaries being sent away from the British dominions in the East, for no other reason but because a few misguided individuals fear, that the introduction of Christianity among their Asiatic tributaries will injuriously affect their own present interests. For the purpose of communicating information on this point, the *Society for Missions to Africa and the East* have published and circulated important extracts from the correspondence of the Society for promoting Christian Knowledge, relating principally to the character and conduct of the late Rev. Mr. Swartz, and the benefits which the places of his residence derived from his virtue and influence. Of these extracts we propose to insert a large part, perhaps the whole, in our pages; and we doubt not that our readers will agree with us, that the venerable Swartz, in his fair and manly vindication of himself, bears no small resemblance to the great Apostle to the Gentiles; and that, in his integrity and reputation for wisdom among heathen princes, he brings to mind the illustrious prophet Daniel. To the extracts we shall add a few notes, which are intended to cast some light on the subject, and expose the calumnies to which all classes of zealous Christians are liable. Ed. Pan.

Extract from the Report of the Society for promoting Christian Knowledge, for the year 1787.

The following article, being an extract from Mr. Swartz's Letter, bears fresh testimony to the estimation, in which the writer is held in *India*, even by the Heathen powers, and at the same time encourages the hope, that Christianity will still continue to make its progress in that country.

"The king of Tanjore is dead. Some circumstances respecting it, I think it my duty to mention to my superiors. Having lost all his children, and grand-children, he adopted a child of 9 or 10 years old, of an ancient fam-

ily. Four days before his death, he sent for me, and shewed me the child, saying, 'this boy is not my, but your, son. You are to be guardian; you I appoint to take care of him.' I replied, 'You know, Sir, my willingness to serve you, as far as I am able; but this your last desire is far beyond my strength. You have adopted the child; but you know that there are competitors. This will of course endanger the life of the child, and also create parties and confusion in the government of the country. I may perhaps see the child once, or twice, in a month. I may admonish him to behave well.—More I can hardly do. What poor guardianship will this be! You will be pleased to choose another method.' 'What method?' said he. I answered: 'Deliver the child to the care of your brother: charge him to perform the duty of a father to the child: let your brother govern the country; and when the child groweth up, and shews wisdom and ability, then let your brother do what a father would do in the like case.' 'Well,' said the *Rajah*, 'I will consider what you have said.' After 10 hours, he called for his brother, delivered the child to his care, and admonished him to obey his brother. The next day the *Rajah* called for the *English* resident, [Mr. Huddlestone] and me; and declared, in the presence of all his servants, that he had delivered the care of the adopted child, and of the country, to his brother, Amer Sing, who, at the same time, was sitting under a pavilion, with the child; that he hoped the honorable Company would confirm this his last will, according to the agreement, and bestow upon his brother, and the adopted son, the same kindness they had done to him; wishing also that all might be faithfully transmitted to England. And when Mr. Huddlestone promised to send a faithful account to Government, the *Rajah* said, 'This your assurance comforts me in my last hours.'

"At present Amer Sing governs, in conjunction with four persons, who were principal officers of the late *Rajah*.

"Amer Sing promiseth to be a father to the country, to alleviate their burdens, and to inspect the country, without leaving the whole administration to his servants. He hopes to be confirmed, by the Governor-General, according to the last will of his brother. If so, certainly *he will not hinder the progress of the Christian Religion*, but, at least, externally, *further it.*"

Extract from the Report for the Year 1794.

In the year 1793, when the bill was depending for the last renewal of the Company's charter, certain clauses were proposed in favor of Free Schools and Christian Missionaries. In the Courier of Friday, May 24th, of that year, the following paragraph was inserted.

"Mr. Montgomery Campbell gave his decided vote* against the clause, and reprobated the idea of converting the *Gentoos*. It is true, missionaries have made proselytes of the *Parriars*, but they were the *lowest order of people*, and had even degraded the religion they professed to embrace. Mr. Swartz, whose character was held so deservedly high, could not have any reason to boast of the purity of his fol-

*In the British House of Commons.

lowers: they were proverbial for their profligacy. An instance occurred to his recollection, perfectly in point; he [Mr. Swartz] had been preaching for many hours to this cast of proselytes on the heinousness of theft, and, in the heat of his discourse, taken off his stock, when that and his gold buckle were stolen by one of his virtuous and enlightened congregation. In such a description of natives, did the doctrine of the missionaries operate: men of high cast would spurn at the idea of changing the religion of their ancestors."

This newspaper reached India, and was put into the hands of Mr. Swartz. An answer was drawn up by that distinguished Missionary, and sent in a letter, addressed to *the Secretary of the Society for promoting Christian Knowledge.* The Society judging it to be "particularly interesting," gave it at full length in their Report of 1795, prefixing to it their own testimony, and that of Marquis Cornwallis, to Mr. Swartz's character.

"As the Society," they say, "after forty years experience, have had constant reason to approve of Mr. Swartz's integrity and veracity as a correspondent, his zeal as a promoter of Christian Knowledge, and his labors as a Missionary, they take this opportunity of acknowledging his faithful services, and recommending his letter to the consideration of the public, as containing a just statement of facts relating to the mission, believing that Mr. Swartz is incapable of departing from the truth in the minutest particular."

Copy of a Letter from Marquis Cornwallis to the Lord Bishop of Litchfield and Coventry.

"Lower Grosvenor Street, February 10, 1795.

"*Dear Brother*, I have received the letter which was inclosed to me from Dr. Vincent, requesting, at the desire of the Society for promoting Christian Knowledge, my testimony of Mr. Swartz's veracity and integrity. From the personal knowledge which I had of Mr. Swartz, and what I heard of him whilst in India, I have every reason to believe him a man of very respectable character.

"I am your most affectionate brother, CORNWALLIS."

Hon. and Right Rev. Bishop of Litchfield, &c.

Then follows the letter itself.

Tanjore, Feb. 13, 1794.

"REVEREND AND DEAR SIR,

"As his majesty's seventy-fourth regiment is partly stated at Tanjore, and partly at Vallam, six English miles distant from Tanjore, we commonly go once in a week to Vallam, to perform Divine service to four companies of that regiment. When I lately went to that place the 210th number of a newspaper called the Courier, Friday evening, May 24, 1793, was communicated to me. In that paper I found a paragraph, delivered by Mr. Montgomery Campbell, (who came to India with Sir Archibald Campbell, in the station of a private secretary) wherein my name was mentioned." Here Mr. Swartz recites the paragraph; and then adds as follows.—

"As this paragraph is found in a public paper, I thought it would not displease the Honorable Society to make a few observations on it; not to boast, (which I detest) but to declare

the plain truth, and to defend my brethren and myself.

"About seventeen years ago, when I resided at Trichinopoly, I visited the congregation at Tanjore. In my road I arrived very early at a village which is inhabited by Collaries, (a set of people who are infamous for stealing:) even the name of a Collary, (or better Kaller) signifieth a *thief*. These Collaries make nightly excursions in order to rob. They drive away bullocks and sheep, and whatever they can find; for which outrage they annually pay 1500 chakr, or 750 pagodas to the rajah. Of this cast of people many live in the Tanjore country, still more in Tondamans country, and likewise in the Nabob's country.

"When I arrived at one of those villages, called Puddaloor, I took off my stock, putting it upon a sand bank. Advancing a little to look out for the man who carried my linen clothes, I was regardless of the stock, at which time some thievish boys took it away. Not one grown person was present. When the inhabitants heard of the theft, they desired me to confine all those boys, and to punish them as severely as I pleased. But I refused to do that, not thinking that the trifle which I had lost was worth so much trouble.

"That such boys, whose fathers are professed thieves, should commit a theft can be no matter of wonder. All the inhabitants of that village were Heathens, not one Christian family was found therein. Many of our gentlemen travelling through that village, have been robbed. The trifle of a buckle I did therefore not lose by a Christian, as Mr. Montgomery Campbell will have it, but by Heathen boys. Neither did I preach at that time. Mr. Campbell says that I preached two hours. I did not so much as converse with any man.

"This poor story, totally misrepresented, is alleged by Mr. M. Campbell to prove the profligacy of Christians, whom he called with a sneer, *virtuous and enlightened people*. If Mr. M. Campbell has no better proof, his conclusion is built upon a bad foundation, and I shall not admire his logic: truth is against him.

"Neither is it true, that the best part of those people who have been instructed are Parriars. Had Mr. M. Campbell visited, even once, our church, he would have observed that *more than two thirds were of the higher cast;* and so it is at Tranquebar and Vepery.

"Our intention is not to boast: but this I may safely say, that many of those people who have been instructed, have left this world with comfort, and with a well-grounded hope of everlasting life. That *some* of those who have been instructed and baptised, have abused the benefit of instruction, is certain. But all sincere servants of God, nay even the apostles, have experienced this grief.

"It is asserted, that a missionary is a disgrace to any country. Lord Macartney, and the late General Coote, would have entertained a very different opinion. They, and many other gentlemen know and acknowledge that the Missionaries have been beneficial to government, and a comfort to the country. This I

am able to prove in the strongest manner. Many gentlemen who live now in England, and in this country, would corroborate my assertion.

"That the Rev. Mr. Gericke has been of eminent service to Cuddalore, every gentleman who was at Cuddalore at the time when the war broke out, knows. He was the instrument in the hands of Providence, by which Cuddalore was saved from plunder and bloodshed. He saved many gentlemen from becoming prisoners to Hyder, which lord Macartney kindly acknowleged.

"When Negapatnam, that rich and populous city, fell into the deepest poverty, by the unavoidable consequences of war, Mr. Gericke behaved like a father to the distressed people of that city. He forgot that he had a family to provide for. Many impoverished families were supported by him; so that when I, a few months ago, preached and administered the sacrament in that place, I saw many who owed theirs and their children's lives to his disinterested care. Surely this, my friend, could not be called a disgrace to that place. When the Honorable Society ordered him to attend the congregation at Madras, all lamented his departure. And at Madras he is esteemed by the governor, and many other gentlemen to this day.

"It is a most disagreeable task to speak of one's self. However, I hope that the Honorable Society will not look upon some observations which I am to make, as a vain and sinful boasting, but rather as a necessary self-defence. Neither the missionaries, nor any of the Christians, have hurt the welfare of the country.

"In the time of war, the fort of Tanjore was in a distressed condition. A powerful enemy was near; the people in the fort numerous; and not provision even for the garrison. There was grain enough in the country, but we had no bullocks to bring it into the fort. When the country people formerly brought paddy into the fort, the rapacious Dubashes deprived them of their due pay. Hence all confidence was lost; so that the inhabitants drove away their cattle, refusing to assist the fort. The late Rajah ordered, nay, intreated the people, by his managers, to come and help us: but all was in vain.

"At last the Rajah said to one of our principal gentlemen, *We all, you and I, have lost our credit: let us try whether the inhabitants will trust Mr. Swartz.* Accordingly he sent me a blank paper, empowering me to make a proper agreement with the people. Here was no time for hesitation. The Seapoys fell down as dead people, being emaciated with hunger. Our streets were lined with dead corpses every morning. Our condition was deplorable. I sent, therefore, letters every where round about, promising to pay any one, with my own hands; and to pay them for any bullock which might be taken by the enemy. In one or two days I got above a thousand bullocks, and sent one of our catechists, and other Christians into the country. They went at the risk of their lives, made all possible haste, and brought into the fort, in a very short time, 80,000 kalams. By this means the fort was saved. When all was over,

I paid the people, (even with some money which belonged to others) made them a small present, and sent them home.

"The next year when colonel Braithwaite, with his whole detachment, was taken prisoner, major Alcock commanded this fort, and behaved very kindly to the poor starving people. We were then the second time in the same miserable condition. The enemy always invaded the country when the harvest was nigh at hand. I was again desired to try my former expedient, and succeeded. The people knew that they were not to be deprived of their pay: they therefore came with their cattle. But now the danger was greater, as the enemy was very near. The Christians conducted the inhabitants to proper places, surely with no small danger of losing their lives. Accordingly they wept, and went, and supplied the fort with grain. When the inhabitants were paid, I strictly inquired whether any of the Christians had taken from them a present. They all said, "No, no; as we were so regularly paid, we offered to your catechist a cloth of small value, but he absolutely refused it."

"But Mr. M. Campbell says, that the Christians are profligate to a proverb. If Mr. M. Campbell was near me, I would explain to him, who are the profligate people who drain the country. When a Dubash in the space of ten or fifteen years, scrapes together two, three, or four lacks of pagodas,* is not this extortion a high degree of profligacy? Nay, government was obliged to send an order that three of those Gentoo Dubashes should quit the Tanjore country. The enormous crimes committed by them, filled the country with complaints; but I have no mind to enumerate them.

"It is asserted that the inhabitants of the country would suffer by missionaries. If the missionaries are sincere Christians, it is impossible that the inhabitants should suffer any damage by them: if they are not what they profess to be, they ought to be dismissed.

"When Sir Archibald Campbell was governor, and Mr. M. Campbell his private secretary, the inhabitants of the Tanjore country were so miserably oppressed by the manager, and the Madras Dubashes, that they quitted the country. Of course all cultivation ceased. In the month of June the cultivation should commence, but nothing was done, even at the beginning of September. Every one dreaded the calamity of a famine. I intreated the Rajah, to remove that shameful oppression, and to recall the inhabitants. He sent them word that justice should be done to them, but they disbelieved his promises. He then desired *me* to write to them, and to assure them that he at my intercession would shew kindness to them. I did so. All immediately returned; and first of all the Kallers, or as they are commonly called Collaries, believed my word, so that 7000 men came back on one day. The rest of the inhabitants followed their example. When I exhorted them to exert themselves to the utmost, because the time for cultivation was almost lost, they re-

* A pagoda on the Coromandel coast is equivalent to two dollars; of course a lack [100,000] of pagodas is $200,000.

plied in the following manner: *As you have shewed kindness to us, you shall not have reason to repent of it: we intend to work night and day to shew our regard for you.* Sir Archibald Campbell was happy when he heard it; and we had the satisfaction of having a better crop than the preceding year.

"As there was hardly any administration of justice, I begged and intreated the Rajah to establish justice in his country. *Well,* said he, *let me know wherein my people are oppressed.* I did so. He immediately consented to my proposal, and told his manager that he should feel his indignation, if the oppression did not cease immediately. But as he soon died, he did not see the execution.

"When the present Rajah began his reign, I put Sir Archibald Campbell in mind of that necessary point. He desired me to make a plan for a court of justice, which I did; but it was soon neglected by the servants of the Rajah, who commonly sold justice to the best bidder.

"When the Honorable Company took possession of the country, during the war, the plan for introducing justice was reassumed; by which many people were made happy. But when the country was restored to the Rajah, the former irregularities took place.

"During the Assumption, government desired *me* to assist the gentlemen collectors. The district towards the west of Tanjore had been very much neglected, so that the water-courses had not been cleansed for the last fifteen years. I proposed that the collector should advance 500 pagodas to cleanse those water-courses. The gentlemen consented, if I would inspect the business. The work was begun and finished, being inspected by Christians. All that part of the country rejoiced in getting 100,000 collums more than before. The inhabitants confessed, that instead of one collum, they now reaped four.

"No inhabitant has suffered by Christians; none has complained of it. On the contrary, one of the richest inhabitants said to me, *Sir, if you send a person to us, send us one who has learned all your ten commandments.* For he and many hundred inhabitants had been present when I explained the Christian doctrine to Heathens and Christians.

"The inhabitants dread the conduct of a Madras Dubash. These people lend money to the Rajah at an exorbitant interest and then are permitted to collect their money and interest in an appointed district. It is needless to mention the consequences.

"When the Collaries committed great outrages in their plundering expeditions, Seapoys* were sent out to adjust matters: but it had no effect. Government desired *me* to inquire into that thievish business. I therefore sent letters to the head Collaries. They appeared. We found out in some degree, how much the Tanjore and Tondamans, and the Nabob's Collaries had stolen; and we insisted upon restoration, which was done accordingly. At last, all gave it in writing that they would steal no more. This promise they

* Native soldiers in the British service.

kept very well for eight months, and then they began their old work; however, not as before. Had that inspection over their conduct been continued, they might have been made useful people. I insisted upon cultivating their fields, which they really did. But if the demands become exorbitant, they have no resource as they think, but that of plundering.

"At last some of those thievish *Collaries* desired to be instructed. I said, I am obliged to instruct you, but I am afraid that you will become very bad Christians. Their promises were fair. I instructed them, and when they had a tolerable knowledge, I baptised them. Having baptised them, I exhorted them to steal no more, but to work industriously. After that, I visited them, and having examined their knowledge, I desired to see their work. I observed with pleasure that their fields were excellently cultivated. *Now*, said I, *one thing remains to be done: you must pay your tribute readily, and not wait till it is exacted by military force*, which otherwise is their custom. Soon after that, I found that they had paid off their tribute exactly. The only complaint against those Christian *Collaries* was, that they refused to go upon plundering expeditions, as they had done before.

"Now I am well aware that some will accuse me of having boasted. I confess the charge willingly, but lay all the blame upon those who have constrained me to commit that folly. I might have enlarged my account, but fearing that some characters would have suffered by it, I stop here. One thing, however, I affirm before God and man, THAT IF CHRISTIANITY, IN ITS PLAIN, AND UNDISGUISED FORM WAS PROPERLY PROMOTED, THE COUNTRY WOULD NOT SUFFER, BUT BE BENEFITED BY IT.

"If Christians were employed in some important offices, they should if they misbehaved, be doubly punished; but to reject them entirely is not right, and discourageth.*

"The glorious God, and our blessed Redeemer has commanded his apostles to preach the Gospel to all nations. The knowledge of God, of his divine perfections, and of his mercy to mankind, may be abused; but there is no other method of reclaiming mankind than by instructing them well. To hope that the heathens will live a good life without the knowledge of God is a chimera.

"The praise bestowed on the heathens of this country by many of our historians is refuted by a close (I might almost say superficial) inspection of their lives. Many historical works are more like a romance than history. Many gentlemen here are astonished how some historians have prostituted their talents by writing fables.

* It has been a maxim with the British government in India not to employ native Christians in any public office. The reason of so extraordinary a course of proceeding it is difficult to conjecture. The effect is, to convince the Heathen, that the English regard the professors of Christianity with disapprobation and contempt.

"I am now at the brink of eternity; but to this moment I declare, that I do not repent of having spent forty-three years in the service of my divine Master. Who knows but God may remove some of the great obstacles to the propagation of the Gospel. Should a reformation take place amongst the Europeans, it would, no doubt, be the greatest blessing to the country.†

"These observations I beg leave to lay before the Honorable Society, with my humble thanks for all their benefits bestowed on this work, and sincere wishes that their pious and generous endeavors to disseminate the knowledge of God, and Jesus Christ, may be beneficial to many thousands. I am sincerely,

"Rev. and dear Sir,

"Your affectionate brother,

"and humble servant,

"C. F. SWARTZ."

The reader needs not be told, who are the *Montgomery Campbells* of the present day: every one must see that the representations are the same, and that the same regard to truth characterizes the one as the other ‡

(To be continued.)

† The profligacy of Europeans in India has been, and will continue to be, one of the most serious obstacles to the promulgation of Christianity. Lord Valentia, who seems to possess far from strict notions of religion, acknowledges, that the diffusion of the Scriptures among the Hindoos would be a desirable thing, were it not for the consideration that the natives would look upon the English with contempt when they perceived the difference between the religion of the Bible and the conduct of those who profess to believe in it.

‡ The story retailed by Mr. Montgomery Campbell on the floor of the House of Commons, is so perfect a specimen of the reports which are often circulated to the prejudice of the best of men and the best of causes, that we beg leave to offer a few remarks upon it.

It is obvious, at first view, that such a story, told on such an occasion, and by a person who had uncommon means of knowing the facts which he stated, must operate powerfully against the friends of missions. The occasion was a solemn one. Mr. Wilberforce and his friends were laboring to obtain for the poor idolatrous Hindoos the privileges of Christian instruction, or at least to secure for religious instructors the common rights of citizens. To defeat this good design Mr. Campbell relates the above story; and by the use of this and similar means the design was frustrated. Mr. C. spoke with the confidence of a man, who felt as though he knew more than all his hearers:—He had been in India;—he knew what kind of proselytes were made of the natives; he sneered at the *enlightened congregation* of Mr. Swartz. Yet with all this pretended knowledge, it is perfectly evident that he knew nothing about the matter; that he was as profoundly ignorant of the state of Christianity on the Coromandel coast as he could have been, if, instead of having lived in India, he had spent his days in the heart of Siberia.

Most calumniators make some partial acknowledgements, and thus secure greater credit to their assertions. Mr. C. admits that the character of Mr. Swartz 'was held deservedly high;' but 'he had no reason to boast of the purity of his followers.' Then comes the story of the stock-buckle, which very probably, Mr. C. might have heard in India, and which, when related over a bottle of wine by a companion like

For the Panoplist.

ON THE RUINOUS EFFECTS OF ARDENT SPIRITS.

No. II.

IF strong drink is the parent of many terrible diseases, and if our grave yards annually receive thousands of its miserable victims, as I trust has been satisfactorily evinced, these are not the only evils which are found in its train. For,

himself, would pass for a good joke, and produce a hearty laugh. We need not take up the particulars, and show how they were refuted, one after another, in the simple narrative of Mr. Swartz.

Lest it should be thought strange, that Mr. C. should have lived in the neighborhood of converted Hindoos, and remained so ignorant of their characters, as it appears he was, we intreat our readers to reflect how ignorant worldly men usually are of the state of religion around them. If, for instance, there has been a revival of religion in their neighborhood, they either know nothing about it, or speak sarcastically of the purity of the converts. During such a revival, stories, most exactly resembling that of Swartz's stock-buckle, are circulated with avidity and with similar particularity. The great enemy of souls, observing how much more interesting particulars are than generals, often takes the precaution of dressing up his stories with a wonderfully striking drapery. Thus, in the instance before us, Mr. Swartz's stock-buckle was stolen not by a heathen, or some person unknown, but by *one of his proselytes*, one of his *enlightened congregation*. Not only so, it was stolen when, in the warmth of his benevolence, he had been preaching *for hours* to the thief himself; nay more, he had been preaching on "the heinousness of theft." Thousands of stories, equally injurious and equally groundless, are perpetually in circulation to the prejudice of Christians; especially of Christians who are eminent in piety and usefulness.

2. The enormous consumption of ardent spirits in this country involves an incredible waste of property. When the Marshals took the census in 1810, they were directed to collect, and return, to the Secretary's office, the amount of all domestic manufactures, of any considerable importance, in the United States. From these returns it appears, that no less than 25,499,382 gallons of ardent spirits were distilled that year; of which were exported 133,853 gallons, leaving 25,365,529 gallons to be consumed at home. The same year, about 8,000,000 gallons of rum and other foreign distilled liquors were imported to this country, which being added to the above 25,365,529, produces an amount of 33,365,529 gallons, for our home consumption in a single year!

What the annual amount of imports has been, since 1810, I have not been able to ascertain; but I presume, that during the last year at least, it must have been considerably larger. As to our domestic distilled spirits, it admits not of a doubt, that there has been a steady and rapid increase, so that the quantity now manufactured, and of course consumed, is much greater than it was in 1810.

But not to insist on this, because the exact increase cannot be ascertained, let the aggregate of domestic and foreign spirits, stand as above at 33,365,529 gallons; and let it be made the basis of a few plain calculations. Now 33,365,529 gallons, is 248,932 hogsheads, (at more than

134 gallons the hogshead,) which supposing one team to carry two hogsheads, would load 124,466 waggons. These, allowing only three rods for each team, would reach more than 1,166 miles, or nearly the whole length of the United States, from north to south! The number of hogsheads necessary to contain the liquor, must, upon a moderate computation, cost 600,000 dollars, and would, if placed so as to touch each other, reach more than 178 miles, exceeding by 48, the whole length of Massachusetts Proper, on the northern line. Or, to present the subject in another light, the quantity of ardent distilled spirits, which is annually drunk in the United States, is sufficient to fill a canal 42 miles long, 10 feet wide, and 2 feet deep; affording convenient navigation, for boats of several tons burthen! The same quantity if brought together, would form a pond more than 68 rods long, 40 rods broad, and six feet deep, covering an area of 17 acres.

Now let us, for a moment, view the subject, in connexion with the population of this country. According to the census of 1810, the number of inhabitants in the United States and their territorial governments, was 7,230,514. If 33,365,529 gallons, were divided equally among the whole population, the process would give not far from 4 gallons and a half, to every man, woman and child,—bond and free, in the nation! But here two things are to be considered.

In the first place, we have in the United States, 1,185,223 slaves, and as it is their enviable privilege to be denied the use of ardent spirits, they must be taken from the grand total of our population; and then, we shall have left, a little more than 6,000,000 of people to drink more than 33,000,000 gallons of rum, brandy, whisky, &c.

In the second place, children are to be subtracted. In the state of Connecticut, there are about 73,000 children, under ten years of age. Now, calculating that the proportion of children under ten years is the same in all the States, we have about 1,670,000 to be subtracted from the 6,000,000 above; leaving not far from 4,330,000 persons to consume between 33 and 34 million gallons of ardent spirits, in a single year; and making an average of more than seven gallons and a half, for each consumer!

Here, probably some of your readers will stop short, and exclaim, "It is impossible! Here must be some grand mistake in the preceding calculations. The result is too alarming, too humiliating, to be admitted as correct." I confess, Mr. Editor, that I, too, am astonished at the result. Gladly would I have presented one materially different. But facts and figures are stubborn things.

Few people are aware, how much those truth telling rules, addition and multiplication, are capable of effecting. Few think, how soon a small bottle will drain a hogshead; or how soon a very small glass will exhaust a bottle. Many may be surprised to hear, that only one half gill of spirits, taken daily, amounts at the year's end, to more than five gallons and a half; a gill to more than 11 gallons; two gills

to 22 gallons, and a pint to the enormous quantity of 45 gallons! But let every one go over with the process for himself. It is very simple and very short. Half a gill of spirits a day seems to be hardly worth reckoning; and yet 365 half gills, amount to between 5 and 6 gallons. How many who think themselves extremely temperate, drink a gill, or more, upon an average, every day of their lives. Further, how many people in our country drink more than twice or thrice that quantity, and yet maintain a respectable standing in society.* Surely then, it can be no very difficult thing to conjecture what becomes of the 33,000,000 gallons so often mentioned. Subtract from our whole population, all the slaves and all the children under ten years of age; then let the remainder drink but about two thirds of a gill, upon an average, daily, and the whole will be consumed, before the end of the year.

From the *quantity*, let us now turn our attention to the annual *cost* of ardent spirits to the people of this country. When we take into consideration the high price of all imported liquors; when we consider what quantities of domestic spirits are disguised and sold for French brandy, Holland gin, &c.; when we recollect that every retailer mus make a profit on what he sells; that thousands of hogsheads are sold in taverns and tippling shops at from two to five or six dollars a gallon, and that the original quantity is greatly increased by the many liberal dilutions which it undergoes, before it reaches the consumer; when all these things are considered, the average expense cannot be less than one dollar a gallon, or 33,365,529 dollars annually! But not to insist on a few hundred thousand dollars, we will let the sum stand in round numbers at 33,000,000. Thirty-three millions of dollars paid out in one year for strong drink! The weight of this sum in silver dollars, would exceed 970 tons. Supposing each of two men to count 60 dollars a minute, during twelve hours of every day, they would not supply the drain. One fourth part of the sum, if levied upon the inhabitants of the United States by direct taxation, would revolutionize the government. How much good might be done with this money, the greatest part of which is now so many thousand times worse than wasted. How surprisingly would it change the face of our country; how largely might it contribute to the convenience and prosperity of the nation; if it were expended in making roads, building colleges, hospitals, alms-houses, bridges, and churches; encouraging useful manufactures, forming canals, fortifying our sea ports, augmenting our navy, instructing the poor, distributing the Bible and other religious books, in our new settlements, establishing libraries, and sending out missionaries.

* We question whether *many* persons, who drink more than *three gills* of ardent spirits a day *upon an average*, maintain a respectable standing in society. That there are some persons who consume this quantity, and yet mingle with society, transact business, and avoid the reputation of downright sots, admits no of a doubt. A few persons have been known to drink a quart of rum a day without ever being completely intoxicated.

ED.

To illustrate and enforce these considerations, let us descend to particulars: 33,000,000 of dollars, would establish 110 public seminaries, giving to each, a fund of 300,000 dollars; which fund would be amply sufficient to erect the necessary buildings, purchase libraries, and support instructors. Or if expended in the education of young men, it would handsomely support more than 100,000, in such seminaries. Less than the fifth part of 33,000,000 of dollars, would support 7230 ministers of the Gospel, with an average salary of 700 dollars; and this would furnish one clergyman to every thousand inhabitants, (including slaves,) in the United States. Much less than half of what is now expended for strong drink, would support 43,360 schools, allowing each instructor a yearly salary of 300 dollars; which would be 6 schools for every thousand inhabitants. The simple interest of 33,000,000 of dollars, is more than half sufficient to pay the interest of the national debt, as it stood in 1810; and the principal would totally extinguish that debt, in less than two years. According to an estimate submitted to Congress, by the Secretary of the Navy, last winter, 33,000,000 of dollars would build no less, than NINETY-NINE ships of the line, so that by appropriating to this grand national object what is expended for ardent spirits, we might, in five years, have a navy superior to that of Great Britain!

Half the sum which is made the basis of these calculations, would maintain more than 25,000 Missionaries among the heathen; and the other half would print, for gratuitous distribution, more than 20,000,000 Bibles. Estimating superfine flour at 12 dollars a barrel, the whole sum would purchase 2,750,000 barrels, which, allowing 5 barrels to a family, would supply 550,000 families with bread, through the year. With coarser bread the same sum would supply 1,000,000 families. It would also, if appropriated to that object, make 55,000 miles of turnpike road, at 600 dollars a mile; a distance more than twice the circumference of the globe: or it would complete 20 canals, each 100 miles in length, at an expense of 16,500 dollars a mile. Or, if employed in founding a city, it would build 5000 houses, at an average cost of 6600 dollars, The one five hundreth part of it, (viz.) 66,000 dollars, would make up the late loss sustained by the Missionaries at Serampore. Or, to present the subject in a little different light, two millions of the thirty-three, would build 200 churches, at an average cost of ten thousand dollars; 5,000,000, would pay nearly one fifth part of the national debt, as it stood in 1810; 10,000,000 would feed and clothe 100,000 poor children, at 100 dollars each per annum; 8,000,000 would establish 8000 of our industrious young men on farms, each worth 1000 dollars, in our new settlements; and after all, we should have no less than 8,000,000 left, for other public and charitable contributions.

These calculations, might, with great ease, be varied to almost any assignable extent; but enough and more than enough has been said, to demonstrate, that incalculable good might be done with the property, which,

being laid out for ardent spirits, actually prepares victims, by thousands, for a never ceasing pestilence.

Before I conclude this number, however, I would invite your readers to return with me, from the wide excursion which we have taken, and apply some of the preceding calculations to their own towns, societies, and families. Take for example, a town containing 2,000 inhabitants. If they consume their share of the whole quantity of ardent spirits, which is drunk in the United States, annually, it cannot cost them less than 9,000 dollars! What an immense sum for one small town to pay for strong drink in one year! More than enough to support five ministers, ten schools, and pay every town, state, and country tax. Suppose a tax of 9,000 or 5,000 dollars were laid, for the public benefit, upon such a town: What would the people say? Why every man would cry out against it as intolerable. And yet how cheerfully is the burden sustained for the sake of gratifying an inordinate thirst for strong drink. While it would be impossible in many places to collect 500 dollars for charitable purposes, voluntary contributions, of more than twenty times the amount, are made in the same places, every year, to purchase fevers, consumption, and a host of other diseases, together with poverty, wretchedness, infamy, and death.†

†A respectable minister of the Gospel informed me, that, out of twenty-four deaths which occurred last year in the small town where he lives, *four* were occasioned by intemperance.

It will be remarked, that in the foregoing calculations, I have made no account of the loss of time, which is inseparable from such an amazing consumption of ardent spirits. This, it is presumed, must amount to many millions of dollars annually. With such facts in view, it is easy to account for much of the poverty that exists, in this land. Thousands and thousands of families are literally reduced to beggary by intemperance. Business neglected, shops deserted, buildings going to decay, sheriffs fees, long court dockets, crowded prisons, houses stripped of their furniture, and at length sold to pay tavern bills, children crying for bread and shivering with the cold, these, *these* are some of the vouchers, for the truth of what has been advanced. Facts of this distressing character show, from whence a very large part of this impoverishing revenue is drawn. It is made up of money which should feed the hungry, and clothe the naked; which should cherish the fatherless, and cause the widow's heart to sing for joy. It is money which should educate the poor, support the Gospel at home, and assist in extending the light of Divine truth among the heathen, in every part of the world. Z. X. Y.

For the Panoplist.

NEW THEOLOGICAL INSTITUTION.

A plan has for some time been held in contemplation, by a number of benevolent and pious persons in the district of Maine, of which the principal feature is to give young men a more compendious education for the ministry, than has here-

tofore been practised in this country. The great reason urged in favor of this plan is, the pressing need of settled ministers in the extensive district of country just mentioned. The question discussed in the following communication, is a question of general importance. The same arguments used in favor of furnishing a speedy supply of ministers for the new settlements in Maine, can be used in reference to the new settlements in New Hampshire, Vermont, New York, Ohio, and all the southern and western states. In admitting the following paper, we deem it our duty to state, that the advocates, and the opponents, of the plan under consideration, appear equally desirous of promoting the present and future religious improvement of the community. Their only difference is about the means. Our pages will of course be open to any candid argument in favor of the plan here discussed. Ed.

In the Panoplist for Sept. 1812, page 188, mention is made of THE THEOLOGICAL SOCIETY, 'for the education of pious young men for the ministry.' We are not told, in what manner that Society proposes to afford aid to men of that character; whether it is to be done by assisting them to acquire an education at some seminary already established; or whether a new institution will be erected for the purpose. The decision of this question, however, is not connected with the design of the subsequent remarks. Whatever may be the manner in which *The Theological Society* proposes to accomplish its object, I am informed, that a plan has been adopted for establishing a kind of theological seminary in the District of Maine. It is designed, that young men shall commence and complete both their literary and theological education in the proposed seminary. The advantages in this institution for acquiring literature and science, may be equal, (perhaps superior) to those enjoyed at our common Academies. The period for attending to theological studies, may be six months, or a year, or two years. But, leaving these points undecided, the only question, with which we are at present concerned, is the following: Will an institution, by means of which young men may be introduced into the ministry, without obtaining an education in any of our Colleges, and without spending the period assigned in the Theological Seminary at Andover, promote the interests of religion? Without bringing any charge against the motives of those men, who are in favor of such an institution, I offer the following reasons for believing, that it will *not* promote the interests of religion.

In the first place, the institution will tend to degrade the ministerial character, and to diminish that influence, and that respectability, which the public teachers of religion ought to possess, as men of knowledge. I deem it unnecessary to prove, that ministers of the Gospel ought to be men of learning. I need not mention the influence which they acquire and the prejudices which are removed, by their possessing this character. It is well known, that only the rudiments of knowledge are acquired even at our Colleges; that merely the foundation is laid, on which the superstructure must afterwards be reared. With this foundation only, young men are not considered by competent

judges as being qualified for the profession of the law, or of medicine. Why should it be thought less difficult or less important, for those to become well qualified for their office, who are to instruct men in the things which belong to their everlasting peace? Happily for the interests of religion, the Theological Seminary at Andover affords young men a favorable opportunity to pursue theological studies, after they have enjoyed the advantages of a College education. But the proposed institution will set aside all these advantages. Instead of two years of preparation for College, four years of study there, and three years of application at the Theological Seminary, young men in the contemplated seminary will probably spend one or two years in the acquisition of literature; and perhaps as long a period in the study of theology. Now, let me ask those ministers whose opportunities of acquiring knowledge have been the most favorable, whether they have not learned by their own experience, that these opportunities should be increased, rather than diminished; and whether they would willingly adopt a plan, the prominent feature of which is, that men may be introduced into the sacred office, with *fewer* advantages and *fewer* qualifications?

In the second place, the proposed academy is in its very design, a rival institution to all our Colleges, and particularly to the Theological Seminary at Andover. The grand design of this latter institution is, to furnish theological students with better advantages, than they before possessed, for qualifying themselves to perform the duties of the sacred office. It is very obvious, one would think, that this design is counteracted by establishing an academy, by which men may be introduced into the ministry with far less preparation. So far as the design of the one succeeds, that of the other must fail. The plan of the one supposes, that it is not desirable for young men to become ministers, till after three years from the time of their having been graduated at some College; the plan of the other supposes, that it is not best for them to go to College at all. The one encourages, and in ordinary cases requires, those, who are intended for the ministry, to avail themselves of the advantages of a college education. The other invites them to enter the sacred profession without repairing to those public seminaries. The proposed Academy, therefore, instead of promoting the same object, which our higher institutions have in view, will in fact tend to defeat their object, by encouraging young men to forego the advantages of these institutions.

This plan will injure our Colleges, also, by depriving them of those pious and exemplary young men, whose influence is so desirable in these seminaries, and might be so beneficial to the thoughtless and dissipated students. Nothing, perhaps, would have a stronger tendency to make the impression, that literature and religion are inconsistent with each other. This consideration deserves the attention of all, who wish our Colleges to wear a religious aspect.

In the third place, the propo-

sed academy will produce an unhappy division among ministers. It will occasion this division, not because it will be numerically distinct from the Theological Seminary at Andover, but because it is understood to be much inferior to that important institution; yet professing to qualify men to preach the Gospel. Ministers may be very unequal in talents and attainments, and yet live together in perfect harmony. But the moment it is understood, that one class of ministers have devoted nine years to their preparatory studies, and another only two or three years, there will be, on one hand, a seeking of superiority and pride, and, on the other, jealousy and envy. In stating this, as one of the consequences of the Academy, I merely proceed on the supposition, that ministers are imperfect.

In the fourth place, our Baptist brethren lately attempted to establish a new College, stating expressly the importance of having learned ministers. Now is it expedient for us to adopt a plan, which will serve to render our ministers inferior in learning to those, who would have been educated at their College, had their attempt been successful?* Far be it from me to wish, that the Baptists may not have learned ministers. But still I cannot wish, that ours should be inferior to theirs, in any point of view. Have we found that a college education is *not* desirable for ministers, just at the time when the Baptists have found, that it *is* desirable? But if it be desirable, let us have no institution, which tends to prevent it.

In the fifth place, those who deny the divinity and atonement of Jesus Christ, are, as a body, making rapid progress in general knowledge, and in biblical literature.† On their side, it is not unfrequently intimated, that a due attention to this latter branch of study, will confirm their peculiar sentiments; that it is owing in part to a deficiency in this kind of learning, that so many embrace the opposite opinions; and that the orthodox are unfriendly to those researches, which tend to fix the true import of scriptural language. Now it is of no small consequence, that these suggestions should prove to be without foundation. It is desirable that they should meet with a practical refutation. Those, who profess to be the friends of truth, should show, that they are friendly to all the methods by which truth is discovered. If attention to biblical literature tends to establish any particular opinions, let them be established; let them prevail. If our faith is founded on a mis-

*This application was successful at the last session of the Legislature, when an act of incorporation was granted. Ed.

†We have never seen any proof of this assertion. The liberal party boast, indeed, of their attainments; with what propriety we may hereafter take the liberty of inquiring. It is proper to observe, however, that religion has nothing to fear from literature; and that whatever progress has been made by the Christian world in biblical criticism, during the last half century, has added strong confirmation to all the great doctrines of the Gospel, as held by churches usually denominated orthodox. Ed.

taken view of the import of Scripture, let us know the mistake, and correct the error. And let us have public teachers, who are capable of examining and deciding questions of criticism. To form such teachers is the design of the Theological Institution at Andover. I cannot help remarking, that the proposed Academy will give countenance to suspicions already existing; that it will rear a class of ministers professedly inferior to those who embrace the opposite opinions; and that it cannot fail of being injurious to the cause of truth.

In the last place, there is little reason to expect that those, who shall be educated in the proposed academy, will be favorably received by the public. They are designed more particularly to supply the numerous vacancies in the new settlements. If, on some accounts, ministers of inferior attainments would succeed better in such places, than in more populous towns; yet, on other accounts, it is more important, that their preparation for the office should be thorough. One reason is, that their situation is in some respects more difficult. Another is, that they will enjoy fewer advantages for prosecuting their studies, after they enter the office of the ministry. Their time will be more occupied with labor; their libraries will be comparatively small. The people in the new settlements are far from being unobserving. Now, when it is understood, that an institution is established for the purpose of supplying them with religious teachers very inferior to others in point of literary attainments, will they not feel their pride wounded? will they not be led to think, that their own discernment is called in question? will they not regard the plan, as an attempt to obtrude upon them a class of preachers, who are acknowledged to be unfit for other places?

For these reasons I cannot but hope, that the present plan of the institution will not be carried into effect; and that it will be so modified as to coincide with the Union Academy, an account of which was published in the Panoplist for December, 1812. If one similar to that were established in the District of Maine, it could not fail to meet the approbation of the religious public. But, if the present plan be pursued, it will unquestionably occasion a very unhappy division. Its patrons will be considered as espousing a cause, inconsistent with the design of the Theological Seminary at Andover, and hostile to the interests of literature in general.

I know of but one argument which can be urged with any degree of plausibility, in opposition to the foregoing reasonings. It will probably be said, that the new settlements are in want of regular preachers; and that they cannot be furnished by any institution now existing. To this I reply;—first, the proposed Academy could not supply many vacancies within a few years. Secondly, an unusual number of ministers have been settled in this district within a short period. This fact refutes the suggestion, that preachers from other parts of the country cannot be induced to come into this District. The truth is, preachers of good talents and fair characters

have come hither, but have returned for want of employment; and others are ready to come, as soon as they can be received. Thirdly, we are concerned to know, not merely whether the new settlements could be sooner supplied by means of the proposed Academy; but also, whether, on the whole, it be desirable to have them supplied in this manner. Preachers, whose piety is beyond all question, may injure the cause of religion. We are not to *lay hands suddenly* on any man; though the number of vacant societies should not diminish for a century. ALEPH.

For the Panoplist.

ECCLESIASTICAL TRIBUNALS.

Mr. Editor,

The subject of *Ecclesiastical Tribunals* being before the public on the pages of the Panoplist, it is desirable, on account of its importance, that it be as thoroughly discussed as may be, and not occupy an undue portion of your columns.

The names *bishop*, *pastor* joined with *teacher*, and *elder* continued from the Old Testament, (where it signifies a judge or ruler,) are employed in the New Testament to designate an officer of the church. God has set in the church *governments*. Elders were ordained in *every church;* and, meaning as is supposed the same thing, in *every city*. *He that ruleth* was a known character. A charge to elders is, *feed*, (the original word in other passages signifies *rule*,) *the church*,—*feed the flock of God*,—acting in the capacity of bishops or overseers. *The angel of the church*, over which the Holy Ghost had made the elders overseers, had *tried* those who said they were apostles, and were not. The members of a church are to know those *who labor among them and are over them in the Lord*:—to count *elders that rule* well worthy of double honor: to *remember*, *and to obey*, *those that rule over them*.

On these points, or at least some of them, it is thought, that "the Scriptures are plain and explicit;" and that they teach the existence of officers as rulers in the church, to whom it belongs to sit on ecclesiastical tribunals. Shall then a brotherhood, having no official character, exercise all this authority in judging and excommunicating? Shall they exercise it in the highest instance in condemning and deposing him, whom the Holy Ghost has made an overseer and ruler over them? The consistency of such a proceeding, is not perceived.

The church in each of the cities of Jerusalem, Antioch, Ephesus, Philippi, and Thessalonica, had a plurality of officers sufficient to form, in the language of Paul, a *presbytery*, competent to ordain an elder, as well as to try and excommunicate him, or a private brother. Is it not rational to believe that all the apostolic churches were of a similar form? As far as is recollected, all the directions which mention elders or rulers, in a manner to affect this question, speak of them in the plural number, as joined together in bearing rule. And it is believed, that no instance can be found in the New Testament, nor any intimation,

of a church having a single pastor, and not a number of elders.

The angel of the church is not thought to be one person; but, as in the case of the Ephesian church, the whole number of elders, making a presbytery. And whatever authority apostles or evangelists might exercise singly, where no church was organized, it does not appear that they acted alone in a church, in which elders had been appointed.

Such are the views which I have of the New Testament churches. And to copy their example, I conceive such a number of Christian congregations, of pastors and brethren, must be united, as to constitute an ecclesiastical tribunal, a council or presbytery, competent to ordain, as well as to judge and administer judgment in all cases of offence. A. Y. Z.

SOCIETY FOR SUPPRESSING VICE.

A Constitution for the Society denominated "A Society for suppressing vice and immorality" *lately established in North Yarmouth*, (Maine.)

WHEN iniquity abounds and vice prevails, it is highly becoming in those, who love the good of the community, the welfare of families, and the salvation of souls, to do what they can to suppress these evils; and especially at times, when God is manifesting his displeasure at sin, by inflicting judgments which threaten ruin to the country.

Sensible, we hope, of these things, we, whose names are here subjoined, have unanimously agreed to form ourselves into a Society to be denominated, *A Society for the suppression of vice and immorality*, humbly relying on divine aid, for all the assistance we may need, to carry our laudable exertions into effect.

And that there may be no mistake, in any of our minds, with respect to those sins, against which we mean to bear particular testimony, and do what we can to prevent;

We unanimously promise and engage, to pay a sacred regard to our own conduct, and that of our families, as much as is in our power, in reference to the following things:

First, we will at all times, and in all companies, by our own example, and, on proper occasions, by exhortation and admonition, discountenance profane language of every description; and all vain, idle, obscene, and frothy conversation, remembering that God has said, *He will not hold him guiltless, that taketh His name in vain*, and that *for every idle word*, we must give an account in the day of judgment.

Secondly; we will in no case suffer ourselves, or knowingly suffer our children, or any under our care, to gamble, or play at any unlawful game, whether it be cards, dice, or other things; nor will we on any occasion undertake any amusement ourselves, nor suffer our children to do it, either for money, for spirituous liquors, or for any kind of gain whatever. We also promise, that we will do what we can to prevent others from doing these things and to reclaim such as already practise

them; and if the children of the members of this Society, or others in their families, shall transgress in either of these ways, we promise, to inform the parents or guardians of such children, that they may be corrected; and we also promise, always, to take such information kindly, and if possible, to effect a reformation.

Thirdly; we solemnly engage to be exceedingly prudent in the use of ardent spirits at all times; and that we will always avoid them in retailing stores; that we will not make a practice of using them in our social visits, nor on funeral occasions; and, as much as possible, will refrain from giving them to our laborers; and, in short, we promise, to set our faces as a flint, against the horrible sin of intemperance, believing it to be the source of almost all the evils and calamities we suffer.

Fourthly; we also promise to aid the tythingmen, in the discharge of the various duties incumbent on them, in their laudable exertions to prevent the use of strong liquors in retailing stores, and to assist them in putting a stop to profane cursing and swearing, and the violation of the Sabbath.

Fifthly; we also engage to do our endeavors, every day, to attend to some lawful calling, and to have our children do it also, that neither our time, nor theirs, may be spent in idleness, which we believe to be a very great temptation to the commission of those sins, which we have so much reason to lament.

Sixthly; we promise strenuously to watch over our angry passions, and *never* backbite, nor wantonly defame the character of any of our neighbors, and especially, that we will be exceedingly tender of the reputation of such as have been held in high estimation, and whose stations in life ought to command respect.

Seventhly; we also engage to pay a constant and conscientious regard to the holy Sabbath, not only by avoiding those things, which are contrary to the laws of God, but we promise to be very tender of the different views and feelings of Christians, as they respect the commencement of the Sabbath; and that we will carefully attend on public worship from Sabbath to Sabbath, unless we can believe, that in the sight of God, we are necessarily prevented, and that we will take as many of the members of our families with us, as are able to attend.

And that we may be the better able to carry the objects of this Institution into effect, we unanimously agree to the following

ARTICLES OF ASSOCIATION.

As these are mere matters of form, and in general terms, two articles only will be transcribed.

2. At every annual meeting, there shall be chosen by ballot, or otherwise, a President, Secretary, Treasurer, and a committee of twelve other persons, to unite with said Officers, in constituting a Board of Trustees, to manage the concerns of the Society, any seven of whom may be a *quorum*; and every such meeting shall be opened with a prayer by the President, or some other member, unless a

clergymen should be occasionally present.

5. If any member shall violate this Constitution and shall not give satisfaction to the Society, after a first and second admonition, he shall be formally voted out of the Society, at their annual meeting. If any member shall, at any stated meeting, express his wish to withdraw, it shall be the duty of the Society to vote his dismission, provided said member has been charged with no misdemeanor.

Officers.

Hon. *Ammi R. Mitchel*, President. Deacon *Asa Chase*, Secretary. Mr. *David Prince* Treasurer—and they with the following persons, form the Board of Trustees—Gen. *Alford Richardson*, *Jacob Mitchell*, Esq. Doctor *Gad Hitchcock*, Deacon *Jacob Hayes*, Deacon *Jeremiah Blanchard*, Mr. *Calvin Stockbridge*, Mr. *Moses Stubbs*, Deacon *William Hamilton*, Deacon *John Hayes*, Mr. *John Cutter*, Col. *Samuel Baker*, and Mr. *Jonathan Moulton*.

RELIGIOUS COMMUNICATIONS.

PLAIN SCRIPTURE READINGS.

No. III.

At the close of my last number,† I observed, that the liberal party in Boston and the vicinity have exerted themselves to obtain a circulation for the Improved Version, as it is called, of the New Testament. They have thus become the patrons of its presumptuous errors. Further; a writer of that party evidently assumes, that the two first chapters of Matthew are not genuine, when he states,‡ that CHRIST is a name of office, and JESUS a proper name. If he had believed Matt. i, 21, to be genuine, he would have allowed *Jesus* as well as *Christ* to be a name of office. They are both proper names however.

† Page 397.

‡ I cannot now turn to the page of the Anthology where this statement is found; but perfectly remember to have read it in that work.

It is curious to observe how differently this party conduct, in different circumstances. They reject the two first chapters of Matthew and of Luke, or at least patronize a work which rejects these chapters, *totally without evidence.* Yet the English language is hardly copious enough to furnish words expressive of their contempt for those who continue to quote 1 John v, 7, as Scripture. In what consists the crime of quoting this last passage? The want of evidence to support it, as they allege. Now I do not admit for a moment, that the evidence in favor of 1 John v, 7, is so small, as to be compared with the *total want* of evidence against the chapters in question. But on the supposition, that the evidence *against* 1 John v, 7, is as conclusive and uncontradicted, as is the evidence *in favor* of these chapters, what will become of the consistency of the liberal party? In one breath, they bitterly reproach

others for retaining a single verse against the authority, as they allege, of manuscripts and versions; in the next, these very sticklers for manuscripts and versions countenance the rejection of nearly four chapters, confessedly against the unanimous consent of *all* manuscripts and versions. But is it not as criminal to reject without authority, as to retain without authority? What says the inspired apostle, when closing the canon of revelation? *For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city and from the things which are written in this book.* Rev. xxii, 18, 19. If no "honest and well instructed theologian"† ought to quote Acts xx, 28, and 1 Tim. iii, 16, as proof passages, because some critics are of opinion that the weight of authority is against these texts in their present form, while others decide in their favor, and the passages thus, in the opinion of many, become *doubtful;* what sort of a theologian must he be, who rejects whole chapters, concerning the authenticity of which there is no rational doubt, and which are supported by all the manuscripts, versions, and Fathers,—by the unanimous voice of antiquity—by the uninterrupted testimony of the whole Christian church,—by every intrinsic mark of genuineness? What sort of candor is that which countenances the assertion, that these chapters, thus supported, thus commended to the conscience, are "probably the fiction of some early Gentile convert!"

But to proceed:

Matthew III.

Various Readings.

Ver. 1. Griesbach notes, as less probably to be omitted, a Greek particle sometimes rendered *and* and sometimes *but.* It is not represented in our translation, and the omission alters not the sense.

V. 8. For *fruits meet* read *fruit meet.*

V. 10. 1. p. *And*—the first word in the verse.

V. 11. 1. p. *and with fire.*

V. 12. 1. p. *his* before *wheat.* The passage will then be translated *the wheat* instead of *his wheat.*

The two last corrections proposed by Griesbach, in this chapter, are the only ones which affect the sense in the slightest manner; and these do not affect any doctrine, as will be sufficiently obvious to every attentive reader. Whether John declared that our Savior would baptize his deciples *with fire*, or not, he did thus visibly baptize them on the day of Pentecost after his ascension; and he has, in every age, purified their hearts, in a manner well described by the effect of fire.

Whether the Baptist said, that Christ would gather *his wheat*, or *the wheat into the garner*, it is evident from the expressions *whose fan* and *his floor*, that the *wheat* was his property.

Proposed emendations of our Version.

Ver. 1. *Cometh* appears preferable to *came*, especially as the same verb, in the same tense, is rendered *cometh* in the 13th verse.

†See Anthology for Feb. 1811, p. 110, and Panoplist for April, 1811, p. 507.

V. 2. There are few words in the New Testament, perhaps not one, which it is more important to understand correctly, than the word here translated, *repent ye*, and its derivatives. Dr. Campbell prefers the word *reform*, and has favored the world with a very able disquisition upon the original word, though, as it seems to me, he has left untouched a most interesting part of its meaning, and has been quite unfortunate in his translation. Let us examine the words *repent*, *reform*, and the Greek word of which these are offered as translations.

Johnson says, that *to repent*, in its first signification, means *to think on any thing past with sorrow;* and that *repentance* is *sorrow for any thing past.* The great lexicographer has, however, most evidently and egregiously erred here. A man thinks of the death of his wife, or the burning of his house, with sorrow; but he does not repent of these events, unless, indeed, he has had some share in causing them. To repent always implies sorrow for what the person repenting *has voluntarily done.* It does not in itself imply *moral goodness;* but it always implies a consciousness of *moral action* in regard to the thing repented of. *To repent* is, therefore, *to be sorry for something which the person repenting has freely done.*

To reform, says Johnson, is *to change from worse to better;* and, in this acceptation, Dr. Campbell understands the term. I submit, however, to the critical English reader, whether the word *reform* is not now exclusively applied to an *external change of character, or conduct.* Does it ever necessarily convey the notion of an *internal change of principle, or disposition?* If not, then is it utterly inadequate to express the meaning of the Greek word here under consideration. To be sure, we qualify the word *reform*, occasionally, so as to convey the idea of an *internal* change. Thus we say, a man is *radically* reformed, or he is the subject of a *genuine* reformation.

The Greek word here rendered *repent*, cannot, I apprehend, be adequately represented by any single English word. It is a compound in the original, and never signifies less than *to change one's mind.* In the New Testament, the verb signifies *to change the disposition*, and the noun *a change of disposition.* There is, however, one exception, in regard to the noun, and that is in Heb. xii, 17, where it signifies simply *a change of mind.* Perhaps there are others.

In the verse under consideration, the exhortation of John seems to mean no less than this; *Change your dispositions, for the kingdom of heaven is at hand.* A French translation, published in 1811 by the booksellers in Boston, (I know not the author,) instead of the word answering to our *repent*, has a phrase equivalent to *be converted.* This is as near the true meaning as any translation I have seen; certainly much nearer than our own. But if the question lay between Dr. Campbell and our version, I should prefer the latter. Dr. Campbell's translation is altogether defective, because it does not bring into view any *internal change.*

Let the interpretation which I have suggested, be applied to several other passages where the same Greek word occurs. The first is in the 8th verse of this very chapter: *Bring forth, therefore, fruit meet for a change of disposition;* i. e. Exhibit such external conduct as is suitable to an internal change of character.

Mark i, 15. *Change your dispositions, and believe the Gospel.*

vi, 12. *And they went out, and preached that men should change their dispositions,* or be converted.

Luke xiii, 3, and 5. *Except ye change your dispositions, ye shall all likewise perish.*

Thus, in every passage which I have examined, where the same Greek word occurs, the same interpretation suits the scope of the passage.

To the mere English reader it ought to be stated, that two Greek words, which occur many times in the New Testament, are both invariably translated *repent*, in our common version; the one erroneously, as it appears to me; the other with sufficient propriety. The latter occurs Matt. xxi, 29, xxvii, 3, and in many other places.

The definition of repentance in the Assembly's Catechism is very full, and expresses at large that *internal change of character*, which John and our Savior made the first article of their preaching, and the great object of all their public labors.

V. 16. The former part of this verse is very naturally thus translated: *And Jesus, when he was baptized, went up straightway from the water.* That sect of Christians, who hold immersion to be necessary to the validity of baptism, lay much stress on the mode in which our Savior was baptised; but I do not see, that the mode is described by the Evangelist. John's disciples were *baptised in Jordan;* he baptised *in water*, or *with water;* and our Savior, after being baptised, went up *from the water*, or *out of the water. From* is, I believe, generally thought to be a better translation than *out of.* The mode is not here described unless by the word *baptise;* and as to the meaning of this word, the reader is referred to all the places where it occurs in the New Testament. Let the following question be candidly considered: If it should be ascertained, that our Savior was baptised by having water poured on his head, while standing in the margin of the river Jordan, would it in the slightest degree impeach the accuracy of the Evangelist, even if no new sense were given to any of the words which he has used? If this question is answered in the negative, as I think it must be, with what propriety can it be assumed that John *certainly* baptised by immersion?

V. 17. The word rendered *I am well pleased*, is very forcible. Campbell has it, *This is my beloved Son in whom I delight:* The French translation above referred to has a verbose phraseology like the following: *This is my beloved Son, on whom I have placed all my affection.*

Doctrines.

In this chapter we are taught, that while Jesus remained at Nazareth, John came preaching in the uninhabited parts of Judea; v. 1; that an *internal change* is necessary in men, before they

can enjoy the benefits of the Christian revelation, which was then at hand; v. 2; that the necessity of this internal change is the first thing to be preached; that John was predicted by the prophet Isaiah, as the herald of our Savior; v. 3; that the proclamation which John was to make was foretold to be, *Prepare ye the way of* JEHOVAH, *make his paths straight;* that Christ is JEHOVAH; that John led a self-denying abstemious life; v. 4; that a vast proportion of the population of all that country, including Jerusalem, the whole of Judea, and the districts lying on the river Jordan, went out to hear him; v. 5; that they were baptised by him in Jordan confessing their sins; v. 6; that the Pharisees and Sadducees came also to his baptism; v. 7; that he accosted them as possessed of most vile and odious characters; that vengeance impends over sinners; that a change of character must be proved by a change of conduct; v. 8; that no external privileges will avail to save sinners; v. 9; that God is able at any time to create any number of holy and exalted beings; that where the Gospel is preached the time of decision is come; v. 10; that they who derive no suitable improvement from the Gospel will be utterly rejected and destroyed; that John used water in his baptism; v. 11; that this baptism was designed to show the necessity of a radical change of character, in order to salvation; that an illustrious Personage incomparably superior to John was to succeed him; that this Personage would baptise with the Holy Spirit; that He has this world and all its inhabitants as his property; v. 12; that he will make a thorough discrimination between the righteous and the wicked; that he will carefully preserve the righteous, and utterly destroy the wicked by inflicting upon them torments from which they will never be delivered; that while John was engaged in his labors, Jesus came to be baptised by him in Jordan; v. 13; that John objected, alleging our Savior's superiority to him; v. 14; that Christ removed the objection of his servant, and was baptised; v. 15; that it became him to conform to every divine institution; that when he ascended from the water, the Spirit of God visibly descended upon him; v. 16; and that a voice from heaven declared him to be the beloved Son of God, the object of the Father's perfect complacency and delight; v. 17. It is also implied, that confession of sin was required from the subjects of John's baptism; v. 6; that it is sometimes proper to address sinners with great keenness and severity; v. 7; that Christ communicates, or confers, the Holy Spirit, and consequently is God himself; v. 11; and that Christ was obliged to the same observances as other men, and therefore partook of the human nature; v. 15.

Miscellaneous Remarks.

It is often observed, that the Christian religion differs from all other systems of instruction by aiming directly at the heart. This is, indeed, a grand peculiarity of the word of God. And it is worthy of special notice, that this peculiarity appears in the very first publication of the Gospel. The very first word

which is recorded of the preaching of John, and of Christ himself, requires men *to change their dispositions*, to become of *a different moral character*, as a preparation for future happiness. Let it be remembered, also, that men are required to *change their internal characters* without any explanation, and that this requisition is made indiscriminately to all classes of people. It is thus implied in the strongest manner, that *all* men are naturally depraved, and that all stand in need of a similar moral renovation. To holy beings, or to beings naturally inclined to that which is good, it would be absurd to address the language of the second verse in this chapter. It is, therefore, an implied doctrine of that verse, that all men are naturally depraved.

Let us reflect, in passing, upon the noble simplicity of the narration, and the unaffected dignity of style, which are observable in the three first chapters of this Evangelist. What uninspired writer ever had to record such transcendently glorious events;—events in which every child of Adam has an immortal interest;—and yet what writer of common history ever exhibited such unruffled composure,—such perfect freedom from every thing resembling parade, and a disposition to make a grand display. PHILALETHES.

THE ROMAN BEAST OF THE APOCALYPSE.

To the Editor of the Panoplist.

SIR,

If you think the following worthy of a place in your useful publication, please to insert it.

The last head of the Roman beast to continue till after the return of the Jews: But to be partly strong, and partly broken.

IT is, I believe, a general opinion in the Christian church, that we behold, in the French empire, the *last head* of the civil* Roman beast. This head is in Rev. xvii, symbolized by a new beast from the bottomless pit, which was to rise in the last days, and after a short reign to go into perdition.

It appears evident from Dan. vii, 7, 11, and Rev. xiii, 1—8, that the civil Roman beast in distinction from the papal hierarchy, is to be a great predominant power on the Roman earth, and performing great things in the world, when Christ comes in that great battle which is to be introductory to the millennium. In the former of these passages we read, *I beheld, then, because of the voice of the great words, which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.* Here the civil beast which is described in Rev. xiii, 1—8, (which please to read,) is in fact the power destroyed in the battle of the day of God.

The same thing we find, concerning the same power, in Rev. xix, 19, 20. *And I saw the beast and the kings of the earth, and their armies gathered together to make war against Him who sat on the horse, and against his army. And the beast was taken, and with him the false prophet, that wrought miracles before him.*

* By the word *civil*, as applied to *beast*, our correspondent doubtless means *secular* in contradistinction from *ecclesiastical*. ED.

—*These both were cast alive into a lake of fire burning with brimstone.* Here Daniel's civil Roman beast, at the head of a vast coalition of kings, and of the false prophet, (noted in the passage in Daniel, as the *horn,*) is the great impious power on earth, at that period; and is the leader of the vast confederacy against Christ.

Of this last head of the Roman beast (symbolized also by a new beast from the infernal world, Rev. xvii,) it is said, that *he was, and is not, and shall ascend out of the bottomless pit, and go into perdition. And they who dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is.* This beast *was*, or actually existed, in his former pagan nature. He then received a wound in his sixth head, and died, and had no actual existence during the reign of the Papal beast. But he had a mystical existence; and was to be actually revived, by the healing of his deadly wounded head, in the last days. This event has been fulfilled before the eyes of the present generation.

Relative to this beast, two points are thought to be clearly ascertained in the word of God

I. *His going into perdition is not to take place, till after the restoration of the Jews. But*

II. *He is, in the mean time, to exhibit a strange mixture of* strength *and* weakness; *being partly strong, and partly broken.*

These points I shall endeavor to evince from divine testimony.

To ascertain the first, let the following things be observed.

1. The Revelation of St John knows of but *one* beast, or distinguished impious power, of the last days. The beast described in chap. xvii, and in chap xix, 19, 20, must be the same as the power destroyed under the seventh trumpet, Rev. x, 7; and the Babylon destroyed under the seventh vial, Rev xvi, 17—21. This is indisputable.

2. But the judgment of the seventh trumpet is the *same*, and destroys the same power, as the judgment of the *great day of the Lord*, predicted by the ancient prophets, and which is to introduce the millennium. Thus we read, Rev. x, 7. *But in the days of the seventh angel, when he shall begin to sound, the mystery of God shall be finished; as he hath declared to his servants the prophets.* Here the seventh trumpet, which denotes judgments to be inflicted on the civil Roman beast, is only the representation of that great day of the Lord which was predicted by the ancient prophets.

The same thing is ascertained in Rev. xvi, 14. The three unclean spirits like frogs go out to the cabinets, and kings of the earth, and of the whole world, *to gather them to the battle of* that *great day of God Almighty;* which is introduced by the seventh vial, immediately following. *What* great day of God Almighty? THAT, which is so well known in the prophets. The allusion, in the original, is singularly emphatical. The article is twice used, and the emphatical word εκεινος inserted beside: THAT great day of God

Almighty. The pouring out of the seventh vial, then, is only the representation of *that great and notable day of the Lord*, so well known through the Old Testament, as introductory to the happy kingdom of Christ.

That day, with the happy scenes to follow, is abundantly predicted in the Old Testament. I will quote *two* out of scores of the predictions of it. Zeph. iii, 8, 9. *Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey. For my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.* Mal. iv, 1, 2. *For behold the day cometh, that shall burn as an oven; and all the proud, yea and all that do wickedly shall be as stubble; and that day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you, that fear my name, shall the Sun of Righteousness arise with healing in his wings.*

The sentiment runs through the ancient prophetic writings, which is expressed in Psalm xxxvii; *that the wicked shall be utterly cut off from the earth; but the meek shall inherit the earth, and shall delight themselves in the abundance of peace.*

3. But this great and notable day of the Lord, in the ancient prophecies, is evidently to take place after the restoration of the Jews to the Holy Land. I might quote whole chapters directly in point to prove this. But it is needless to all, who read the Bible. That great and notable day of the Lord is to open, in the destruction of a vast coalition of nations and armies, collected against the Jews, just returned to Palestine. Several of the many passages, which decide this, I will adduce. Joel iii, 1, 2; *For behold in those days, and at that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat.* The exterminating battle of the great day follows. See from verse 9—to the end of the chapter. This is clearly the great battle described in various chapters in the Revelation. That description in Rev. xiv, 14—to the end, (introduced by the Angel upon the white cloud, with a sharp sickle) rests on, and is an enlargement of this account in Joel, iii, 9—.

The scenes are most evidently one and the same, described by the *harvest* and the *vintage*. This scene of vengeance is to open, after the return of the Jews to Palestine, upon the vast power there warring against them.

This same coalition against the Jews, just after their return to Palestine, and this terrible day of the Lord, are described in Ezek. xxxviii, and xxxix, which treat of Gog, the land of Magog. In the two preceding chapters, are described the dispersion, and the final restoration of the Jews. Soon after their restoration, Gog and his bands arise, to invade their territory, and are there all destroy-

ed, by a terrible coming of the Lord from heaven, to protect the Jews, and hurl their invaders into perdition. This is clearly the same scene exhibited in various chapters of the Revelation. In Ezek. xxxix, 17, 20, compared with Rev. xix, 17, 18, 21, this scene, with Gog and his bands, is shown to be the *same*, as that battle between Christ and the beast, with his kings of the earth, and false prophet. The call upon the fowls, in the latter passage, to gather themselves together to the supper of the great God, to eat the flesh of kings, captains, and their armies, is taken from the former passage relative to Gog; and shows, that the two passages relate to the same period and event. The whole of the xxxix chapter of Ezekiel clearly decides that the events relative to Gog and his bands, occur soon after the restoration of the Jews, and that they precede the millennium.

I will note but one more passage. The prophet Zechariah also decides this point. After predicting the long dispersion of the Jews, and their final restoration; they being brought, as prisoners of hope, by the blood of the covenant, from the pit wherein is no water;—and after announcing, that Jerusalem shall be a cup of trembling unto all people round about, when they shall lay siege against it; the prophet adds, chap. xiv, 1, 2, 3; *Behold the day of the Lord cometh; and the spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity;* (or be taken with a view to be carried away;) *and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations.* Their terrible destruction follows, in allusion to God's ancient battles fought for his church.

4. A supposition, that this final coalition against the Jews in Palestine, will be from any other power, beside the last head of the Roman beast, is attended (in the view of the preceding remarks,) with inexplicable difficulties. It would go to disconnect the prophecies in the Revelation, relative to the Roman beast, and the battle of *that great day of God Almighty*, from the prophecies in the Old Testament, relative to *that great and notable day of the Lord*, which is to introduce the millennium. But those prophecies in the Revelation do incontestably *rest on* the ancient prophecies, relative to that great day of the Lord; and are but an *enlargement* of them. Both are given in the same *figures*. Both relate to the same *period*. Both stand connected alike with the *millennial kingdom* of Christ. The descriptions in the Revelation allude to those in the prophets; they are called the battle of THAT great day of God Almighty; and the judgment of the seventh trumpet is said to be only *as* God hath declared to his servants the prophets.

5. To suppose, that the destruction of the last head of the Roman beast, in the Revelation, is a different event from that described in the ancient prophets, as to take place after the restoration of the Jews, *is to introduce*

a fifth monarchy on earth. But this is contrary to the express decisions of Inspiration. Surely the *Gog* in Ezek. xxxviii, and the vast dynasty, that is to collect all nations, and lead the coalition against the Jews, after their return to Palestine, must be a very noted monarchy. And if it be a power distinct from, or subsequent to, the last head of the Roman beast, it is clearly a *fifth monarchy upon earth.*

But Daniel decides, that there should be but four monarchies, Dan. ii, 31—35. The Babylonish head of the image was the *first;* the Persian breast and arms were the *second;* the Grecian belly and thighs, the *third;* and the Roman legs and feet the *fourth*, and *last.* Then the Stone cut out of the mountain without hands, was to dash in pieces all the materials of the image, that remained; and to fill the world with his own kingdom. And this exterminating stroke from the Stone cut out of the mountain without hands, was to be not on a power distinct from, and subsequent to, the Roman kingdom. But it was to be *on* the Roman feet and toes; or, which is the same thing, on the last head of the Roman beast. Please to turn to the explanation given of this figure, in Dan. ii, 37—45. You will find, that it is immediately upon the ruins of *these kings*, (the Roman feet and toes) that the God of heaven sets up his millennial kingdom.

The same thing is decided in Dan. vii, where those monarchies were represented by beasts. The beasts were but *four.* The *Roman* is the *last.* And this is the beast destroyed, when Christ comes to destroy the wicked nations, and to introduce his millennial kingdom, verse 11; *I beheld then, because of the voice of the great words, which the horn spake, I beheld till the beast was slain, and his body was destroyed, and given to the burning flame.* Here is precisely the same idea with that expressed in Rev. xix, 19, 20, 21. There the beast, and his kings, and false prophet, (the captivated hierarchy) are slain, and cast into a lake of fire and brimstone. The next event, after the destruction of the fourth beast, is this; *the kingdom is given to the people of God.*

I see then no possible way to evade the conclusion that the going into perdition of the last head of the Roman beast, is an event to take place after the restoration of the Jews; and that this is the power, that leads the great coalition against them, soon after their restoration.

II. *This last head of the Roman beast, is in the mean time to exhibit a strange mixture of strength and weakness; being partly strong and partly broken.* This idea is repeatedly given of the same power, in the prophecies. I will note several instances. In Dan. ii, 31, in the description of the great image, we learn, that his feet and toes are part of *iron*, and part of *clay.* The former part of this empire was the *legs of iron.* But the last part of it, that which rises from the bottomless pit, and goes into perdition, comes under the description of the *feet* and *toes*, part of *iron* and part of *clay.* Daniel adds; *And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom* (the last part of the Roman empire, which is called *the kingdom*) *shall be divided; but there shall be in it of the*

strength of the iron, for as much as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay; so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another; even as iron is not mixed with clay! Here is the Roman empire, under its last head mingling itself with the seed of men in *intriguing* among the inhabitants of the nations, to form them into one empire, or unite them to one interest, and with great success; yet not in so perfect a manner as had been intended.

Jarring interests and providential hindrances, disconcert these measures; so that while the ruler of this empire has much strength, he will be found at times, a subject of much weakness; like an implement formed of iron and clay. This *kingdom* of the last days was thus long predicted to be *partly strong and partly broken.* We have seen it to be *immensely strong.* We are taught then, according to the above prophecy, to expect to find it, at times, to be *broken*, to as great a degree. The brokenness, at one time, *may* appear equal to the strength at another. The letter of this prophecy seems to warrant the expectation of as much *brokenness* as *strength.* Sometimes the one will be most remarkable, and sometimes the other. But still this kingdom is but *partly broken.* While the oppressed and trembling world may at times be rising on tiptoe to hail the destruction of their destroyer, they will have the mortification of finding that this blasphemous tyrannical kingdom is but *partly broken.* And it will *remain partly strong* till the above noted period of its going into perdition. The same idea we find in Rev. xii, 15—17. *And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood, which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which kept the commandments of God, and have the testimony of Jesus Christ.* It is a clear case, as has been shown by Faber and others, that this passage relates to the last days, not long before the millennium. It relates to efforts made, by a new and terrible instrument, raised up by Satan, with a view to destroy the church of Christ. And this instrument is evidently the last head of the Roman empire; the beast from the bottomless pit. Those floods of water symbolize floods of rage, violence, innovations, wars, and terrors, propagated on every side, for the destruction of the true church, and the subjugation of the nations. And the earth opening her mouth, and swallowing up these floods, is a lively symbol of providential restraints, checks, and disasters, arising from political views, and the clashing interests of nations. It appears precisely the same thing, with the kingdom being *partly strong, and partly broken.* In the Psalms the same thing is expressed, relative to the same

period and event, in more literal language. *Surely the wrath of man shall praise thee; and the remainder of wrath shalt thou restrain.* This is *when God arises to judgment, to save the meek of the earth.* The wrath of tyrants, which would exceed his wise purposes, God will restrain. The earth shall, as it were, open her mouth, and swallow it up, and the blasphemous instrument of divine vengeance shall become *partly broken.* There are other prophecies, which go to the same point relative to the same event. But to adduce them is needless.

The following notice, then, in Smith on the Prophecies, appears *correct.* "Thus we learn the true sense of the great Leviathan, the dragon of the last days, being described as *lying in the sea*, Isai. xxvii, 1. He lies in the sea of revolution and tumult. The ten toes of the image, Dan. ii, 41—are part of iron, and part of clay. The empire of Antichrist will be partly strong, and partly broken. The strength of the iron will strikingly appear. Yet the mixture of the clay will also discover itself. Some vassal kingdom will revolt; or some great battle may be lost. And this mixture of strength and weakness will occasion a sea of tumult, a *roaring* among the nations." (p. 259.)

This important particular, in the character of the great empire of the last days, is clearly manifest before the world, in the late disasters of the French in Russia; and also in their affairs in Spain. These checks have probably revived the desponding hopes of millions. The earth has opened her mouth, and swallowed up some parts of the floods from the mouth of the dragon. The kingdom is indeed *partly broken.*

This characteristic of the beast we may believe God will continue to exhibit from time to time, as shall best fulfil his deep and wise counsels. But it is affecting to read, relative to this power, that it *must continue*, till after the restoration of the Jews, *and shall prosper, till the indignation shall be accomplished; for that which is determined shall be done.* Dan. xi, 36. As to the superintending government of God in the astonishing obsequiousness of the vassal kingdoms of this empire, we read, Rev. xviii, 13, 17. *These* (the ten horns) *have one mind, and shall give their power and strength unto the beast. For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled.* This seems to imply that no rational account could be given of their strange *obsequiousnsss*, only as God has determined to overrule *such an event*, for the purposes of his righteous judgment.

The great Antichrist of the last days depends on no one man. It is a *dynasty*, an *empire:* and an empire, as we have seen, *partly strong*, and *partly broken;* constituted of a mixture of *iron* and *clay.* The old imperial, sixth head of the Roman beast was composed of many successive emperors. Some were assassinated. Numbers, after short reigns, came to violent deaths. In the period between the reign of Caracalla, and that of Aurelius, in the third century, not less

than thirty competitors claimed he imperial purple at once. Twenty actually reigned in the course of sixty years; most of whom came to violent deaths. Yet the *imperial head of the Roman beast continued.* And the last head, the *eighth*, which is *of the seven*, being the old imperial head mystically revived, healed of his deadly wound, may be expected to continue, though partly *strong*, and partly *broken*, till the divine indignation is accomplished; or the word of God, relative to this event, fufilled.

Great reverses are essential to answer the descriptions given in the prophecies of the last head of the Roman beast. *But his end is not yet.* MINOR.

For the Panoplist.

SCRIPTURAL AMBITION.*

THE word of God plainly recognizes the love of glory as a legitimate principle, since it furnishes the proper incentives to this desire, and represents the holiest men as habitually influenced by it. *They that be wise*, saith the Scripture, *shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. To him that overcometh will be given to sit down with Christ in his throne.* And we are expressly encouraged to *seek for glory, honor, and immortality, by a patient continuance in well doing.*

The love of glory, however, which the Scripture encourages, is essentially different from worldly ambition. The principle of the one is to be thought well of by virtuous beings; the other aims at receiving idolatrous homage. The one cares not how many are superior; the other insists on being first of all. The one aims only at well merited esteem, the sole object of the other is applause, whether merited or not.

If the glory, which good men aim at, consisted wholly, or in part, in being superior to others, their pursuit of it would clash with their duty. They could not love their neighbor as themselves, since they could not wish him that superiority which they wished themselves. And what pleasure could we take in Christian society, if we knew that those we conversed with most sincerely wished to find us inferior to them? If we carry the principle to the heavenly world, how shocking and hateful does it appear? Where would be the reward of that individual, who, instead of finding himself superior to all his fellow-servants, should find them all superior to him? This principle instead of promoting harmony and love, would be subversive of all the holiness and happiness of God's children.

But as all the children in a family may be the objects of complacency, in their turns, for particular instances of good conduct, without exciting in the rest any emotion but delight; as the members of a school may all enjoy the approbation of their instructor, and yet take precedence

* The words *ambition* and *pride* are often used by popular writers, in a good sense. We doubt, however, whether this is ever done with strict propriety. Our correspondent appears to mean, by *scriptural ambition*, that desire of immortal glory, which is so often prompted and countenanced in the Scriptures. ED.

according to their attainments, without the least triumph on the one hand, or regret on the other, so may every child of God enjoy the honor of that sentence, *Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things;* and only rejoice, if he meets with others who have received a greater measure of grace and glory. The ambition which the Scripture sanctions, influences us to purify our hearts, to observe God's commands, to cultivate a truly liberal and benevolent spirit, to take the place which properly belongs to us, to rest satisfied with the allotments of Providence, to exhibit a sober and edifying deportment, and to turn our thoughts from temporal aggrandizement, to the attainment of all possible excellence and glory for a whole eternity.

H. S.

RELIGIOUS INTELLIGENCE.

AMERICAN MISSIONARIES.

The following letters from Mr. and Mrs. Nott, are extracted from the Conn. Evan. Magazine, to the Editor of which they were communicated by the Rev. Samuel Nott of Franklin, (Conn.) the father of Mr. Nott, the missionary.

Calcutta, Aug. 22d, 1812.

Dear and honored Parents,

Through divine goodness I now address you from this place, in circumstances of health and general prosperity. It certainly demands our gratitude that we have no serious illness to mention, and that another has not to write concerning us, that we are dead. Mrs. Nott's letter to her parents, written at the Isle of France, and now sent with this, will give you an account of our circumstances to its date. Our voyage to this place was comfortable, with the exception of Mrs. Nott's sea-sickness, which on the water we have always reason to expect. We were very unpleasantly detained at the head of the Bay, owing to our falling to the eastward of the pilot ground, and of course not being able to find a pilot to bring us up the river. But the voyage was finished in safety and health, and *you know how easy it is to feel, even without Christian submission, when trouble is over, that all is well that ends well.* We have been here nearly a fortnight, and are again setting our faces to the sea. We shall probably leave this in a few weeks for the Isle of France, and with the intention of establishing a mission at Madagascar, with the Isle of France for our home and retreat. The East India Company exclude us from their dominions. The Birman empire seems at present to be out of the question. Madagascar is open—it is a door to eastern Africa, through which others may enter: it is an immense field itself—and we may expect the countenance of the government of the Isle of France, as was mentioned to us from the government while we were there: a circumstance which then led us to think of that field. At present we cannot do better than to request you to direct to the care of Dr. Carey; as, after all, our situation is at present unsettled. Messrs. Judson and Newell had obtained permission to go to the Isle of France previous to our arrival; and the latter was gone, and without being able to select a field. We shall write you again, and many more of our friends, by the next departure, which will be in a few days. Do be so good as to write us by every opportunity. Remember us in your prayers, and particularly our mission. As yet, our way seems plain: one way is opened apparently by Providence; and the same Provi-

dence has shut all others. Mrs. Nott's love and duty, with mine to you, and to her parents. Remember us to all the brothers and sisters. I am, my dear parents, your dutiful and affectionate son, SAM'L NOTT, JR.

Extracts from Mrs. N.'s letters.

To a brother and sister at Coventry, dated Calcutta, August 24th, 1812, she writes:

"My passage from the Capes of the Delaware to the Isle of France, and from thence here, was more comfortable than I could have expected. Our captain was obliging, and the supercargoes, one thing excepted, were all we could wish. They adopted no higher principles than those of gentlemen, and their conduct was consistent with these. My health was more than tolerable the greater part of the time, so much so, that I was able to study to considerable advantage. We had regularly, morning and evening, family worship, and preaching every Lord's day. Thursday evening was a season of prayer, for the special blessing of heaven on Missions and Missionary labors."

"Sept. 2d.

"*My dear brother and sister,*

"How true it is, that man appoints, but God disappoints! I was rejoicing in the prospect of writing all my friends long letters, with every particular of my voyage and present prospects; when I was laid upon a bed of sickness, and renewedly taught to lay all my plans in a realizing sense that my Heavenly Father *will* execute his own plans. The same hand that laid me low, graciously smiled on the means used for my recovery; and though not yet perfectly well, have the prospect of soon being so. *Mr. Nott has been on the borders of eternity*, but is now mending. We have friends and home, with every earthly comfort provided for us. But I am weary. God bless you, and your dear little ones: train them up to a glorious immortality. Mr. Nott unites with me in an affectionate remembrance to your widowed mother, your aged grand-mother, your dear and reverend pastor and family, the church of God in that place; and be assured of the prayers of your brother and sister for your own souls. I have every thing to say; but can only add—Your dear sister, R. NOTT."

From the same, to her sisters at home, dated Calcutta, Sept. 5th.

"*My beloved sisters,*

"How true it is that God is every where, and that no place is beyond the reach of his providence. Of his watchful care I can sing, both on the land and on the sea. Thus has a kind Father been near all my steps, and guarded me even to this hour. I am now recovering from a slight attack of a fever, and am but feeble yet. It is this which prevents your having by this ship, *(the Tartar)* every particular from the time I left the Capes of the Delaware to this date. But there will be other opportunities in the course of three or four weeks, and nothing but ill health will keep it from you. Till then, let me add, I suffered not as much from sea-sickness as I had reason to expect; and since at this place, less from the climate than I had even dared to hope. It will be unnecessary to tell you how often and how tenderly I have thought of you. If my eyes have ever turned a wishful glance towards my native land, it has been to meet you and gently press you to my heart. My beloved Lora,† then have I thought of the sweet counsel we have had together, and how often we have walked to the house of God in company. Let us look at these scenes till our hearts burn for complete devotion to the cause of Christ. My kind Maria, I love to remember your sympathising care for me, in all my cares. O make Christ your hope of glory and shelter during all the tempests of life. He will never leave you, nor forsake you. Melissa, to you I owe much. I love to feel my obligations. For all I have done for you my heart rejoices; and all the return I wish, is, that you make choice of the "one thing needful." Repent of your sins,

†*A sister of Mrs. Nott's, who made a public profession of her faith at the same time with her.*

and believe on the Lord Jesus, as your hope and Mediator before the throne of God. Lucy, you have been to me most kind. O live for eternity, and I hope and pray, God may fit both for his holy presence. Though I address this to my sisters, yet my brothers are on my mind. Tell them I love them and pray for them, and hope to meet them where no sin or sorrow shall enter. I hope this, because they have the revealed will of God in their hands, and every mean for gaining religious instruction. Of all my friends none are forgotten, but none remembered with so much affection as *my lovely children*;† they are with me sleeping or waking. But I am weary and must leave you. Our united respects to our dear parents. Tell all my sisters, they will hear from me as God may give me health. —With increased love, yours,"

"R. N."

In a letter to her parents, dated,—Port Louis, Isle of France, June 26th, she writes.

"*Dear Parents*,

"We arrived here the 8th of this month, after a passage of 105 days. No imminent danger lay in our way. My health was better than I dared to hope; it was so good as to enable me to pursue something almost all the time. There was quite a sameness in my life, as must necessarily be the case at sea. The little variations we had, interested me much. We saw some land, and spoke two or three vessels, one, a Spanish brig, bound to the African coast for slaves. Two officers from her came on board our ship—and, on the whole, it made one of the most novel scenes of my voyage. My fears for some time had been quite awake, not by understanding the movements of the then mysterious brig, but by the concern manifested in the countenances of those that were more used to sea etiquette. Our visitors, however, soon relieved my mind, and altered the visage of others very materially. They politely offered us any thing they might have on board, of the necessaries or comforts of life. It made my heart bleed to think of the horrid traffic that led them to brave the dangers of the deep. They were bound, as I said, to Africa, for slaves. I could but say to myself—can you call yourselves Christians, and so widely depart from the precept and example of Christ? You can neither find it in the divine law or common sense. "'Tis sordid interest guides you." In the day of judgment it will be more tolerable for the oppressed than the oppressor. If *there be those that can leave all that is dear in their native land; all that is dear in the love of parents, brothers and sisters, for the gain of gold, shall there not, among Christians, be found those that can make the same sacrifices to gain souls for Christ?* My health never was better, and but rarely so good. We are now so situated as to have every thing comfortable. Our room is so large, and well furnished with windows, that we can ever enjoy the soft refreshing air of this Isle. From the trial I have had here, and during my voyage, it appears my constitution is well adapted to a warm climate. I cannot tell you much of this place but what will make your hearts ache to hear. Slavery has been countenanced here by government, till the late capture of it by the English. Slaves can no longer be imported; but those that were in bondage at the time the Isle was taken, remain so, with this provision—they are to be clothed by their masters, or their masters are to pay a fine. These poor creatures are subjected to every hardship that beasts of burthen are in my own country. Yes every thing that I have been used to see performed by the brute creation, is here done by creatures made of the same materials as myself—bound to the same eternity—having the same common Parent—and who, to be made fit for heaven, must be washed in the same Savior's blood. The state of society is wretched. The *form* of religion is hardly to be found. Roman Catholics have a place of worship, and some resort to it to *buy a pardon for their sins and a privilege to commit more.* It is the nature of depraved man to pervert every thing. The best things

†*Referring to the young ladies who had been under her care as pupils.*

are from that source, the most liable to it. My mind often dwells upon the changes that may have visited my native place in the last four months. They whom I now address, may be beyond receiving it. But Oh, may the day that calls you back to dust be remote, and come when it may, a day that you shall welcome, and through the mercies of God in Christ Jesus, crown you with eternal blessedness."

Extract from a letter written by Mr. Luther Rice, one of the American missionaries, to a friend in Boston. The date is at Calcutta, Sept. 5, 1812.

After stating several facts, which were contained in other letters, and published in our number for Jan. p. 374, Mr. R. observes:—

"In regard to one particular,—that of endeavoring to fix a permanent footing somewhere, and concentrating our whole strength in one object, I have no hesitation. But in effectuating this, if we succeed at all, a printing press will be highly important, not to say indispensable. To diffuse the Bible among a people without printing is impossible; and if we fix the mission, as it appears at present probable we shall, upon Madagascar, a press will be all important in a short time. We shall want it for our own assistance in advancing in the language, and to enable us to throw small portions of Scripture into the hands of the natives, as soon as we become able to translate."

"By the time a printer and press are in readiness, or can be got in readiness, for the mission, I hope we shall be able to say to what place they may be sent. Indeed our distance from America is so great, and communication so uncertain, that I sometimes fear we may be long in want of a press, before it will be practicable for one to be conveyed to us."

"I hope the missionary spirit continues to increase. Even should the present mission fail, Christians ought not to slacken their exertions, or abate their zeal. Whatever may become of us, the missionary cause is certainly a good cause, and must finally prevail; and all Christians are bound by infinite obligations to help it forward."

After speaking of the loss experienced by the Baptist missionaries, in the burning of their printing office, Mr. R. says, "But their printing goes on again."—

Since the foregoing letters were in type, more recent intelligence has been received from India, by the Caravan, which left Calcutta about the 1st of October, and the Reaper, which sailed from the same port at the end of the same month. By these arrivals we learn, that all the missionaries, except Mr. Newell and his wife, remained at Calcutta so late as the 23d of October; that they were deliberating upon a missionary station, and obtaining all the information on that subject in their power; that they had experienced severe trials on account of the change of opinion professed by a part of their number with respect to the ordinance of baptism, Mr. Rice having also become a Baptist; that this change rendered a separation expedient, in their future operations, as it appeared to them all; that Messrs. Nott and Hall, and Mrs. Nott expected to sail soon for Ceylon, with a probability of fixing themselves at or near Bombay; and that their views of the importance of sending missions to the Heathen became more impressive, in consequence of what they heard and saw. It is also stated, by one of the brethren, that the Rev. Dr. Brown, senior chaplain at Calcutta, departed this life a few months before the date of the letter; a circumstance deeply to be regretted, as the influence of that good man would doubtless have been exerted, had he been living, in favor of the missionaries. It gives us great pleasure to learn, however, that the Rev. Mr. Thomason of Calcutta, an Episcopalian clergyman, is earnestly engaged in promoting the evangelical cause in India. The following extracts from letters need no explanation.

Calcutta, July 31, 1812.

Rev. and dear Sir,

I wrote you about a fortnight since by the American ship Francis,† and enclosed in one of my letters an extract from the second order of the Governor in Council, requiring our immediate return to America in the Caravan, or our departure to some place beyond the territories of the British and their allies. By the intercession of our friends, however, we have obtained permission to go to the Isle of France. The Government have no *right* to say, that we shall not go to *any place*, which is not under the Company's jurisdiction. Ceylon, the Isle of France, and Bourbon belong to the Crown, and not to the Company; and the Company's government has no kind of connexion with these local governments."

"Considering the present state of the Chinese and Birman empires, the only extensive fields of missions eastward of this country, the only places, indeed, in this part of the world, to which the Company's government will permit us to go, and being excluded from the whole of British India, our only alternative seems to be, either to return to America, or go to the Isle of France. The state of China and Birmah is such as forbids our attempting a mission to either of those countries for the present. There is, indeed, one missionary in each of those places, but their prospects are very unpromising, and their situations extremely dangerous. Mr. Morrison is allowed to reside only half the year in Canton. He is Chinese interpreter to the E. I. Company. He goes up with the fleet, and, when the trading season is closed, returns to Macao, where he spends the remainder of the year. He is obliged to keep his object a profound secret. If it were known, he would no doubt be put to death, in the most cruel manner. He occupies the only place where it is possible to attempt a mission to China. His office conceals his real object; but he can have no associate, because there is no possibility of residing either in Macao, or Canton, without some office, such as Mr. Morrison fills.

"There are many circumstances which discourage a mission to Birmah. Without any inquiry respecting that country, there is this discouragement to meet in the outset. The London Society have tried that country, and given it up; the Baptist missionaries too have tried it, and all of them but one have quitted the field;—and this after they had resided several years in the country, had acquired the language, and expended thousands of dollars† on the object. We have no reason to think that we have more ability or perseverance, than some of the missionaries who have abandoned Birmah for other more promising fields. Brother Judson and I have concluded, that it is not expedient to make trial of Birmah in the face of these discouragements, and many more, which time will not allow me particularly to mention. In view of these circumstances I have made up my mind to embrace an opportunity which now offers of going directly to the Isle of France, not so much with the view of settling on that island, as of getting out of the Company's jurisdiction, so that I can be at liberty to go from thence to any place where Providence may open the door for missionary work. Brother Judson would do the same; but the vessel in which I go cannot accommodate us both."

"My things are on board, and I and Mrs. Newell go on board this evening. We pay six hundred rupees (three hundred dollars) for our passage, and expect to be out two months.

"The Harmony is every day expected. The brethren wrote us twice from the Isle of France. The Governor is favorable to missions, wishes a mission to be sent to Madagascar, and has even made application to the London Society for the purpose.

"Brother Judson thinks, that he

† *The letters by the Francis have not yet come to hand.*

† *Another letter says* 25,000 *rupees.*

shall embrace the next opportunity of getting to the Isle of France. The other brethren will probably be obliged to take the same course, on their arrival here. They may possibly get leave to go hence to Ceylon. If they can, they will probably do it, as that island affords a very favorable opening for missionary exertions, and they have already begun to turn their attention to that place. Whether I shall continue on the Isle of France, or go from thence to Ceylon, or attempt a mission to Madagascar, must be determined by circumstances with which I am at present unacquainted. I shall endeavor to follow the leadings of Providence. I shall embrace every opportunity of informing you respecting my situation and prospects. We have received 710 rupees through the hands of the Rev. Mr. Thomason, whom I mentioned to you in my last. This money, which was intended for brother Judson and myself, we have divided equally between us."

"I have taken a letter of credit from Dr. Carey to a house in the Isle of France, lest my resources should fail before I can receive any supplies from America. I shall certainly use all possible economy, and endeavor, as soon as possible, to find some way of contributing to my own support.

"The discouragements we have met with have not yet caused me to repent of my undertaking. On the contrary, I feel more and more attached to the work. My wife enjoys excellent health, and good spirits."

"We go hence in a greater hurry than we left America. We had but three days notice of the opportunity. This circumstance must apologize for the shortness and other defects of my letter, and for neglecting altogether to write to several others, to whom I made promises—.

Rev. and dear Sir, I remain, &c.

SAMUEL NEWELL.

Rev. Dr. Worcester,
Cor. Sec.

"Calcutta, Sept. 26th, 1812.

Rev. and dear Sir,

In our last letter we inserted our petition that Government would permit us to return to the Isle of France, and not oblige us to go back to America. That petition they granted. Accordingly we have engaged our passage, and expect to sail in a few days. As to the field of our future labors, we are now entirely undecided. We have already mentioned our views of Madagascar. Our subsequent researches into the state of that island do not enable us to add to our former remarks any thing material.

"Recently some faint hope has been excited in our minds respecting Bombay. It rests principally on this —the present Governor of that Presidency, Sir Evan Nepean, is said to be a pious man; and therefore would probably throw no more obstacles in the way of Missionaries, than his official duties should oblige him to do.

"Could we once get into Bombay, we are almost inclined to hope, that they would not force us from the country. We are, at the same time, inquiring into the state of Java, his majesty's colony, and by appointment the residence of the Governor General of all his majesty's possessions to the east of the Cape of Good Hope. Gen. Maitland, [the present commander in chief] when Governor of Ceylon, showed the missionaries particular favor. We regret that we cannot write more definitely; but, in our present undecided state, we feel a reluctance in attempting to write.

"Brother Judson and his wife have changed their sentiments on the subject of baptism. They were baptized in Calcutta, on the first Sabbath in this month. In consequence of this trying event, it has appeared to him and to us, and to those with whom we have conversed upon the subject, expedient that we should separate, and labor in different fields.

"As to our pecuniary concerns,—though God has provided Christian friends, who have generously taken us in, yet a variety of unavoidable charges makes our expenses very considerable. But of these we shall remit a more particular account. It has pleased God more or less to afflict us all with the fever of the country; but through his wonderful mercy and forbearance we are happily recover-

ed, except brother Rice, who yesterday had a relapse. We shall be obliged to pay our physicians not less than 150 rupees. For our passage to the Isle of France we pay 1600 rupees. While at the Isle of France our expenses must be great; for living is far dearer there than we are accustomed to think of in America. A voyage from that place must be very dear; as ship provisions in that island are so very expensive. We feel it to be our indispensable duty to adopt and pursue the most rigid economy. We hope we shall be enabled to do it, so far as to satisfy our employers, our consciences, and our Judge."

"We close, dear Sir, praying that grace, mercy, and peace, may be multiplied to the Board of Commissioners, and to all the friends of Zion.

GORDON HALL,
LUTHER RICE,
SAMUEL NOTT."

Rev. Dr. Worcester,
Secretary.

"Calcutta, Oct. 23d, 1812.

"*Rev and dear Sir,*

We have delayed writing you to so late an hour, on account of some particular circumstances which rendered it desirable to delay, that we have now time to say but little. We have been detained here much longer than we anticipated when we wrote last, the vessel in which we were going to the Isle of France not having yet gone. We shall not, however, go in her at all, having conceived a different design.

"Our later letters have given you reason to believe, that Madagascar did not hold the same place in our views, as when we first arrived. Not because we deem it of less importance, but because increasing information led us to think other places less inaccessible. During the time of our stay here, we have been making all the inquiries which we could to enable us to form that decision which would meet the approbation of God, the Board, and our Christian friends. We mentioned, some time since, some hopes of Bombay and Surat. Our further inquiries and reflections on these and other places, have led us to determine to make an attempt at Bombay, as a first step, unless something should appear to render it unwise."

"The places which now seem to us next in order to Bombay, are Java, Prince of Wales's Island, and Malacca. Though we have thought it most likely that we should go to Bombay, for some weeks, it is but a little while since we have given up the idea of going to the Isle of France. But finding that Government will allow us to go to Ceylon, we have chosen to go thither, as that route will cost less time, expense, and trouble. There are no vessels, however, going to that island as yet; and we may still be detained some weeks in Calcutta. We hope that God will continue to shed light on our path, and that he will bless the attempt we expect to make. Pray for us, dear Sir, for a divine blessing upon us, that we may be enabled to guide our affairs with discretion, and be made eminently useful in the church of God. Before we write you again we hope to have gone forth to attempt something for his honor—something for the Heathen who are perishing for lack of knowledge.

"You will be surprised to receive a letter written from us alone; and we are surprised, and distressed, that it is so. Brother Rice has been led to change his sentiments on the subject of baptism; and brother Judson and himself will probably attempt a mission to Java. What the Lord means by thus dividing us in sentiments, and separating us from each other, we cannot tell. This we know; the Lord seeth not as man seeth; and it ill becomes us to be dissatisfied with what he does. We hope, and pray, that these unexpected things may not damp the missionary spirit which has been kindled; but that it may burn with a brighter and purer flame. We know nothing yet of Brother Newell, but hope he has arrived at the Isle of France. You will hear from us again by the Harmony, if we live; and, should we have acted then, we shall give you a full detail of the ground of our decision.

With much respect and Christian affection,
GORDON HALL,
SAMUEL NOTT."

Rev. Dr. Worcester,
Cor. Sec.

Extracts from a letter from Mr. Nott to the Rev. Dr. Griffin.

"Calcutta, Oct. 18, 1812.

"*Rev. and dear Sir,*

It is now about ten weeks since we landed in India, during which we have enjoyed many mercies, and suffered many trials. We [the four who sailed from Philadelphia] have all been more or less afflicted with sickness; and brother Rice is still in the doctor's hands. Messrs. Hall, Judson, and myself, and our wives are all well, and all as yet remain at Calcutta.

"Our last letter to our friends mentioned our expectation of sailing in a few days to the Isle of France. But the ship in which we had engaged our passage has been detained a month; and now we cannot say when we shall go. The probability is, that we shall be away from Calcutta ere long, either for the Isle of France, or Ceylon, neither of which places will probably be our final destination. There are so many uncertainties attending any missionary plan, and so many difficulties in knowing what should be done, that we hope to be forgiven if we speak variously when we speak, and if, for a season, we sometimes choose not to speak at all. Most sincerely do I hope, that we are not neglecting our work; and the various views we entertain result from an attention to it in some degree.

"We think much less of Madagascar than we did, and because we have some hopes of succeeding in some of the places contemplated by us with strong desire when we came out, but which once appeared as almost impracticable. Should any thing appear to render them really so, Madagascar has the same calls to our minds that it ever had.

"You may well think we have indeed been tried. Our situation has been responsible, our way difficult, our prospects dark, God's dealings with us distressing and mysterious—But after he has chastened us, we hope he will take us by the hand and lead us forth, and say to us, 'Sit down here; labor for me; and you shall have a crown of rejoicing.' I pray daily that it may be soon; and that we and you may have occasion for much rejoicing in the goodness of God. *The King's business requireth haste;* not a moment is to be lost, while the miserable pagans are dying without the offer of salvation.

"I have found much comfort and edification since I have been here in the company of Mr. Thomason, one of the episcopal clergymen of this Presidency; and lately in that of Mr. Corrie, who is stationed up in the northern parts of Hindostan. They are indeed men of a great savor of godliness; men from whose company one cannot go away unprofited; men deeply engaged for the salvation of sinners, and very faithful in the dispensation of divine truth. To these, as laboring in this denomination, may be added Mr. Martyn, who is now in Persia perfecting his knowledge of the Persian language, in order to complete a translation of the Scriptures into that language. Mr. Thomason is engaged in the Arabic, and Mr. Corrie in the Hindostanee; and is also much engaged in laboring at his station among nominal Christians and Heathens. An Auxiliary Bible Society was formed here last winter,* and another very lately at Colombo in the island of Ceylon. Though there is abounding wickedness here, there is a grain of mustard seed. It will, we hope, shoot forth its branches to a wide extent. Do all you can, my dear Sir, to excite those that love Christ in your flock, in the affection of some of whom I think I enjoy a share, to pray much for me, and for all who are with me, that we may have wisdom and grace, and, if the Lord please, a blessing."

"Yours with respect and affection,
S. NOTT."

Rev. Dr. Griffin.

MASSACHUSETTS MISSIONARY SOCIETY.

THE time of the year is approaching when the friends and patrons of the

* *This Society was formed Jan.* 1, 1811.

Massachusetts Missionary Society express their liberality by donations and collections in congregations. It may be gratifying to such persons to be informed, that the field of usefulness is continually opening and extending before the Society. To the district of Maine, a very important part of New England, the efforts of the Society are and will be directed. There are in that district great numbers of newly settled towns, in which a judicious distribution of missionaries will greatly hasten the establishment of the Gospel by means of settled ministers. Let all the friends of this Society be animated with increased zeal, and much, very much, may be done for the glory of God, and the good of mankind.

The members of the Society, it is hoped, will generally attend the next annual meeting. Others, who may wish to become members, are informed, that a subscription of two dollars a year, payable at the annual meeting, constitutes membership. If any, who cannot conveniently attend the annual meeting, should wish to become members, a written request to have their names entered may be addressed to the Treasurer, and will be duly attended to.

REVIVALS OF RELIGION.

THE friends of Christ will rejoice to hear, that there have lately been very considerable revivals of religion at Bradford, and Haverhill, (Mass.) and that very great revivals now exist at Newark and Elizabethtown, (N. J.) and at New Hartford, (Con.) We hope to be favored with particulars hereafter.

THE INQUISITION.

The Spanish Cortes have decreed, by 94 votes against 43, that the Inquisition is incompatible with the Constitution of Spain. This event, which will give joy to all the friends of justice and liberty throughout the world, took place on the 22d of January last. The prospect is at present, that this horrible tribunal will soon forever cease to torment and disgrace mankind. It has but a bare existence in some of the Portuguese colonies, and will probably be banished thence by the influence of the British, never more to find a resting place on earth.

DONATIONS TO FOREIGN MISSIONS.

March 2, 1813. From the Ladies' Cent Society in East Guilford, (Con.) by the Rev. John Elliot,		$25 00
3 From the Cent Society in Rindge, (N. H.) by the Rev. Dr. Payson		74 06
4. From the church in Windham, (Vt.) by Mr. Hall	$11 50	
From the church in Grafton, (Vt.)	2 50	
From a friend to the cause	6 00	20 00
8. From individuals in Hartford, (Con.) and the vicinity, by Mr. Peter W. Gaullandet, towards the translations	150 00	
——towards repairing the Serampore loss	100 00	250 00
15. Avails of gold trinkets presented to the Board		,50
16. From the Piscataqua Branch of the Foreign Missionary Society, by Peyton R. Freeman, Esq. the Treasurer		90 00
20. From the Union Society (of females,) in Weymouth, by the Rev. D. A. Clark		8 46
Carried forward		$468 02

	Brought forward	$468 02
24. From individuals in Chester, (Mass.) by the Rev. Dr. Lyman	24 25	
From Mr. Solomon Goodell* of Jamaica, (Vt)	123 90	
From the Foreign Mission Society of Northampton and the neighboring towns	25 50	173 65
		$641 67

FOREIGN MISSION SOCIETIES.

The Foreign Mission Society of the North Association in Hartford County and the Vicinity was formed on the 4th ult. when the following gentlemen were chosen officers; viz.

Rev. NATHAN PERKINS, D. D. *President.*
Rev. NEHEMIAH PRUDDEN, and PLINY HILLYER, Esq. } *Vice Presidents.*
Rev. HENRY A. ROWLAND, *Secretary.*
ENOCH PERKINS, Esq *Treasurer.*
Mr. CHARLES B. KING, *Auditor.*

The Rev. Mr. Prudden was appointed to preach a sermon at the annual meeting of the Society on the third Wednesday of Oct. next.

At the late annual meeting of the Foreign Mission Society of Brunswick and Topsham, the following gentlemen were chosen officers;† viz.

Hon. BENJAMIN J. PORTER, Esq *President.*
JOHN PERRY, jun. Esq *Secretary.*
JACOB ABBOT, Esq. *Treasurer.*
DAVID DUNLAP, Esq. *Auditor.*

At the annual meeting of the Foreign Mission Society of Hallowell, Augusta, and the vicinity, holden at Augusta, Jan 6, 1813, the following gentlemen were chosen officers;† viz.

Rev. ELIPHALET GILLET, Hallowell; *President.*
Rev. BENJAMIN TAPPAN, Augusta, Rev. DAVID THURSTON, Winthrop, } *Vice Presidents.*
Gen. HENRY SEWALL, Augusta, *Secretary.*
JOHN SEWALL, Esq. Hallowell, *Treasurer.*

FOREIGN MISSION SOCIETY FOR THE COUNTY OF LITCHFIELD, (Con.)‡

THE annual meeting of the *Foreign Mission Society for the County of Litchfield*, embracing the two consociations in said county, was held at Litchfield on the 10th day of Feb. *ult.* The following persons were chosen officers of the Society for the year ensuing, viz.

His Honor JOHN COTTON SMITH, Esq. *President.*
Rev. LYMAN BEECHER, Rev. JONATHAN MILLER, } *Vice Presidents.*

* *This sum is part of the* $500, *mentioned in the Panoplist for Feb.* 1812. *Mr. Goodell has also remitted* $50 *as interest on the* $1,000 *which he devoted to the permanent fund*

†*The memoranda of these Societies were mislaid, or they would have been published last month.*

‡*The following account was transmitted by the Secretary.*

JAMES MORRIS, Esq. *Secretary.*
URIEL HOLMES, Esq. *Treasurer.*
AARON SMITH, Esq. *Auditor.*

An appropriate and animated sermon was delivered on the occasion by the Rev. Bennett Tyler, from Heb. x. 36. *For ye have need of patience, that after ye have done the will of God, ye might receive the promise.* The clergy of the county, and many of the most respectable characters from the various towns, were present. The assembly was very large; and I can truly say, that I never witnessed an assembly of people, who in their appearance manifested so deep an interest, and so much complacency. Nor did the countenance belie the heart. At the close of the meeting it was a common exclamation: "We have never seen such a day as this!" It was truly a good day. The united prayers of Christians ascended as incense to the throne of grace, for the outpouring of the Divine Spirit on the nations of the earth, for the prosperity of the Redeemer's kingdom, and that the Word of Life may spread among the nations that never heard of the Savior. The missionary zeal, which was kindled on this occasion, will, it is hoped, pervade the country, awaken new importunity in prayer, increased liberality, and a more united effort in all our towns to pour their contributions into the Treasury of the Lord.

There is to be hereafter, annually, a meeting at 10 o'clock A. M. on the day of the annual meeting of the Society, to pray for the revival of religion in our towns and churches, and for the blessing of God upon the great attempt which is now making to evangelize the nations that call not on the name of the Lord.

At this annual meeting, the money paid into the treasury for the translation of the Holy Scriptures, and to aid foreign missionary labors, amounted to $1,304 86, (after deducting some trifling contingent expenses;) which sum is to be paid over to the American Board of Commissioners for Foreign Missions, and to be appropriated to translations or missions, as the donors have designated.†

OBITUARY.

DIED, at Edenton, (N. C.) in August last, WILLIAM SKINNER, Esq. aged 21 years and 4 months. He had just finished that course which is considered requisite in the study of the law, and had obtained license to practice in our different courts when a haemoptysis, or discharge of blood from the lungs, brought on by sedentary and close application, which baffled the aid of medicine, prematurely terminated his promising but short career.

He at an early period of life discovered proofs of a strong and vigorous understanding, which enabled him to acquire the elements of learning with uncommon facility, and soon rendered him capable of entering the Junior class at Princeton College, where he continued much beloved by his fellow-students, till he had received a liberal education, and was graduated with the honors of that seminary.

The native warmth and benevolence of his heart were conspicuous in all his conduct; and he was endeared to his numerous young friends for his various information, and conciliating deportment. He manifested a most dutiful and affectionate regard to his bereaved parents, his disconsolate sister, and mourning brothers,—his absence from them severely felt, and deeply deplored; may they derive consolation from the reflection, that, "although absent from the body he is present with the Lord," and that "though he cannot return to them, they can go to him."

Possessing a clear and discriminating mind he improved the advantages of reading the best, and most

†*Our correspondent has very obligingly transmitted an account of the sums contributed in each town, which we defer publishing for the present. When the money is remitted to the treasury of the Board, these particulars will come with propriety into the monthly list of donations. To avoid all mistake and confusion, it has been found necessary not to publish, in the monthly list, any sums which are not actually thus remitted.*

select authors, thus increasing the stock of intellectual acquirement;—to a critical acquaintance with them he cultivated a fine taste for polite and elegant literature; exploring the delightsome fields of science, and culling liberally "her choicest sweets," he took a wide and extensive range. He was intimately acquainted with ancient and modern history, which appears to have been his favorite pursuit, and it may not be improper to mention, that, in the acquisition of geographical knowledge, being blessed with a strong and retentive memory, he perhaps stood unrivalled by any of his contemporaries.

His mind was richly fraught with useful instruction, and he promised to become an ornament to the bar, the profession of his choice.

During the severe and trying indisposition with which he was afflicted, such was his calmness, fortitude, and resignation, that no impatience, complaint, or even murmur was heard to escape from him. Comparatively few indeed are the number, who, in leaving this vale of tears have experienced greater manifestations of the Divine presence and support, than he was enabled to evince, in his last moments. When, in answer to his request to be informed of his real situation, it was announced that no hopes were entertained of his recovery; and he was convinced that the term of his dissolution was fast approaching, he said with some emotion, and must I die? then farewell world, and all earthly enjoyments. Would that I could say, welcome death. His only desire was to obtain an interest in Jesus Christ, and thus find reconciliation with his God. He acknowledged himself a great sinner; was brought to see his lost and undone condition by nature, and his need of a blessed Mediator; expressing painful doubts that his sins could not be pardoned. But from the consoling conversation of a pious minister who visited him by his own particular desire, and which was maintained throughout in a mild, persuasive, and engaging manner, by adducing appropriate texts of Scripture suitable to the state of his mind, and exposing to his view the calls, invitations, and promises of the Bible, he was gradually brought to the knowledge of Christ, and was enabled at length "to rejoice in God his Savior, and to have no confidence in the flesh." His worthy attendant prayed by his side, when the interesting youth rose on his knees in bed, and earnestly poured forth all the energies of his soul, that he might find "acceptance in the Beloved," that He, who felt compassion for the guilty thief on the cross, would also have compassion on him, remove his load of sin, and receive his soul. He observed to the minister that he still apprehended he should be lost; but that if he could only obtain a slight manifestation, or token, that his prayers were graciously answered, he should die happy. He proposed that another prayer might be offered up, during which a more bright and glorious prospect opened upon his astonished view, and he was enabled to cry out, in the full assurance of faith, blessed be God, he hath given me the glorious manifestation that I so ardently desired; my sins are all pardoned; I have found Christ precious to my soul; O "He is all my salvation, and all my desire," "He is the chiefest among ten thousand, and altogether lovely." I have it here, laying his hand upon his breast; there was the charter to his "heavenly inheritance." Observing his mother to be deeply affected—he stretched forth his hand which she clasped in her own, and, with a sweet and expressive smile which strongly pourtrayed in his countenance the tranquillity of his soul, addressed her; "Why weep, mother, when I experience such consolation and hope; am so completely happy, and am winging my speedy flight to the arms of my blessed Jesus?" These, my dear son, are tears of joy, she replied, because God has dealt so graciously with you. Then weep on, my dear affectionate mother, such tears should surely be indulged, but see that you grieve not. He took leave of his weeping family, and friends, with the utmost composure, addressing each in the most solemn and impressive manner, declaring, that there could be no happiness without religion, recommending them most urgently to seek "the one thing needful," and then folding his hands

upon his breast, most fervently thanked God, that, he had been pleased to preserve his intellectual faculties unimpaired to the last period of his life; and had given him unspeakable hope in his death. He shortly after quietly resigned his "soul to Him who gave it" in prospect of a glorious and joyful resurrection, triumphantly exclaiming "O death, where is thy sting, O grave where is thy victory." Death has no longer any terrors for *me*, the sting is taken away by my blessed Redeemer.

"All—all on earth is shadow, all beyond
Is substance; the reverse is Folly's creed.
How *solid* all—Where change shall be no more."

To Patrons and Subscribers.

THE eighth year from the first publication of the Panoplist is nearly completed. We return thanks for the very respectable patronage and support, which our work has uniformly received. In making preparation for the ensuing volume, it has appeared to us desirable that our pages should contain a larger quantity of matter than has hitherto been the case. After contemplating the various modes in which this may be done, we have concluded to make the following offer to our friends and subscribers. If five hundred copies shall be engaged before the first day of June next, in addition to our present subscription list, the page of the Panoplist shall be enlarged to the size of that of the Christian Observer, without increasing the price. This augmentation will be equal to one fourth of the present quantity of matter; and in the course of the year, it will be equal to what is now contained in 144 pages. This additional matter would fill an ordinary duodecimo volume. Those who shall enable us by an increased patronage to make this augmentation, will have the satisfaction of diffusing among the community several thousand copies, containing this increase of matter without any additional expense. As such an increase of matter will add very considerably to the expense of printing, (to say nothing of the increase of editorial labor,) we wish it to be distinctly understood, that this additional expense cannot be safely incurred, unless warranted by the returns of additional subscribers *before the first day of June*, on which day the contracts for paper and printing must be made.

There is no periodical publication in the United States, which, taking into view the quality of paper, and style of printing, is cheaper than the Panoplist has been from its commencement; and the greater part of such publications are much dearer. The Connecticut Evangelical Magazine, and the Vermont Adviser, do not materially differ from the Panoplist in price, when a comparison is made of the paper, style of printing, and quantity of matter. With the Vermont Adviser we compare the Minor Panoplist. As to the other original periodical publications, if the pages of the Panoplist were sold at the same rate as those of the General Repository, the price would be *three dollars and thirty-one cents* a volume; if the quantity of matter in the Panoplist were reckoned at the same price as that which is contained in the General Repository, the contents of one of our volumes would amount to more than *four dollars and forty cents*. A comparison with the American Review would lead to nearly the

same result. The Panoplist is also cheaper than either of the foreign periodical works republished in this country. Of these, however, the Christian Observer ought to be distinguished as much the cheapest. A volume of the Panoplist would, however, if sold at the same price as as the Christian Observer, in proportion to the quantity of matter, come to *two dollars and fifty-six cents;* but if regard be had in the comparison to the number of pages only, it would come to *three dollars and twenty cents.* Lest we should be misunderstood, we take this opportunity of saying, that in our judgment the Christian Observer is a very cheap work, and that the publishers are entitled to the thanks of the community for printing it so cheap and so well. Let it be kept in mind, that all these comparisons are made in reference to the *present* size of the Panoplist, so that if the increase of subscribers should not be sufficient to enable us to enlarge our page, our patrons may be convinced that they have the work as cheap as it can be afforded.

Not to dwell longer on this topic, we intreat our friends seriously to ask themselves, whether the increased circulation of the Panoplist is not an object well worthy of a general effort in its favor? If this question should be answered in the affirmative, let us request them, so far as may be convenient and consistent with their other duties, to make the effort *now.*

While we are sensible of the imperfections of our work, and know more of the difficulties of conducting it than our readers generally can know, we have the satisfaction of believing that it has been far from useless. Leaving out of view its effects on religious doctrines and religious duties, which are its greatest objects, but in reference to which it would be more difficult for us to speak with propriety, we are confident in saying, that information from different parts of the country warrants the persuasion, that in alarming the public, with respect to the *monstrous abuse of ardent spirits*, the salutary effects of the Panoplist have been many times more than sufficient to compensate for the expense and trouble of the publication. Two great subjects in morals will hereafter claim much of our attention; intemperance and the profanation of the Sabbath. Unless the people of New England are awakened to these subjects, and unless the community are arrested in their down-hill course, inevitable ruin is preparing for themselves and their children.

We take pleasure in acknowledging greater punctuality in paying for the Panoplist than has been experienced in any preceding year, and in stating that the publisher has contracted for a new fount of small type with which to commence the next volume. Those subscribers who are yet in arrears either for the current or any preceding volume, are respectfully invited to remember, that it is important to us, and to the missionary cause, that *no debts* should remain unpaid.

We contemplate issuing the numbers on the 20th day of the month of which they bear date, instead of the last day, after the conclusion of the present volume.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

No. 11. APRIL, 1813. VOL. V.

MISCELLANEOUS.

ON THE UTILITY OF MISSIONS TO THE HEATHEN.

(Concluded from p. 441.)

Extract from the Report of the Society for Promoting Christian Knowledge for the Year 1799.

Extract of a Letter from a respectable Gentleman in India, to the Rev. Dr. Vincent, communicated to the public in evidence of the Utility and Importance of the Society's Mission in that Country.

"WITH regard to the question which has been agitated at home, on the *expediency* of sending Missionaries, (a question highly disgraceful to its opposers) it may be sufficient to know that the native Protestant converts, are, when compared with a like number of other natives, the most orderly and respectable class in the country. Their number is very considerable; I should think about three thousand. That they consist of the lower or Pariar cast is a *vulgar error;* and instead of being, as is often asserted, despised and contemptuously treated by their fellow natives they are universally respected. By the latter term, I would be understood to say, that on account of their general good behavior in society, they are esteemed to possess more probity and better dispositions towards social kindness, than any other natives. I was surprised to see a man of the late Dr. Robertson's learning and research introduce into his 'Ancient India' a stigma on the native Christians from a book called, I think, 'Sketches of the Hindoos.' One reflection, however, naturally arises on this error of the learned historian—Why are not such accounts published of the state of Christianity in India, as would have shewn the *truth?* Such accounts could only come from residents in India acquainted with the language of the country, and who had paid some attention to the subject, with a view to publication. The annual proceedings of the Society at home shew by the correspondence of the Missionaries, the present state of the Mission: but I do not find any where a collected statement of the numbers, &c. of the native Christians actually in India. *These proceedings are little, if at all, read by European gentlemen in this country;* and when I have shewn my copy of

the book to some, who ought to have been better informed, I found them *unacquainted with it.* I speak particularly of the volume which contains a letter from the late Mr. Swartz to your secretary, in reply to observations said to have been made by the late Mr. Montgomery Campbell, on the subject of sending out Missionaries, and the present state of native Christians.

"You may ask five gentlemen out of six, who return from India, their opinion of the state of the native Christians; their reply will probably be, that they see no use in the endeavors to propagate Christianity here; and this will be followed by a repetition of the common-place idea, transferred from one to another without examination, 'What can a black fellow know about Christianity?' I have heard one gentleman, acquainted with the Malabar, (Tamulian,) turn into ridicule the Malabar questions and answers of the catechism, &c., and assert that no native knew any thing more than the mere *routine* of answering by rote, like a parrot. Now I am perfectly certain, that this gentleman spoke entirely at random, and that he never had taken the trouble, though he so well possessed the means from his knowledge of Malabar, to examine the subject: another thing is, that he himself knows less of Christianity than the very people whom he ridiculed. It is from this sort of *cant* and jargon of ignorance and indifference, that false ideas respecting the native converts have been instilled into the minds of many at home: they also confound as one and the same thing, *Protestant* and *Roman Catholic* converts. Another gentleman of very respectable character and great philanthropy, holding a high station in the Company's civil service, observed to me that the Missionaries would be of great service in promoting among the Company's servants a knowledge of the country languages; but, what is the use of making converts? The people do just as well in their present state. At this you will be but little astonished when I tell you that gentleman's religious creed; which is, that our Savior as well as Mahomet, was a prophet or person professing that character; that as he led an exemplary life, and propagated his doctrine by persuasion, not by force, he was entitled to the highest respect; whereas Mahomet was a blood-thirsty enthusiast, and deserved abhorrence; but as to any portion of divinity attaching to our Savior's character, he could not conceive it.

"This I assure you, my dear Sir, is a true representation of that gentleman's religious tenets; and let me add, that we find here but few who give themselves the trouble of going into the subject of Christianity. What they possess, in general arises from good impressions given them before they arrive in India, by their parents or schoolmasters; but, as before the age of sixteen years those impressions can rarely be founded on a due examination into the subject and its proofs, such impressions, losing the support of those who first gave them, and receiving no aid from an effectual study of proper authorities, gradually waver and fall.

"In such a state of society, (I would be understood to speak

generally,) can it be expected that much importance should be attached to the propagation of Christianity?

"As to the question, however, let me take it in a point of view abstracted from religious motives. Is it of no importance that the vile prejudices arising from superstition, and which propagates disease and death, should be eradicated? The prejudices against inoculation for the small pox is of this description. Thousands perish annually by that disorder unskilfully treated.

"Look at the lower classes of the natives here. Great numbers cannot marry, because the expense of the ceremony is beyond their power to bear. If they can borrow money for the purpose, they entail upon themselves the ruin of usurious interest, &c. It is an undeniable fact, that many thousands are prevented from marrying, by the want of money. Among the Christians, no marriage fees, or any other charge whatever, are incurred. The consequences are obvious.

"The state of morality among the natives is very low indeed. I have had transactions with many of those who have the character of most respectable men, rich, and of good credit: I declare to you, I never met with *one* who had any idea of the obligation of an oath, or who would not break it without scruple, provided the crime could be effected without discovery and punishment, and produce to them a pecuniary profit. There may be natives of a different character: all I can say is, that I never met with one. I am speaking of those who are not Christians. Now I am clear that no man in the course of his dealings in England, with various characters for some years, could truly make a similar assertion.*

"If my statement be really applicable to the general character of the natives, high and low, a change can only be effected gradually: but if any thing is done, it must be by means of introducing among the natives

* The assertion contained in this paragraph proves the general and monstrous corruption of the natives in India; of those natives we mean, who have not been transformed by the divine efficacy of the Christian faith. Let those who represent the Hindoos as honest, mild, docile, and harmless, consider the facts stated in this letter, and by Dr. Buchanan in his Researches; by every person, in short, who has been in India, and is qualified to decide on the subject. But the great mass of India merchants, supercargoes, &c. who have undertaken, either in Great Britain or our own country, to declaim against missions, have evidently been as ignorant of genuine Christianity, as are the heathens whose morality and happy state they are so fond of eulogizing. The assertion which occasioned this note reminds us of one somewhat similar, made by an able writer in the Christian Observer. The words of Peter, Acts x, 35, *In every nation, he that feareth Him, and worketh righteousness, is accepted with Him*, are sometimes misapplied to support the notion, that the heathen are as much in a state of salvation, as they would be, if the Gospel were preached to them. On this notion, the writer just referred to observes, that he has enjoyed many opportunities of becoming acquainted with the heathen in different parts of the world, that he has long and attentively studied their character, and that he never knew a single individual among them, who gave satisfactory evidence, that *he feared God and wrought righteousness*. We quote from memory. Ed. Pan.

men who possess an intimate knowledge of their languages, who show examples in their own persons, of religion, virtue, contempt of riches, (such and such only ought the Missionaries to be) patience, and conciliatory manners. Would the establishment of many such men have *no* beneficial effect on the morality of the natives? Surely it would.

"Such was the respect of the natives for the late Mr. Swartz, that I am sure any set of natives in the Tanjore country would gladly have submitted their cause to his decisions; I mean, provided the cause were reputable. I mention this to shew how greatly character sways the opinion of the natives.

"If superstitions, inimical to the well-being of mankind, fade in proportion as true knowledge and science advance, of which none can doubt; is it of no benefit to distribute in these countries, men who can, or even who *may* advance them to the best effect? Will the Bramin have the same degree of power over the minds of the people when he is met upon his own ground by any European possessing as complete a knowledge of the Shanscrit, &c. as he himself does, and accomplished in scientific knowledge? Have the studies of the late Sir William Jones had no beneficial effect in a moral view, on the minds of those natives with whom he held an intercourse in Bengal?

"Government, I am sure, ought to promote, instead of opposing, the establishment of Missionaries such as I have described; for through them ultimately, government will have better subjects to rule, and would know better the *real state* of those subjects.

"The intercourse in general held by us with the body of the natives is slight: interest and business is the only spur towards this intercourse, and we draw our information not from the fountain-head, but through the interpreters and commentators, that interest and business introduce. There is nothing of familiarity or society, or tendency to social habits between us, except with a few *principal monied men.* And how should there be? Without an intimate acquaintance with the language, such society must be irksome.

"What are we to think of the debates at the India House, relative to Missionaries, as published by Mr. Woodfall in the year 1793? In them we perceive one of the idle wandering stories of India taken up as a matter of fact, and argued upon by a Proprietor as such, in a serious question in the court. I saw a letter from that Proprietor to Mr. Swartz, written soon after he saw Mr. Swartz's letter to your secretary, above alluded to; and he apologizes to him; excusing himself by asserting, that his speech had been erroneously reported in the newspapers. What then are we to think? Can we trust to what we see given as the speeches in the India house on the clause relative to Missionaries? If we can, I fear that upon examination we should find some of the speakers had been at as little pains to obtain correct intelligence of the situation of the Protestant converts, as one Pro-

prietor was regarding the story of the stock-buckle.

"I perfectly agree with most of the speakers in that debate, that Missionaries should not be sent out at the expense of the Company. It seems to me clearly that the speakers were extremely afraid of Mr. Wilberforce's clauses of the bill charging them with a great and permanent expense; and that under the impression of this fear they had brought forward hastily arguments that are frivolous, and principles that could not bear the test of fair reasoning and experience. And not one Proprietor was found, who could offer any thing in favor of the principle of establishing Missionaries, derived from his own experience and personal knowledge.

"No Proprietor of that court, who has been in India, will be a very strenuous advocate, I presume, for upholding a religion which annually causes excessive tumult, and much blood-shed and murder. Let any one of them recollect what annually passes between the immense multitudes of the right-hand and left-hand casts, as they are called. Such outrages are exhibited every year in Madras itself, in spite of the military drawn out to oppose it. What state of society, let me ask, is this? Can it be called civilization; or does it partake of the private war of the barbarous and feudal ages?

"What are we to think of human sacrifices? A few years since, the Bramins of a certain pagoda in the Tanjore country, *murdered for sacrifice a boy of eleven years of age.* Having killed him, they took out a particular part near the vertebræ of the neck, and offered it to the idol. The affair was fully examined and proved, and the punishment decreed was banishment beyond the Coleroons; the exiles accordingly went beyond that river, and returned again in two or three days!

"Turn from the *enlightened* and polished Bramin to the wild Collery, particularly to the Colleries of the Mellore, near Madura. I have been much among them, and know their dispositions well: the civilization of these appears hopeless; but I know that they would gladly receive among them native schoolmasters to teach their children to read and write. This surely should be put in practice. To this probably it may be objected, the country belongs to the Nabob, and we must not *interfere*. However, the Nabob would, I'll answer for it, gladly adopt so beneficial a system.

"It will hardly be believed, but it is not the less true, that within these two years there was a disturbance in the Nabob's district of Worriapalam; some hundreds of his highness's rabble, under the name of troops, having assembled separately from a party of the Company's troops, who were to assist in reducing the district, marched into the different villages, which were all abandoned, except by a few miserable weavers who remained in their houses. The enemy against whom these military operations pointed, were poligars; but they had neither plundered nor set fire to the Nabob's villages; the Nabob's commander, however, did both; and I have seen part of that commander's

journal, in which he enumerates the persons hanged by him daily; and the men so hanged were not belonging to the enemy, but peaceable merchants and weavers left here and there in the villages. The journal sums up the daily items of death in one column, like so many shillings, and at the bottom exhibits a total of thirty-two persons hanged in about fourteen days!

"Independent of the commander's own testimony, I know the truth of the matter from respectable British officers, who were on the detachment, and whom I saw immediately after the service ended.

"The state of the country, and of the minds of the people in which these scenes were acted, is truly deplorable. Shall we excuse ourselves, and say, this is the Nabob's country? We ought to hope for some end to such a state of the human mind in these countries. Let us ask, what exertions have been made during the last thirty years to promote civilization; and let those who can, give the answer.

"I am afraid we have never said to ourselves, Let us shew what these people will be twenty, or ten years hence. Such a question ought to be asked at this moment, for additional millions of subjects have, by the late conquest, fallen under our dominion or control."

Though the name of the writer of this letter is not given by the Society, yet it contains intrinsic proof of its having been written by no mean man. But if his representations, and those of Mr. Swartz, be true, what must we think of those statements which hold up the character of the Hindoos as needing no change.

Extract from the Report for the Year 1800.

The following affecting account of the funeral of the venerable Missionary Swartz, forcibly displays the influence of such men on the minds of the natives.

"His funeral was a most awful and very affecting sight. It was delayed a little longer above the limited time, as Serfogee Rajah† wished once more to have a look at him. The affliction which he suffered at the loss of the best of his friends, was very affecting. He shed a flood of tears over the body, and covered it with a gold cloth. We intended to sing a funeral hymn, whilst the body was conveyed to the chapel; but we were prevented from it by the bitter cries and lamentations of the multitudes of poor who had crowded into the garden, and which pierced through our souls. We were of course obliged to defer it till our arrival at the chapel.

"The burial-service was performed by the Rev. Mr. Gericke, in the presence of the Rajah, the Resident, and most of the gentlemen who resided in the place, and a great number of native Christians, full of regret for the loss of so excellent a minister, the best of men, and a most worthy member of society. O may a merciful God grant, that all those who are appointed to preach the Gospel to the heathen world, may follow the example of this venerable servant of Christ: And may he send many such faithful laborers, to answer the pious intention and endeavors of the honorable Society, for the enlargement of the kingdom of Christ! May he mercifully grant it, for the sake of our Lord Jesus Christ, Amen."

Extract from the Report for the Year 1801.

"I beg leave," says the missionary Gericke, "to send a letter from Serfo-

† *The king of Tanjore.*

gee Maha, Rajah of Tanjore, and to recommend its contents to the Society. No son can have a greater regard for his father, than this good Hindoo had for Mr. Swartz, and still has for his memory.

This letter is as follows:

"To the Honorable Society for Promoting Christian Knowledge.

"Honorable Sirs,

"I have requested of your Missionaries to write to you, their superiors and friends, and to apply to you in my name, for a monument of marble to be erected in their church, that is in my capital and residency, to perpetuate the memory of the late Rev. Father Swartz, and to manifest the great esteem I have for the character of that great and good man, and the gratitude I owe him, my father, my friend, the protector and guardian of my youth; and now I beg leave to apply to you myself, and to beg that, upon my account, you will order such a monument for the late Reverend Missionary Father Swartz to be made, and to be sent out to me, that it may be fixed to the pillar, that is next to the pulpit from which he preached. The pillars of the church are about two cubits broad.

"May you, Honorable Sirs, ever be enabled to send to this country such Missionaries, as are like the late Rev. Mr. Swartz.

"I am, Honorable Sirs, yours faithfully and truly,

Serfogee Rajah."

Tanjore, May 28, 1801.

"The Society concurred in opinion with the East-India Mission Committee, that the contents of this letter from the Rajah of Tanjore do bear strong testimony to the high character of the late worthy and invaluable Missionary Mr. Swartz: that it will be proper to comply with the request of his Highness; and that steps be taken by the Committee to have a suitable monument constructed, as soon as may be, and that the same be sent out to Tanjore, to be placed in the Mission church there."

The monument was accordingly prepared by Mr. Bacon, and is now erected in the church at Tanjore—a lasting evidence of the duty and policy of bringing into action, on the native mind, the powerful influence of the Gospel of Christ, when administered by holy men.

Extracts from the Report for the Year 1803.

"The Rev. Mr. Gericke, in a a letter dated at Vepery, 14 Feb. 1803, informs the Society that he had recently been through the Mysore country, and thence to Palamcotta, visiting all their congregations, and that it had pleased God to awaken a sense of religion in the inhabitants of whole villages, insomuch that of their own accord they had sought instruction from the neighboring Christians, and their catechists, and from *Sattianaden*, and had wished anxiously for his coming, to be farther instructed, and baptised. The first of these villages, to which he had been called, was newly built by catechumens, who had before lived in neighboring places, and their church was finished, when he arrived to preach, and baptise in it. In four other villages, the inhabitants being unanimous in their resolution of embracing the Christian faith, put away

their idols, and converted their temples into Christian churches, and were instructed and baptised in them. For another new village, and church for catechumens, that lived dispersed, he had bought a piece of ground, and instructed and baptised in it, under a temporary shade. On his departure from the Tinnavelly country, where this had happened, messages were received from many villages, requesting him to stay a few months longer, and to do in their villages, what had been done in others. Not conceiving himself at liberty to do so, he had recommended them to Sattianaden, to the old catechists, and to the new assistants. By these means, there had been instructed, and baptised, about twice the number that he had baptised, which were above 1300."

"It seems," Mr. G. observes, "that if we had faithful and discreet laborers, for the vineyard of the Protestant Mission on this coast, to send, wherever a door is opened unto us, rapid would be the progress of the Gospel. Our native teachers, though some of them may not be inferior to us, in the knowledge of the great truths of the Gospel, and in the manner of communicating them, still their discourses carry not that weight with them, that is felt when *we* speak to the natives. They never gain that confidence that is placed in an European, when they are once convinced that he is actually what he exhorts them to be. Without good Missionaries, true disciples of Jesus Christ, from home, the work of the Mission, it seems, would lose its respectability, even though the native teachers were good men; and Missionaries, without the spirit and mind of Christ, and as full of the world as the natives are, would soon make the Mission the most graceless thing imaginable."

"They express an anxiety for the receipt of printing paper, as their press was constantly engaged in working off books, for the use of the Malabar Christians, and lately for the new congregations, which in great numbers had recently been baptised by Mr. Gericke, many of whom, not having yet been able to get books enough for their instruction, had written the catechism and prayers on palmyra leaves, which they had rehearsed to Mr. Gericke, in a manner beyond his expectation.

"Their hearts had been filled with praise to God, for the progress which the Gospel of Christ had lately made amongst the Heathens; and they considered it as an extraordinary Providence, tending to the furtherance of Christian Knowledge, that the country was under a Christian government, which they trusted would lend its benevolent and protecting hand to lessen the perils, that had attended the reception of Christianity, and to encourage its introduction. Hence, the natives would learn how to fear God, to honor the king, to obey the laws, and to become industrious and faithful subjects, as well as to reject their foolish and often most cruel superstitions. Of the latter, they had had, within the last year, a striking instance, when two women were suffered to be burnt alive, with the corpse of the late Rajah *Amersing*, a circumstance

that afterwards produced a series of fantastic follies. Several women pretended to be possessed with the spirit of one of the burnt women, and affected to produce wonderful cures among the sick. The imposition was, however, at length checked, and the impostors punished by the collector, and even by the present Rajah, *Serfogee*."

"Can any reflecting man read these Extracts," say the British publishers, "without a deep conviction, that it is our indispensable duty, and our soundest wisdom, to plant such men as Swartz and Gericke, wherever British Influence extends? Shall SIXTY MILLIONS OF HEATHEN SUBJECTS of the British crown, nay, TENANTS and RETAINERS of the British nation, shall they be abandoned to a cruel and debasing superstition, when prudent measures, and holy men, will, with the blessing of God, be the means of enlightening their minds, elevating their characters, attaching them to British interests, and everlastingly saving their souls? No measures of coercion are asked for: nor are they wanted: nor ought they to be employed. But let this nation now, as with one voice, assert its determination, as a Christian nation, to redeem its character—to repent of its past negligence and ingratitude—and to express its sense of the Divine mercies toward it, by endeavoring wisely, but zealously, to communicate to its most distant dependencies, the word of life and salvation.

"Let the nation now resolve to act in the full sprit of the resolution of its Representatives in Parliament, passed May 14th, 1793."

"Resolved, That it is the opinion of this Committee, that it is the peculiar and bounden duty of the Legislature to promote, by all just and prudent means, the interest and happiness of the inhabitants of the British dominions in India, and that, for these ends, such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement."

The "Society for Missions to Africa and the East," instituted by members of the Established Church, has come forward in this important business, with much zeal, as will be seen by the following Resolutions:—

"At a Special General Meeting of the 'Society for Missions to Africa and the East,' held at the New London Tavern, Cheapside, on Friday, the 24th April, 1812, in consequence of a requisition from many respectable Members;

Present, the Right Hon. Lord GAMBIER in the Chair—and about Four Hundred Gentlemen.

Resolved, unanimously, on the Motion of HENRY THORNTON, Esq. M. P. seconded by WM. WILBERFORCE, Esq. M. P. viz.

"That, it appearing to this Meeting, that a very numerous body of European and native Christians are subject to the British crown in India, and also, according to general estimation, upwards of Sixty Millions of Mahometans and Heathens—it is a duty incumbent on this Society to exert itself in order to procure such provisions in the New Charter to be granted to the East India Company, as shall afford sufficient opportunities to those benevolent persons who shall be desirous of going to India, for the purpose of communicating to its population the blessings of Christian light and moral improvement; and also such provisions as shall prevent the obstruction of their endeavors for promoting their object in that

country, so long as they shall conduct themselves in a peaceable and orderly manner."

"Resolved, unanimously on the Motion of the Right Hon. Lord CALTHORPE, seconded by JAMES STEPHEN, Esq M. P. "That a Deputation of the Members of this Society be appointed to wait on his Majesty's Chancellor of the Exchequer, and the Earl of Buckinghamshire, the President of the Board of Control, to solicit their support to the objects of the foregoing Resolution, and the honor of conferring with them on the means of attaining those objects, so far as this Society is concerned. And also that the Deputation be empowered to wait on any other of his Majesty's Ministers, and any of the Members of either House of Parliament to whom they may deem it expedient to apply."

Resolved, unanimously, on the Motion of CHARLES NOEL NOEL, Esq. M. P. seconded by T. R. KEMP, Esq. M. P.

"That the Governor and Treasurer of this Society be a Deputation for the purposes mentioned in the foregoing Resolutions, and that they be empowered to avail themselves of the assistance of any other Member of the Society whom they may think proper."

For the Panoplist.

ON PARTY SPIRIT.

IN the Panoplist for Sept. 1812, I read with pleasure an essay, "On the means of averting national calamities." In the present state of our nation, this subject is peculiarly interesting, and ought to engage the prayerful attention of every Christian, and indeed, of every citizen. In the counsels of divine Providence, there is a *reason* for the infliction of so great a judgment, as war, upon our nation. This *reason*, without the least doubt, is our individual and national transgressions. The directions in the above mentioned essay are well calculated, it is believed, to effect an object so desirable as the removal of national calamities. The proof is conclusive from Scripture, that general repentance and reformation will be followed with the blessing of God, and the cessation of evils which are suffered by the people. *Then will the Lord be jealous for his land, and pity his people.* This is one of the consoling declarations which God has made, in view of such conduct. But there is among us a great obstacle to general repentance and reformation, viz., the *influence of party spirit.* It is to be feared that this will, in a great degree, prevent the perception of our national sins, and lead to perseverance in iniquity. The course, which party spirit naturally takes, let the truth be where it may, promises nothing favorable. It is thought, however, that something may be done to check the progress of this destroyer of nations. To recommend a diligent search after truth, though it be granted that the influence of truth will banish party spirit, does not appear sufficient. The fact is, that truth, in politics, is often supposed to be already attained. Hence arise those strong prejudices, which are so opposed to repentance and reformation. Shall not we have more reason to expect good, if means be first used to allay the fury of party spirit—to render prejudices less violent—and to diminish the influence of existing animosity? Will it not be more probable,

that reflection will then return, and the mind inquire with more sincerity and ardor after truth? Nothing can be more indisputable, than that the great mass of the community act from feeling. Their passions are in some way excited, and every thing concurs to strengthen these passions. All pretend, indeed, to act from reason,—but how often is it manifest, that their feelings give force and weight to their reasons; and that, without the feelings, the reasons would have no influence, and would even appear ridiculous. It must be the first object, then, to lessen the violence of party spirit. In order to effect this purpose, let the following considerations be attended to.

1. Let the ministers of the Gospel exhibit full proof *by their conduct*, that they percieve and fear the evils of party spirit. A man may be jealous and anxious for the rights and privileges, and prosperity of the country, and may manifest the deep concern of a true patriot, without showing the extremity—the folly—the madness of party spirit. Never let the servant of God so far forget himself, as to discover the feelings of a partisan.

Further; let the ministers of the Gospel, when they are uniting with the people in public worship, humbly and fervently address the Lord to destroy the influence of party spirit. It is an acknowledged evil; all should pray, therefore, that it may cease. Many considerations may be appropriately introduced in this connexion. One only is suggested, viz. fervent supplication that the people may feel right in view of this evil,—may be induced to examine their own hearts,—to reform themselves,—and to pray that others may be delivered from its influence. I have sometimes been astonished, that ministers so seldom introduce into their public prayers any thing connected with this evil, which is so threatening to our country. Much good may be done by praying aright in reference to this subject. The solemnity of the sanctuary will have much influence. If the speaker should not be guilty of the very iniquity, which he is praying may be brought to an end, the minds of the people will naturally be affected; and their attention will be turned to their own feelings and conduct.

It hardly need be added, that no minister can desire to see the influence of party spirit diminished, who uses expressions which are calculated to strengthen and cherish party feelings.

2. Let ministers occasionally, in their sermons, lead the attention of their people to the subject of *brotherly love*. In addition to common cases, let them show what must be its operation in respect to party, and how hostile to its existence is the influence of party spirit. There is great reason to believe, that *a person, who is deeply engaged in party feelings, can have but very little religion.* Two things afford very conclusive proof of this. In times of revival of religion, party is almost forgotten—party spirit is nearly extinguished. And those, who appear to have the most religion, have the least concern with the party politics of the country. If this proof be admitted, each Christian is deeply concerned. He is piercing his own

soul (if under the influence of party spirit) as well as wounding his Savior, and the religion of the Gospel.

Should it be objected, that such is the state of the country, that even the subject of brotherly love cannot be thus treated without giving offence to Christians, in case the church be composed of members of both parties, it might be sufficient to answer, that our churches then contain but little religion. The minister, or the members, or both, must be highly in fault. But another answer, more honorable to the Christian name, is now given. The writer is acquainted with facts to the contrary of the foregoing assertion, and that in the very case supposed. Let the *Christian* character appear in the preacher while he addresses his brethren, and the objection is wholly removed. Then might it be said, as it was of old, "See, how these Christians love one another."

3. It is not sufficient that ministers only should feel this subject, and act as reason and Scripture require. Their people ought also to be impressed with the importance of the subject. Various methods may be taken to effect this. Ministers, by conducting as is here urged, would contribute not a little. These few ideas may be read by some of the influential members of our churches, who can lend the helping hand. Our religious publications may present this subject to their readers in different points of light. Common Christians should be taught to join their prayers in aid of so desirable an object. Mutual regard, sympathy, and harmony, should be inculcated. We should be taught our own weakness and infirmity, and our exposure to do wrong.

The view which has been taken is calculated to fill the hearts of Christians with serious reflections. Much is depending upon their conduct. If they will with one heart do their duty, we shall have great reason to hope, that the evils, which now afflict our country, will ere long come to an end. May all be disposed to unite with engagedness in so good a work; and may the blessing of the Lord rest upon our land. BERK.

ON GIVING MONEY IN CHARITY.

To the Editor of the Panoplist.

Sir,

I KNOW not that you are in the habit of giving advice; or that you will deem it compatible with the objects of your Miscellany to lay a plain statement of a difficult case, before your readers. But, believing that your sympathy will be excited by my painful situation, and that you will be disposed to do any thing reasonable for my relief, I submit the following account of my perplexities.

It is a notorious fact, that the present time is remarkable on account of the multitude of demands made upon our property for objects termed charitable. I am sure no age was ever burdened with so many *charitable societies*, and *charitable subscriptions*, and *charitable calls*, laying continual siege to a man's purse.

Our minister, Mr. Editor, has caught this phrenzy, (for such I

esteem it,) and he is borne away by the popular current beyond the bounds of reason, and (as it appears to me,) beyond the dictates of his own judgment. He holds it to be a *privilege* to live in such an age as this, when demands on our charity are so rapidly increasing. He alleges that there is in the Bible such a text as this; *It is more blessed to give than to receive.* Consequently, he often inculcates the duty of giving away money, as a mean of increasing our own happiness. And, preposterous as it may appear, I have heard him pray, that opportunities for exercising our charity might be multiplied, in order, according to his doctrine, that our own happiness might be proportionably increased.

But our minister, sir, is not content with barely preaching and praying in this style. If he were, I should not trouble you with this complaint. For I can brave out pretty hard things from the pulpit, if nobody will throw them into my face and eyes on week days. But whenever the minister rides up to my door, I am afraid of seeing some subscription, some constitution of a charitable society, in which *money* is the prime requisite of membership. I expect to hear something about the poor heathen, or of some young man who must be educated for the ministry, or some other proposal, equally hostile to my purse and my inclinations.

By his many good qualities, and known integrity, our minister has great influence with his people. And whenever he proposes a plan of charity, it receives pretty general patronage. This practice of giving is becoming so customary among us, that any one who refuses his support to charitable purposes will feel himself in some danger of being counted niggardly.

Now, Mr. Editor, I and my wife have, by our industry and good management, scraped together a handsome property. We know that we have as much money as our neighbors, and we love to have others know it too. We wish to hold a respectable standing in society. We have as good a house, appear as well clad, and set as good a table as any around us. And we intend to do so still. But then, Sir, we came hardly by our property, and cannot think of throwing it away. We have never profited by the charity of others; and we can't see how others have any claim on the fruits of our hard labor. To give away our money for the various charitable purposes proposed, would be totally contrary to all our ideas and rules of economy. I was never convinced, that charity meant giving away money. I wish my fellow creatures well; I have as much feeling for them as any man. But I believe it was never understood in former times, that charity implied the giving away of our property. This is certainly a new coined doctrine. So, Mr. Editor, I am in conscience opposed to this new plan.

Besides, Sir, I have several children. And my wife, though she is notably industrious and frugal herself, intends to make ladies of her daughters. Fashions you know run high. We think we can afford to support our children on a level with the first. And to educate my sons, to in-

dulge my daughters with frequent parties, to keep up with the numerous improvements in fashions and manners; all this takes off my loose change, so that I have nothing to give, if my conscience were not opposed to the plan.

Now comes my difficulty. It wounds me exceedingly to fall behind my neighbors *in any thing*. I can't endure to be thought mean or stingy. It hurts me intolerably to put off a charitable subscription, on which I see the names of many, who are not so able as myself. A thing of this kind will sometimes make me feel disagreeably a whole month. I am afraid that many will think I am not so rich as my neighbors, because I do not give away so much as they do.

In a word, I am brought to this dilemma; I must either give away my money, or run the risk of being regarded as an underling, and of losing somewhat of my minister's good opinion, for you must know that he thinks me quite a reputable man.

Now I see no way of relief, unless our minister and his friends can be induced to suspend their exertions for charitable purposes. This would bring us all to a level again, and my money would be safe. I know of no one more likely to have influence with our minister than yourself Mr. Editor. He places confidence in you; and does not fail to read every thing which your work contains. Now what I have to request of you is, that you, or some of your keen correspondents, should produce a piece on the mischiefs of multiplying, and hunting up, objects of charity. Be pointed and severe in your strictures. Tell people how painful it is to see so many subscription papers. Paint their evil effects in glowing colors. They will drain all the money from the country; they will circumscribe the pleasures of our children, and reduce them to a state of penury. You will have a wide field before you, and I have no doubt but you will occupy it to advantage.

By speedy attention to this subject you will probably relieve your humble servant,

JAPHETH.

P. S. While I am about writing, Mr. Editor, I ought to put in a word for my wife, whose situation is full as painful as my own, and who agrees with me fully in my sentiments on this subject. You must know, that the women in our town, have formed a *Cent Society* for charitable purposes. It is very fashionable to become members of it. But my wife, though she wishes to be equal with any, cannot feel willing as yet to join this institution.

She has tried various methods to throw off the dreaded opprobrium of being backward in such a thing. Sometimes she wants the money for her daughters. At other times she endeavors to ridicule the society on account of its name, as a frivolous and childish thing. *Were it a Dollar, or an Eagle Society*, says she, *I would join it.* But it all does not answer. The women, she fears, will regard it as a little thing in my wife, to refuse a cent a week, when she cannot say but the object is good. And many have no more sense than to reply, to the last mentioned argument, that if a *cent* is too inconsiderable, she may freely put in a

dollar, or an *eagle*, in lieu of it.

You see our situation, Sir. Do say something very pointed against *Cent Societies*, on my wife's account.

RELIGIOUS COMMUNICATIONS.

PLAIN SCRIPTURE READINGS.

No. IV.

On re-perusing my second number, I observe a sentence liable to be misunderstood; and therefore take the first opportunity of explaining it. The sentence occurs in the Panoplist for Feb. p. 396, and asserts, that 'the word translated *Lord*, Matt. ii, 13, 15, and 19, undoubtedly means the self-existent God; and is used in Greek for *Jehovah* in Hebrew.' It might be understood, that the passages here referred to are represented as direct quotations from the Old Testament. This was not my intention; but simply to state, that wherever the phrases *the angel of the Lord*, and *the Lord spake*, occur in the Old Testament, the Hebrew word for *Lord* is *Jehovah*. That the self-existent God is meant in these passages in Matt. ii, no person can doubt. But Matt. iii, 3, is a direct quotation from a prophecy, in which Isaiah uses the word *Jehovah*.

I take this occasion to say, that the French translation referred to in my last number, (Pan. for March, p. 456,) was printed from the stereotype copy circulated by the British and Foreign Bible Society. It may be presumed, therefore, that learned and judicious men in England esteem it the best French transation in existence.

Matthew IV.

Various Readings.

Ver. 4. Griesbach is of opinion, that a Greek preposition, different from the one which is translated *by* before *every word*, has nearly equal claims to be considered as the true reading. The proposed alteration could neither affect the translation nor the sense.

V. 10. a. G. *behind me*. If this addition be admitted, the clause will read, *Get thee behind me, Satan*, as in Luke iv, 8, instead of *Get thee hence, Satan*.

V. 12. p. o. *Jesus*. The verse will then read, *Now when he had heard*, &c.

V. 13. Griesbach proposes a different mode of spelling *Capernaum*, as of nearly equal authority with the common one.

V. 18. om. *Jesus*. The verse will then read, *And walking by the sea of Galilee, he saw*, &c.

None of these various readings affect the sense, unless that of the 10th verse; and if the force of the Greek verb, translated *Get thee hence*, be considered, the alteration of the meaning by the proposed addition seems scarcely perceptible.

No important emendation of our version of this chapter has occurred to me, except in regard to the word rendered *repent*, in the 17th verse. The meaning of this was discussed and explained in my last number. It has occurred to me as a natural inquiry, How came so many translators to render the word so inadequately as they have done, if the meaning of the original be in fact as I have stated? By way of answer let the following things be considered.

The original word, according to the explanation already given, imports a change of moral character, whenever it is used to express a preparation for evangelical enjoyment, or for a future state of happiness. This change of moral character implies many things; of which one of the principal is sorrow for sin. Perhaps among new converts, generally, self-loathing, or a deep abhorrence of their past character and conduct, is the most prominent feeling. It is not strange, therefore, that the Latin translation usually called the Vulgate should have adopted a word expressive of sorrow for past conduct; especially as the Latin tongue has no single word which gives the exact meaning of the original. Conformably to the Vulgate, many modern translations have expressions equivalent to our *repent.* This has not, however, been the universal practice. Beza has generally taken a word much preferable, and which conveys the idea of *a return to a state of sanity and wisdom.* Still he has not hit the exact meaning of the Greek. The error in most cases has been the taking of a part of the meaning conveyed, or rather *implied*, in the original, instead of expressing the whole.

Dr. Campbell, for instance, finding that the evangelical change here required is durable in its effects and consequences, lays much stress upon the idea of *permanence*, and expresses the change by *reformation*, which, according to him, is a permanent change from worse to better. Now the original word does not of itself convey the idea of a *permanent change;* but when used to designate the great *moral change* which the Gospel requires, the idea of permanence is perfectly compatible with all the ideas really conveyed: and we learn from many passages of Scripture, that this change is in fact permanent.

Let it be observed, also, that the word *repent*, in its genuine acceptation, has no reference to the moral nature of the action repented of, nor to the moral character of the person repenting. Thus a miser may repent that he gave a trifle in charity just as truly, as Paul repented that he had persecuted the Christians. Learned divines, however, have perceived in every age, that the common translations of the passage in question, and of others like it, needed explanation. They have defined repentance and the equivalent words in other languages, by explaining very fully the moral change above mentioned, and all its effects and consequences. An excellent Latin compend of theology, now lying before me, defines *repentance*, (i. e. the Latin word used by Beza,) to be *the circumcision of the heart, a conversion to God, a spiritual renovation, sanctification of the man, the new creation, and the first resurrection.* Though these are good definitions of the great moral change required by the Gospel, they are much too extensive for the meaning of our word repentance. On attentive consideration, therefore, I am confirmed in the opinion, that the French translation above referred to, and which is equivalent to *convert yourselves*, or *be converted*, is the best translation I have met with. The following paraphrase of the 17th verse is

offered to the consideration of the reader: 'From that time began Jesus to make proclamation, and to say, Change your dispositions, become of a different moral character, in order to share in the enjoyments of that heavenly kingdom, that reign of piety and benevolence, which I am come to reveal, establish, and defend, and which shall be perfected in a future state of unchangeable happiness and glory.' Unless I am greatly mistaken, this view of the subject throws light on many passages of Scripture. It is sometimes asked, for instance, Which is first, repentance or faith? And taking the common acceptation of repentance among religious people, viz. *a godly sorrow for sin*, it is difficult to tell which is first, faith or this repentance. But understanding the word translated *repentance* to mean a *moral change of character*, the difficulty is removed; for this change must precede both *a godly sorrow for sin*, and *evangelical faith*. The reader will excuse the length of these remarks, when he considers the vast importance of the subject.

Dr. Campbell's translation of this chapter is in several instances too much like a paraphrase.

Doctrines.

We are taught in this chapter, that our Savior was carried up into the wilderness by the Spirit to be exposed to the temptations of the devil; v. 1; that after having fasted forty days and forty nights He became hungry, and was accosted by the tempter with a request that he would work a miracle for his own sustenance, if He were, as He had been proclaimed from heaven, the Son of God; v. 2, 3; that he repelled the temptation by an appropriate quotation from the Scriptures of the Old Testament; v. 4; that the devil next conducts our Savior to one of the highest parts of the temple, which stood in the midst of Jerusalem, and proposes that he should cast himself down, in order to experience the fulfilment of a divine promise made to all the children of God; v. 5, 6; that Christ repelled the temptation by another quotation from Scripture; v. 7; that the devil again conducts him to the top of a very high mountain, spreads before him the wealth, power, and grandeur, of the whole world, and offers to give them to Him, on the single condition that He will prostrate himself before the giver, and worship him; v. 8, 9; that our Savior repels this third temptation by a third quotation from Scripture, and banishes Satan from His presence with indignation, and a tone of infinite superiority to the tempter and all his machinations; v. 10; that the tempter, being foiled, leaves our Savior, and angels come and serve Him; v. 11; that Christ, hearing of the seizure of John, left Nazareth and dwelt in Capernaum, so that a prophecy of Isaiah was accomplished; v. 12—16; that mankind without the Gospel are in a state of utter moral darkness; v. 16; that when our Savior first came to reside at Capernaum he made proclamation of the necessity of a moral change in the character of men generally, so that they might profit by the Gospel dispensation which was about to be revealed; v. 17; that Christ chose his four first disciples, afterward

to become apostles, from among the fishermen of Galilee; v. 18—22; that Christ publicly taught throughout all Galilee, proclaiming the glad tidings of the kingdom, healing every species of sickness, and delivering from the power of evil spirits all who were possessed by them; that these wonderful events carried His fame through all Syria; and that multitudes followed him from the neighboring territories; v. 23—25.

Among the implied doctrines contained in this chapter, we observe, that here is taught the existence of two intelligent agents; one, the Spirit, who afterwards is revealed as the third person in the ever blessed Trinity; the other, the devil, the false accuser, the tempter, the great enemy of God and man; v. 1; that Christ was truly man, being subject to human passions; v. 2; that the best way to resist temptation is to resort to Scripture; v. 4, 7, 10; that Scripture may be quoted for any purpose, however diabolical, and by any party, however, unprincipled; v. 6; that the proper way to correct a misapplication of a particular passage of Scripture is by comparing it with other passages; v. 7; that, therefore, every person ought to be acquainted with Scripture, as every person is exposed to temptation; that there are good angels, who delighted to minister to the Savior while on earth; v. 11; that it is sometimes prudent to yield to injustice, and to avoid exposing one's self to wicked men; v. 12; that mankind are so depraved as to need a thorough change before they can enjoy the Gospel; v. 17; and that malignant spirits were permitted to torment some individuals, at least, among the people of Syria; v. 24.

Miscellaneous Remarks.

It is utterly inconceivable to me, that the Spirit should be introduced, as He is in the first verse, if an attribute of God, as Socinians assert, or a mere abstract quality, were intended.

The word translated *Lord*, v. 7 and 10, is *Jehovah* in the Hebrew of the Old Testament, from which these passages are quoted.

Our Savior suffered himself to be directed by Satan, so far as to go, at his instance, to a height of the temple, and to the top of a a mountain. These actions, it should be remembered, were strictly innocent and lawful. The moment the tempter proposed any thing wrong, that moment he was repelled. Perhaps our Savior's conduct, in this particular, is designed to teach us, that we should not be deterred from doing what is clearly innocent, though bad men or devils mean to take occasion of our actions to injure us: provided, however, we have some good object continually in view, and never expose ourselves needlessly to temptation.

Christ says, v. 19, *I will make you fishers of men.* Considering that the conversion and salvation of men are the peculiar work of God, does not Christ here assume the divine prerogative of saving men by his own inherent power? He certainly does not intimate the necessity of any power superior to his own. And in the performance of these first miracles described by the evangelist, it does not appear, that our Sav-

ior declared himself to work miracles in consequence of derived power. On the contrary, the whole narration strongly implies, that He healed the sick, and cast out evil spirits, by his own independent control over all natural causes.

On our Savior's temptation it may be observed, that He shewed himself perfectly superior to the undue influence of the human passions to which he was subject. The passion of hunger, for instance, which he doubtless experienced to an excessive degree, is perhaps the most uncontrollable of all the passions. Yet he remained unmoved by its highest paroxysm, nor would seek its alleviation in any method suggested by the subtle tempter. PHILALETHES.

EDITORIAL REMARKS.

WE are informed that several clerical gentlemen, who consider themselves as included in the liberal party, have manifested extreme displeasure at a passage in the second number of *Plain Scripture Readings*, which was published in the Panoplist for February last. The passage referred to contains the assertion, 'that the liberal party in England, and the liberal party in Boston and the Vicinity, have obtruded the Improved Version upon the world, and have exerted themselves much to obtain for it a circulation.' p. 397. This assertion was declared to be "a malignant slander" by a member of the Boston Association, at a regular meeting of that body; and other opprobrious epithets were called forth of a character not less indicative of strong feeling. Now it is evident, that the assertion above quoted can be no slander if it is strictly true. We hold ourselves religiously bound not only not to assert ourselves, but also not to suffer any correspondent to assert, through the medium of our pages, any fact which we have not good reason to believe to be true; especially a fact, which may affect, in any manner, the reputation of an individual or a body of men. Should we, notwithstanding, be unintentionally drawn into error, and be so unhappy as to convey an injurious imputation on the character of any man, or any body of men, we should consider it our duty to make all the reparation in our power, however ungraciously the error might be pointed out, or whatever unmerited bitterness of reproach we might have experienced. Under the charge in question we feel at perfect ease, and are satisfied, as we have no doubt every impartial reader will be satisfied also, that the assertion complained of is strictly and literally true. But before we proceed to adduce any proof, it may be well to describe "the liberal party," as we understand that designation.

And, first, we do not mean to convey either praise or dispraise by the epithet *liberal*. We mean not to admit, by the use of this word, that the party are, what the word naturally imports, candid, ingenuous, free from bigotry and prejudice; nor do we mean to imply, by way of irony, that they are the reverse of all this, uncandid, disingenuous, slaves to bigotry and prejudice. We utterly abhor every attempt to set-

tle a dispute by fixing an opprobrious epithet upon an adversary. While there is a difference of opinion among men, however, and while we are obliged to use human language, we must have *some* words to designate the different classes of men, who hold different opinions. The least exceptionable words for this purpose of which we can conceive, are appellatives derived from proper names, such as Calvinists, Arminians, &c. President Edwards has shewn,* with his usual candor, good sense, and clearness of reasoning, that no just objection can be made to the use of such appellatives. But new parties are perpetually forming, which cannot be designated in this manner: what is to be done in these cases? The best that can be done, in our opinion, is, to yield to these parties some epithet of which they seem fond, without admitting its justice or converting it into a sarcasm. Let the words, which are used to point out different classes of men, be used for the mere purpose of designating the persons who belong to a class, and not at all for the purpose of describing their character. Let the estimation, in which any class of persons ought to be held, be formed, not from the meaning of the name which they have chosen, or which has been fixed upon them by their opponents, but from more infallible sources.

The persons composing the party, which we now have in view, are often described, in publications under their own patronage, as *liberal* men: it cannot surely give them just offence if we use the same epithet, after the explanation already offered. And, to exhibit our meaning more fully, we take the liberty of saying, that should we ever apply the word *orthodox* to the class of persons with whom we agree on theological subjects, it will be far from our intention to imply, from the meaning of the term, that these persons are of course right and all others wrong. This word, if used at all, will be used from necessity, and for the want of some other word which would be equally well understood to designate the persons intended.

But, secondly, we will endeavor to state, as briefly as possible, several particulars, which will show the acceptation in which we use the designation of "the liberal party."

It will easily be conceived to be a difficult matter to define any party, which embraces a considerable number of individuals, so as to include every individual of the party, and exclude all others. Yet it is by no means difficult to make a definition sufficiently accurate for ordinary purposes, and one which, with suitable qualifications, will do injustice to no one. For the sake of illustration, let us refer to the two great political parties in this country. Either of these parties can be so designated in a few words, as that every candid man will admit the general accuracy of the designation; and yet every individual member of each party might not come strictly within the designation of the party to which he in reality belongs, and to which he gives his influence. The same remark will apply to

*See the preface to his Treatise on the Will.

the different classes of men who hold different religious opinions; and we are confident in saying, that the liberal party in New England is as well defined, as political parties usually are, and that the members who compose it are recognized with little danger of mistake. Their manner of preaching, of praying, of conversing, of writing, is perfectly well known and understood. It may not be amiss, however, to particularize some of the characteristics by which the members of this party are, and have been, distinguished.

1. The clergy of this party, generally, either omit, or oppose, both in their prayers and preaching, all the principal religious doctrines which are commonly called the doctrines of the Reformation. These doctrines are clearly defined in the Assembly's Catechism, and are, as we believe, among the fundamental truths of the Christian religion. It is hardly necessary to add, that the doctrine of the Trinity, the divinity of Christ, the personality of the Holy Spirit, the native and total depravity of man, regeneration by the supernatural agency of the Spirit, justification by faith alone, election, the divine decrees, the atonement, the perseverance of the saints, the endless punishment of the impenitently wicked, and other doctrines closely connected with these, are thus omitted, or opposed.

2. All those who conducted, fostered, or encouraged the Anthology, after its character was developed, and especially those who approved of the theological part of that work, must be classed with the liberal party. We do not mean to include every subscriber; for there are probably, at least a few subscribers to every periodical work, who disapprove of its character and tendency, but who take it from curiosity or some other motive. When the devotedness of the Anthology to party purposes is considered; when the unbounded and indiscreet profusion of praise, which it was accustomed to pour forth so lavishly upon a certain class of persons, and the snarling, contemptuous manner in which it generally spoke of others of an opposite stamp, are called to mind; no one but a partisan, it will be admitted, could approve of that publication: and certainly no party but the one in question could expect to be profited by it.

3. The patrons and supporters of the General Repository belong to the liberal party, except a few subscribers on the principles above stated.

4. To the same party must be referred all who represent their opponents as denying the Scriptures to be the only independent rule of faith, when in fact no man can be found who makes this denial; all who raise a vehement clamor against creeds, confessions, and catechisms, and yet have no objection to deluging the country with *catechisms of their own*; all who are opposed to ecclesiastical discipline of every kind, in cases where doctrines only are concerned; all who admit members into their churches without requiring any evidence of personal religion, or even of seriousness, on the general confession that Jesus was the Messiah; and all who oppose examining candi-

dates for ordination to the ministry of the Gospel.

5. To this party must likewise be referred, all those who have been conspicuous and violent in their opposition to the Theological Seminary at Andover, on the pretence that this institution was founded in illiberal and intolerant principles; and all who speak very gently and mildly of the character and state of open and avowed infidels, while they inveigh with intemperate zeal against Calvinists, and all who resemble them;—while they exhibit, in short, more animation, more spirit, more determined and persevering hostility against the very religious doctrines, which were esteemed the glory of our forefathers, than against all other objects put together.

There are individuals who come under each of the foregoing descriptions, though we do not wish to have it understood, that every member of the liberal party possesses all these characteristics.

We have for some time past intended to give a description of the persons whom we suppose to belong to the party in question. Our only design was to prevent being misunderstood by any one, and to obviate any imputation of using general phrases without assigning a definite meaning to them. Had we fulfilled our design before hearing of the charge, which has called forth these remarks, we should have mentioned the patronage of the Improved Version, and its extensive circulation, as among the most distinguishing marks of the liberal party. We cannot, on this occasion, avail ourselves of this part of our intended definition; but in future we shall consider an approbation of that version, as furnishing to the person who expresses such approbation pre-eminent claims to be admitted into the party, which we designate by the epithet liberal.

All general descriptions are liable to exempt cases; if, therefore, a few individuals, not included in the foregoing description, should claim to be ranked with the liberal party, and a few, who are thus included, should plead that they belong to no party, the validity of such claims is perfectly consistent with the accuracy of the general description.

We now proceed to prove the truth of the assertion, that 'the liberal party in Boston and the Vicinity have exerted themselves much to circulate the Improved Version;' and, for this purpose, beg leave to state the following facts, the most important of which have fallen under our own observation, and all of which have been communicated to us in a manner which we deem authentic.

Soon after the Improved Version was published in this country, a clergyman of the liberal party, in Boston, happening to converse with another gentleman on the meaning of a text of Scripture, said, "Come, let me see what *my* Bible says on this passage;" and then consulted his copy of the Improved Version.

A distinguished clergyman of the liberal party, not in Boston, was so engaged in circulating the Improved Version, that, as we are credibly informed, he imported a dozen copies from

London before the American edition was published.

A gentleman imported a hundred copies of the small edition from London for distribution. As we know not who the gentleman is, we cannot say positively that he belongs to the liberal party; but from the nature of the fact itself, as well as from another fact to be stated presently, we have no very serious doubts on the subject. If, however, it shall appear that we are mistaken, and the importer of the hundred copies shall be proved *not* to belong to the liberal party, this fact will of course stand for nothing in the present inquiry.

Two clergymen of the liberal party, in different districts of the country, solicited subscriptions for the Improved Version, and thus circulated a considerable number of copies among their people. It ought to be stated, that one of these gentlemen is now, as we are informed, thoroughly sick of his book, since he has become more acquainted with it.

Within a moderate space of time, (not more than two or three weeks, we think,) several instances of a copy of the Improved Version being given away by members of the liberal party were mentioned to us. One was given to a clergyman, for the purpose of confirming him, as he supposed, in the liberal faith, though the gift had a contrary effect; one to a young gentleman in another profession; one to a bookseller; and we think there was a fourth, but if there was it is forgotten. As these instances were entirely distinct from each other, and were communicated without any inquiries on our part; and as, in this kind of charity as well as in others, the left hand would not be likely to know what the right hand did, we concluded, whether justly or unjustly others will decide, that the whole number of copies given away by the liberal party must be considerable.

At the sale of a library belonging to the estate of a clergyman who was considered as a leading member of the liberal party in Boston, fifteen copies of the Improved Version were sold. Thirteen of these were of the small London edition; and were kept on hand, as was naturally supposed, for gratuitous distribution. We are lately informed, that these copies were probably a part of the hundred mentioned above, and that if so, they were probably left, by the gentleman who imported them, to be given away by this clergyman as his almoner.

When these books were put up at auction, a clergyman of the liberal party, who lives in the vicinity of Boston, said repeatedly, addressing himself to different gentlemen who sat around the counter, "Buy one copy for yourself, and one to give away." A respectable literary gentleman present replied, that he would buy one if he had not a copy already in his library, but would never give one away. On being asked the reason, he added, that the work was a fraud, and, we think he said, "a gross fraud." On being further asked how it was a fraud, he observed, that the work professed to be a version on the basis of Archbishop Newcome's translation, whereas it in fact rejected many of the

the receipt

doctrines which the Archbishop held.

After hearing the charge, to remove which these facts have been stated, we had the curiosity to inquire of very respectable gentlemen, men of undoubted integrity and veracity, and who have had good opportunities of knowing the truth, whether the statement in the Panoplist was accurate. In order to prevent all misconception, the occasion of the inquiry was stated, and the question put in the very words of the Panoplist; "Have the liberal party in Boston and the vicinity exerted themselves much to circulate the Improved Version?" This question, thus explicitly stated, was answered in the affirmative without the least hesitation. The gentlemen went on to mention facts to support their opinion; and among these facts the following remarkable one deserves to be noticed here. One of these gentlemen some time ago kept a school in Boston for the instruction of young Misses, and made a practice of giving them a weekly lecture upon a certain portion of the New Testament. While attending this exercise it was necessary that the learners should have their Bibles open before them; and for this purpose a considerable number, (how many cannot now be recollected,) brought with them copies of the Improved Version.

In addition to the foregoing facts, let the following remarks be considered.

The Improved Version was published in Boston by a gentleman, who is understood to be in habits of intimacy with most of the prominent individuals of the liberal party. Did he publish a book of this magnitude without the knowledge of these gentlemen, or against their advice?

Some time after the Improved Version had been published, it was declared by the publisher, of whose candor and fairness we are happy to express a good opinion, that 'both the Improved Version and Griesbach's Greek Testament had been published and *favorably received* in this country.'* By whom was the first of these works favorably received, if not by the liberal party? And if a work of this importance be favorably received by any party, is it too much to infer that the same party exert themselves to circulate it?

It is sufficiently well known, that a majority of the clergy who compose the Boston Association belong to the liberal party, and that a minority are of a different description. This Association meets once a fortnight. The Improved Version has been published four years. We have been informed by three members of this Association, that they never heard a word said against the Improved Version, by any member of that body who is considered as belonging to the liberal party, till the assertion in the Panoplist of February last was under discussion. Nor had they heard a word said by these gentlemen in its favor. A perfect silence had been observed respecting it. We know it will be denied that this silence proves any thing. We submit the question without comment, whether such a silence concerning such

* See the advertisement to the Eclectic Review of the Improved Version republished by M. Wells.

a work, in the present state of religious opinions, does not prove much?

But a more important consideration yet remains. The Anthology Reviewers, a number of gentlemen clearly belonging to the liberal party, and who often appeared to speak in the name of that party, formally took up the Improved Version as an article to be reviewed with Griesbach and the Review of the Improved version republished from the Eclectic Review. Their introductory paragraph is as follows: "We take up these three articles together, not because there is any indispensable necessity of considering them at the same time, but only because they are so intimately connected, that in our review of one we shall find it convenient to make frequent references to the others." Anthol. for Feb. 1811, p. 107.

Thus it appears, that, when the writer began, he expected to review the three works before him; but is not the reader surprised to find, that scarcely a word is said of the Eclectic Review, and not a syllable of the Improved Version? What is the reason of this strange silence? Were not the whole tribe of Reviewers able to make up any opinion of the work? Or was it deemed safest not to give a public opinion?

The conductors of the Anthology had expressed great indignation at some omissions in a work infinitely less important than the Scriptures. Were they unconcerned at the exclusion from the sacred canon of nearly two chapters in Matthew, and as much in Luke? How came it to pass, that one of the most important works, (if it should succeed as some of its friends have desired,) which has proceeded from the American press, or from any press indeed, should have been mentioned as an article to be reviewed, and then dropped in silence?

An earnest wish that our work may not rest a moment under the imputation of having slandered any man, or body of men, must be our apology for the foregoing remarks. Let it be kept in mind, that the question whether it is proper or improper, right or wrong, to circulate the Improved Version, has formed no part of the present discussion. That question must be settled by every man for himself, and with a higher responsibility than to any human tribunal.

We are extremely happy to find it to be a fact, (though a fact of which till lately we never had the slightest intimation,) that *some* of the clergy, who consider themselves as included in the liberal party, strongly disapprove of the Improved Version. At the conversation, which has occasioned these remarks, one gentleman of that party declared, that he should not be willing to have this version circulated among his people. Another, however, of the same party, declared, that he should have no objection to its being circulated among *his* people. There was also a difference in opinion with respect to the learning displayed in the work, the former of these gentlemen not being disposed to allow that the editors of the Improved Version were completely learned, and the other inclining to stand up for their reputation on that score. A

third gentleman of the same party has since declared, that though he keeps a copy in his study, he should not by any means use it, or suffer it to be used, in his family. Now, in reference to this subject, we honor the judgment of any man, of whatever party, who thinks the Improved Version an unsuitable book to be put into the hands of common readers.

It appears to us, however, that those, who have charged us with being guilty of "a malignant slander," in asserting 'that the liberal party had exerted themselves much to circulate the Improved Version,' have borne rather hard upon those of their brethren who have incontrovertibly thus exerted themselves. As we have been able, as we trust, to vindicate our work from the charge of slander, the blow which was aimed at us must, for ought we can see, fall upon the friends of those who aimed it. It would surely be no slander, though it might be a mistake, to say that any man had circulated a good book. To represent it as *a malignant slander*, therefore, to charge any party with circulating this version, is to condemn the version itself and all its friends, in terms sufficiently decided, and rather harsher than any which we had ventured to use.*

The foregoing remarks would not have been so long, had we not wished to lay before our readers the real state of the case; which could only be done by a copious induction of particulars. If, however, any clergyman of the liberal party still feels in any manner aggrieved by what has been said in our pages respecting the Improved Version, and will furnish us with his opinion of that version, briefly and categorically expressed, we engage to print it with his name.

When publishing the offensive paragraph we had not the least suspicion that its truth would be controverted; any more than we now have that it will be denied, that the liberal party countenance the General Repository. And should this latter fact be denied, we should feel the reputation of our work for veracity to be in quite as much danger, as in the case before us. No person ever supposed that the liberal party approved of the book in question, or of any other book, by vote, or in a general meeting. Some individuals of the party may have never seen the book; others may condemn it. But we did suppose, and do still, that so large a number of the leading and subordinate members of the party, countenanced, approved, commended, and circulated it, with so little opposition, or with no opposition at all, from other members of the same party, as that the language used by Philalethes was perfectly justifiable.

* This reminds us of the manner in which the illustrious Burke treated the charge of being the author of the war between England and Revolutionary France. Though he did not admit the fact, he was far from calling the charge a malignant slander. "It would be a most arrogant presumption in me," says he, "to assume to myself the glory of what belongs to his majesty, and to his ministers, and to his parliament, and to the far greater majority of his faithful people: But had I stood alone to counsel, and that all were determined to be guided by my advice, and to follow it implicitly —then I should have been the sole author of the war."

EXTRACT FROM SAURIN.

"We do not understand our own religion: we are most of us incapable of perceiving the admirable order, the beautiful symmetry of its component parts. Why? It is because we have so little zeal for our salvation; it is because we form such languid desires to be saved. Indeed I know, that, except some few unnatural creatures, except some monsters, to whom this discourse is not addressed, every body professes to desire to be saved, yea, to prefer salvation before whatever is most pompous in the universe, and most pleasant in this life. But when the attainment of it in God's way is in question, in the only way that agrees with the holiness of his nature to direct, and with our happiness to obey, what a number of people do we meet with whose desires vanish? I desire to be saved, says each to himself,—I desire to be saved, but not by such a religion as the Gospel prescribes, such as Jesus Christ preached, such as the apostles and ministers of the Gospel preach after him: but I desire to be saved by such a religion as I have conceived; such an one as gratifies my passions and caprices. I desire to be saved, but it is on condition, that, while I obey some of the precepts of Jesus Christ, he will dispense with my obedience of others. I desire to be saved; not on condition of my correcting my prejudices, and submitting them to the precepts of Jesus Christ; but on condition that the precepts of Jesus Christ yield to my prejudices. I desire to be saved: but on condition of retaining my prepossessions, the system I have arranged, the way of life I pursue, and intend to pursue till I die. To desire salvation in this manner is too common a disposition among Christians.* But to desire salvation in saying to God, with a sincere intention to obey his voice, *Lord, what wilt thou have me to do?* Acts ix, 6. Lord, what wilt thou have me to believe? Lord, what wilt thou have me to love? Lord, what inclinations wilt thou have me to oppose, to mortify, to sacrifice? To be willing to be saved in receiving, without exception, all the practical truths, which compose an essential part of that religion, which God hath given us. Ah! my brethren, how rare is this disposition among Christians!

Without this disposition, however, (and let us not be ingenious to deceive ourselves,) without this disposition there is no salvation. It implies a contradiction to say God will save us in any other way: for as it is contradictory to say that he will give to an equal number the qualities of an unequal number, or to bodies the properties of spirits, or to spirits the properties of bodies; so also it is a contradiction to say that vice shall reap the rewards of virtue, that the highway to hell is the path to paradise." *Sermons*, vol. i, pp. 82,83, Am. ed.

ON PRAYING FOR THE HOLY SPIRIT.

Christians universally acknowledge the duty of praying for the out-pouring of the Holy Spirit, and for his indwelling and sanctifying influence. Yet how backward are they to perform the

*By Christians the preacher means the inhabitants of a Christian country

duty which they so universally acknowledge; and how often is the duty performed, when performed at all, in a cold, unbelieving state of mind. Our blessed Savior exhorted and commanded his disciples to pray for all things which they needed, especially for the Holy Spirit. The following words ought to be deeply engraven on the memory of every Christian, and to have a daily influences on his prayers: *If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?* Luke xi, 13.

Whatever difference of opinion may have existed as to the encouragement here offered to the unregenerate, (while continuing in that state,) to pray for the Holy Spirit, all the pious have united in admiring the gracious and express promise which the passage presents to all true believers, as an incitement to ask for this divine blessing. Why are not Christians more awake on this subject? The promise to bestow the Holy Spirit, in answer to their prayers, might well keep alive an unquenchable flame of zeal in their hearts, and animate their whole lives with one continued exercise of vigorous piety. It is the design of this paper to lay before Christians some arguments, which ought to prevail on them to pray unceasingly for the Holy Spirit.

1. Christians should pray for the Holy Spirit because they continually need the influence of this Divine Agent. They need this influence for their own peace, and as the evidence of their own piety. They need it to subdue their internal corruptions, to rescue them from the power of the tempter, and to establish them in all necessary truth. They need it to prevent their becoming barren and unfruitful, and to preserve them from utterly falling away: for let it be remembered, that the doctrine of perseverance is perfectly consistent with the dependence of believers upon the Holy Spirit, and with its being their indispensable duty to ask for divine assistance as the grand mean of their preservation. As Christians value peace of conscience, therefore; as they value a title to the heavenly inheritance; as they regard their usefulness to their families, to the church of Christ, and to the human race; as they prize the salvation of their souls, they are bound to ask for the Spirit of all grace.

2. Christians have friends, members of the same families, children of the same parents, or at least intimate acquaintances and connexions, whose salvation is dear to them. What shall they do for the conversion of their kindred? They must pray for the Holy Spirit to convince, convert, sanctify, and save their friends; not neglecting other means indeed; but relying on earnest prayer for the Spirit, as incomparably the greatest and best mean in their power. They may have friends, who are amiable, modest, and disposed to listen to the calls of Christ. The Holy Spirit can communicate real holiness where there was only the semblance of virtue. They may have friends, who despise and revile religion, scoffers, gainsayers, infidels. The

Holy Spirit can transform the lion into a lamb, and give to a serpent the harmlessness of a dove. They may have friends, who are groping in darkness at noon-day, or who are blind leaders of the blind, utterly ignorant themselves of the path in which they are attempting to lead others. The Holy Spirit can enlighten the darkest mind, and free from error the most bewildered and perplexed soul. Who that has the least spark of grace can hesitate to pray for the necessary influences of the Holy Spirit, so far as he regards the happiness, temporal and eternal, of his friends?

3. The world around us needs the influences of the Spirit. Christians daily behold vast multitudes who are walking the downward road to perdition—profane swearers, Sabbath-breakers, the openly vicious and immoral, as well as other multitudes of more decent appearance, who are going the same beaten way. Nothing can save these multitudes but the exertion of divine power. Downward they all go every day of their lives, and downward they will continue to go, unless arrested, awakened, and converted, by the Holy Ghost. The further we extend our view, the more of sin and misery do we behold. If we cast our eyes across the Atlantic, and penetrate the heart of the eastern continent, or take a survey of our own, we see little but the evidences of depravity, error, and a general exposedness to the wrath of God. A vast variety of nations bowing down to idols; others following in the train of a bloody impostor; others sunk deep into infidelity and atheism; others abusing the privileges of the blessed Gospel, fill up the melancholy prospect. What is to be done for this guilty world? Christians, pray for the Holy Spirit to be poured out on all mankind. Unless this great gift is bestowed upon men, they will continue to sin and suffer till the world comes to an end, and will then enter upon a state of increasing sin, and unmitigated, increasing, and eternal suffering. O the awful thought of a world containing several hundred millions of immortal beings, all in need of deliverance from sin by the Holy Spirit, all perishing unless such deliverance is afforded in this life. Of these immortal beings millions die annually; many thousands every day. The world is now reeling to and fro like a drunken man; the moral elements of the universe have appeared to be dissolving; without divine interposition things will become worse and worse, and mankind will soon be without God and without hope. Blessed be God, there is a remedy for all these moral disorders, there is a method of deliverance from the sin under which the earth is groaning. The remedy is Christianity. All other professed remedies have been tried; they have never reached the seat of the disease; there is no hope from them; even to propose them would be a sinful trifling. Christianity is the only remedy; and this can only be applied by the Holy Spirit. Until thus applied it will be a remedy utterly disregarded. How urgent then is the duty of Christians to be continually praying for the arrival

of the time, when the Spirit shall be universally poured out, and all men shall be made willing in the day of God's power.

4. God has laid before Christians the most powerful encouragements to perform this duty. He has made a direct and express promise, that he will give the Holy Spirit to them that ask him. Who will dare to question the veracity of God? Besides, this promise has been fulfilled from generation to generation ever since it was given. The Holy Spirit has been shed abroad in the hearts of many redeemed sinners. The experience of the Church has also proved, that for Christians to supplicate the out-pouring of the Spirit upon sinners, has always been the most successful method of promoting their salvation. In vast numbers of instances, when individual churches have set apart a regular season for the purpose of praying for this greatest of gifts, their prayers have been remarkably answered. In other instances, prayers made for friends and relatives have, after a long interval in some cases, been as remarkably answered.

5. The duty of praying for the Holy Spirit can always be performed, if there is a disposition to perform it. Many other duties are much more difficult. It is our duty to admonish and reprove sinners. But we may be timid, and doubtful of our ability to discharge a duty of this kind usefully to them and acceptably to God. It is our duty to comfort mourners, relieve the wants of the poor, and visit the sick. But we may be destitute of the time, or the property, or the talents, which would be necessary in these cases. There is no obstacle in the way of praying to our heavenly Father, except it consists in our want of disposition to pray. The pious soul can daily mount up as on eagles' wings; it can plead earnestly for the compassion of God to be exercised towards guilty men; it can use weapons more efficacious than any which this world can afford; and, when other means have proved vain and unavailing, it can succeed in drawing down spiritual blessings upon the enemies of the cross of Christ.

How kind and compassionate is God, in thus making the most important of our duties the easiest to be performed at all times and by all persons! Let us never cease to praise him for this expression of his wonderful love to the fallen children of Adam.

And is it true that Christians have it in their power to draw down upon themselves, and their fellow creatures, such inestimable and eternal blessings as are included in the gift of the Holy Spirit? How, then, can we account for their criminal apathy, their deadness, their languor, in this respect? Let each one examine himself as to the state of his own soul. Let him awake, and call upon God. While he leaves no other duty undone, so far as his ability to perform it is afforded, let him above all apply himself earnestly, without intermission or weariness, to the great business of *asking for the Holy Spirit.* Who, that has a heart of flesh, would not gladly relieve, if he could, the sick who are now suffering under a fatal epidemic? What excuse, then,

can a Christian frame for not doing all in his power to promote the healing of his fellow creatures from the malady of sin, when this can be done by asking for the gift? Who would not gladly open the prison doors, and let the immured victim go free? How pressing, then, is the obligation upon Christians to intercede day and night for the deliverance of sinners who are led captive by Satan at his will, and are preparing under his malignant influence to be his miserable slaves for ever?

Are not Christians loudly called upon at the present day to unite in meetings for the express purpose of praying for the Holy Spirit? And is not every individual Christian called upon to bring all his faculties into action, and to intreat his heavenly Father, in the name and for the sake of Christ, to send down the Holy Spirit to purify believers, awaken, convince, and convert sinners, and renovate a guilty suffering world? A. B.

REVIEWS.

XLIII. *A short Biblical Catechism, containing questions, historical, doctrinal, practical, and experimental; designed to promote an intimate acquaintance with the Inspired Volume. By* HERVEY WILBUR, *A. M. Second edition, with the Assembly's Catechism.* Exeter; C. Norris and Co. Samuel T. Armstrong, Boston. 1812. pp. 48. Price 12 1-2 cents.

THE plan of this little publication is different from that of any catechism which we have seen. It is simply this: instead of inserting answers to his questions, the writer has placed a set of references to Scripture after each question, so that the learner is obliged to turn to his Bible and collect an answer thence. The questions are 188 in number. The references are of two classes: those of the first are to be committed to memory; the others are to be consulted. The questions embrace most of the great doctrines and duties taught in the word of God. The references to be committed to memory after each question are from two to ten in number; generally four or five.

We give the five following questions as a specimen of the work.

"47. What is the tenor of the covenant of grace?

"Is. lv. 3. Heb. viii, 10. || Jer. xxxi, 33; and l, 5. Gen. xvii, 7. Ps. ciii, 17, 18.

"48. Who is the Mediator of the new covenant, or covenant of grace?

"Heb. viii, 1, 6, 8, 10, 12. 1 Tim. ii, 5, 6. || Gal. iii, 19, 20. Heb. vii, 22; & xii, 24, 25. Is. xlii, 6.

"49. Is Christ both able and willing to save penitent sinners of every description?

"1 Tim. i, 15. Heb. vii, 25, 26. Col. ii, 9. Rom. iii, 25. || John i, 1, 14; and x, 25, 30.* Is. xlv, 22, 23. Rom. iii, 24—26.

**We presume this reference should be* x, 25—30.

"50. Why was it necessary, that the Mediator between the Father and sinners should be man?

"Heb. ii, 14 & vii, 24, 25; & ix, 13—15. ‖ Gal. iv, 4,5. Heb. ii, 16; & iv, 14—16.

"51. What is the Scripture doctrine of the Atonement?

"Heb. ix, 11—14. Is. liii, 4—6. 1 John ii, 1, 2. ‖ John i, 29. Heb. x, 19—24. 1 Pet. ii, 24; & iii, 18."

The references before the parallels are to be committed to memory. We give another question, and extract a part of the answer at length from the Bible.

"93. Will the cause of Christ finally prevail throughout the earth?

"Ps. ii, 8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession; & lxxii, 8—11. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him. Is. ii, 2. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. Mal. i,11. For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered, and a pure offering; for my name shall be great among the heathen saith the Lord of Hosts. ‖ Is. xlix, 6. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth; & xlii, 4. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law; & lx, 1—12; & lxii, 2. Mat. xxiv, 14. Rev. xx. 2—4."

The four last references would occupy more room than can be spared for the purpose. The pious reader will derive profit by consulting these interesting passages of Scripture.

Mr. Wilbur has executed his plan in such a manner, as to deserve the approbation of the Christian public. Improvements might be made, some of which we shall point out; but the questions are important, the texts referred to generally apposite and suited to impress the true answer on the mind, and the effect of teaching this catechism to the young, or rather inducing the young to teach themselves by the use of it, can hardly be otherwise than good. We have examined all the references which are intended to be committed to memory. They form a precious treasury of jewels taken from the inexhaustible mine of Scripture. To have them deposited in the memories of young persons must be a most desirable reward for the labor of collecting and arranging them.

The principal design of the author in composing this Catechism, was to benefit young persons, associated for the purpose of studying the Scriptures together in Catechetical Societies, a constitution for which is prefixed to the work. Twenty such societies have been formed, we are told, and have experienced essential advantage by consulting this little manual. A large portion of the members have produced answers to ques-

tions selected for the purpose, in the form of written compositions. The manifest tendency of such a course is, to make the learner familiar with the Holy Scriptures; and while his memory is strengthened, and his mind expanded, by studying the momentous truths there revealed, his conscience may be awakened, and, by a Divine blessing, his heart renewed.

We would suggest as improvements, that a few of the references should be exchanged for others, either shorter or more appropriate, and that the phraseology of some questions should be altered for the better. The 117th question, for instance, is too long; the 160th is expressed in a false taste; the 125th, and the 131st, naturally convey a meaning different from the one intended, we presume, by the writer. These improvements can easily be made in the next edition; and we sincerely hope many editions will be called for.

XLIV. *Hymns for Family Worship, with Prayers for every day in the week, selected from various authors. By* JOHN CODMAN, *A. M. Pastor of the Second Church in Dorchester.* Boston; Samuel T. Armstrong. 1813. pp. 162. Price 62 1-2 cents.

THE design of this little book is sufficiently explained in the title-page. It is a design to which every good man must wish success. Every attempt to enliven family religion, and to multiply and elevate the best enjoyments of the domestic circle, must receive the cordial approbation of all who have ever shared in the happiness of worshipping at the family altar.

When we inform our readers, that of the 149 hymns, which are here collected, 40 are from Watts, 28 from Doddridge, and 9 from Steele, making more than half the whole number, we shall have little occasion to state the character of the collection. The remaining hymns are taken from about thirty different authors and collections. Among these, the 45th (from Hawkesworth,) is eminently beautiful; the 47th, being part of a version of the 19th Psalm by Dr. Dwight, may be seen in the Panoplist for Jan. 1811, p. 361; and the 62d, (from a Sunday School Miscellany) is a very happy effusion. Here will be found hymns suited to most of the occasions in which man, as a social and immortal being, has a peculiar interest.

We heartily join with the compiler in recommending the practice of singing a hymn as a part of family worship; and are happy to add, that the selection before us will render that delightful service more various than it could easily have been heretofore.

The prayers are taken principally from Scott and Toplady, and are well suited to their object.

There is a mistake in assigning the hymn, "While shepherds watch'd their flocks by night," to Watts. It was taken from Tate and Brady's collection.

As the hymn by Hawkesworth is not generally known, we present it to our readers.

"MORNING.

"IN sleep's serene oblivion laid,
We safely pass'd the silent night;

At once we see the breaking shade,
And drink again the morning light.

New born we bless the waking hour,
Once more with awe rejoice *to be;*
Our conscious souls resume their power,
And spring, O gracious God, to thee.

O guide us thro' the various maze,
Our doubtful feet are doom'd to tread;
And spread thy shield's protecting blaze,
When dangers press around our head.

A deeper shade will soon impend,
A deeper sleep our eyes oppress;
Yet still thy strength shall us defend,
Thy goodness still shall deign to bless.

That deeper shade shall fade away;
That deeper sleep shall leave our eyes;
Thy light shall give eternal day,
Thy love, the rapture of the skies."

Those who make singing a part of their family worship, and who are not in the possession of more ample collections, will do well to use Mr. Codman's selection as a manual in their daily devotions.

XLV. *Two Sermons preached at Sandwich; the first, Feb.* 16, 1813, *on a day of fasting appointed by the First Church in that town; the second, Feb.* 17, *at the installation of the Rev. Jonathan Burr, A. M. Pastor of the First Church in Sandwich, to the care of the Calvinistic Congregational Society lately associated with that Church. By* OLIVER COBB, *A. M. Pastor of the First Church in Rochester. Also the Charge by the Rev. Mr.* EVERITT *of Wareham, and the Right Hand of Fellowship by the Rev. Mr.* LINCOLN *of Falmouth. Published by request of said Church and Society, and the profits to be appropriated to their benefit.* Boston; Lincoln & Edmands. pp. 23.

THESE exercises are composed in a serious strain, and are replete with the plain momentous truths of Christianity; those truths, without which all preaching would be of no avail, but by the application of which God produces the happiest and most durable effects.

The text of the first sermon is 2 Chron. xxv, 9. *But what shall we do for the hundred talents?*

The design of the preacher is to exhibit the conduct of different classes of persons, when distracted between an attachment to their present worldly interest and a regard to their duty. He then presses upon Christians some motives by which they are urged to perform their duty at the expense of worldly sacrifices.

The second sermon is from Neh. vi, 3, *I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?*

The two objects of this discourse are 'to exhibit the characters of some of the numerous enemies of this great work, (the building of the church of Christ) and to point out the duty of those who wish well to spiritual Jerusalem, and especially of her watchmen.'

These discourses will be read with peculiar interest by those who have been acquainted with the peculiar trials experienced by the church and society, at whose request they were delivered, and are now published. We have no room for extracts.

There are a few unguarded expressions to which we should object; but which, we presume, the author would explain to our satisfaction.

RELIGIOUS INTELLIGENCE.

LETTER FROM MRS. NEWELL.

The following letter was written by Mrs. Newell, the wife of one of the American missionaries, to a lady in Boston, and dated at Calcutta in June 1812. Such parts of the letter as convey the same intelligence, as is contained in other letters, are omitted.

"THE last request of my dear Mrs. C. (when quitting the beloved land of my nativity,) and the sincere affection which I feel for her, are my principal inducements for ranking her among the number of my American correspondents.

"I have witnessed scenes this morning calculated to excite the most lively sensations of compassion in the feeling mind. My heart, though so often a stranger to pity, has been pained within me. Weep, O my soul, over the forlorn state of the benighted heathen; and, O that the friends of Immanuel in my Christian country would shake off their criminal slothfulness, and arise for the help of the Lord against the mighty, in lands where the prince of darkness has long been adored. The worship of the great god of the Hindoos has this day been celebrated. We were apprised yesterday at sunset of its near commencement, by the universal rejoicing of the natives, which lasted through the night. This morning we went in a budgerow* to see the worship. Between fifteen and twenty thousand worshippers were assembled. The idol Juggernaut was taken from his pagoda, or temple, and bathed in some water taken from the river Ganges, which they consider sacred, and then replaced in his former situation with shouts of joy and praise. *This* I did not see, the crowd was so great. After this, the people repaired to the river side, where they bathed in the *sacred* waters, said their prayers, counted their fingers, poured the muddy water down their infants' throats, and performed many other superstitious ceremonies with the utmost solemnity, and with countenances indicative of the sincerity of their hearts. Many of the females were decked with garlands of flowers, nose jewels, large rings round their wrists, &c. Some deformed wretches and cripples attracted our attention, and excited our compassion. One man, bent almost to the ground, was supported by two of his companions, to the holy Ganges. There he doubtless anticipated to wash away the pollution of his heart, ignorant of the blood of Jesus, which does indeed cleanse from all sin. O that an abler pen than mine would delineate to my dear Mrs. C. this idol worship. Surely her pious heart would be filled with tender sympathy for these benighted Asiatics, and her prayers would become more constant, more fervent, for the introduction and spread of the blessed Gospel among them. Gladly would American believers leave the healthy civilized land of their birth, and spend

* A kind of boat.

their lives in preaching Jesus to the natives of sultry heathen India, did they but know how wretched, how ignorant, they are, and how greatly they need the Gospel. Do Christians *feel* the value of *that* Gospel which bringeth salvation?

"Let us leave the melancholy subject, and turn to one calculated to fill our minds with holy joy and devout thanksgivings to God? In this land of darkness, where the enemy of souls reigns triumphant, I see the blessedness, the superior excellency of the Christian religion. Yes, my friend, there is in heathen Asia a favored spot, where the darkness of heathenism is scattered, and the benign influences of the Holy Spirit are felt. Even here, Jesus has a people formed for his praise, redeemed by his precious blood from eternal woe, and made heirs of bliss everlasting. *Bless the Lord, O our souls, and all that is within us, bless and praise his holy name.* Last Sabbath afternoon I shall ever remember with peculiar emotions. Mr. Ward, a missionary blessed and beloved of our God, preached in Bengalee to a large collection of Hindoos and Mahometans. The dear converted natives appeared to enjoy the precious season greatly. To hear them join in singing one of Zion's songs;—to see them kneel before the throne of almighty grace,—and listen with eagerness to the word of life, was sufficient to draw tears of joy from eyes which never wept before. After service each dear Christian Hindoo of both sexes came to us with looks expressive of their joy to see new Missionaries; and, offering us their hands, they seemed to bid us a hearty welcome. I said to myself, such a sight as *this* would eternally silence the scruples, and the criminal opposition to missions, of every real believer. While such persons would intercede for the success of Missionaries, and praise the Lord for what he has already done for these once degraded wretches, they would weep and repent in dust and ashes for their former criminality. O that every American might be prevented by sovereign grace from opposing or discouraging those who feel willing to engage in this work, lest the blood of the heathen, at the last decisive day, should be required at their guilty hands.

"Last evening, while thousands were preparing for the impure and idolatrous worship of Juggernaut, the native Christians assembled at the missionary chapel for prayer. Their engagedness in prayer, though I could not understand a word they said, made a deep impression on my mind."

Extracts from the journal of Mrs. Newell transmitted to her mother by the Caravan. A journal from the time of leaving her native shores till the commencement of these extracts, was probably put on board the Francis; but the letters by this vessel have not yet arrived.

"JULY 15, 1812. Spent the greater part of this day in my room alone. Mr. N. went to Calcutta this morning to carry letters to the captain of the ship Francis—Went with Mrs. Ward to one of the mission buildings in the garden, to see the rooms intended for us. There are four convenient pretty rooms

with bathing apartments, which they have kindly offered us and our missionary company. In the afternoon called upon Mrs. M.* —The good woman, as usual, busily engaged in her school. How firm a constitution must she have, to occupy a station attended with so many cares. At four P.M. another message from government was received. Mr. N. and J. *ordered* to appear before the police again, to receive further *commands*. Mr. J. immediately took the *Buggy* [chaise] and set out for Calcutta. In the evening, went with Nancy,† and Mrs. W.'s family, to the car of Juggernaut, which stands in the road. A huge building five stories high—images painted all over it—two large horses with a charioteer made of wood in front—with many wheels drawn by the natives with large cables. From the car we walked through the *Bazar* [market] to the temple, where the great god of the Hindoos is now residing—A horrid object indeed!—Not allowed to enter the temple; but could see him plainly—a log of wood painted red with large hideous eyes—Little images were kept for sale in the Bazar. We walked through an immense crowd of Hindoos home. Was confused with the noise and bustle of the place, and excessively wearied with my long walk.

"16th. Called with Mrs. W. upon Mrs. Carapeit, the Armenian. Mr. Carapeit has gone with *brother* Kristno on a mission to Jessore—will be absent four weeks. Mrs. C. very ill—can only talk Hindostanee. Brother J. returned about sun-set—A letter from Mr. Newell. He states that a collection has been made for us among the friends of missions in Calcutta. Mr. Thomason presented 500 rupees already collected.

How dark and intricate are the ways of Providence. We are ordered by government to leave the British territories, and return to America immediately. Capt. H. will be ready to sail in three weeks. He has requested a clearance, but it has been absolutely refused him, unless we engage to leave India with him. Thus is our way hedged up—thus are all our prospects blasted. We cannot feel that we are called in Providence to go to Birmah. Every account we have from that savage, barbarous nation confirms us in our opinion, that the way is not prepared for the spread of the Gospel there. The Viceroy would not hesitate to take away our lives for the smallest offence. The situation of a female is peculiarly hazardous. But where else can we go? Must we leave these heathen shores? Must we be the instruments of discouraging all the attempts of American Christians to give these nations the word of life? My spirit faints within me. These are trials great and unexpected.

9 o'clock. Just returned from family worship in the chapel. My depressed spirits are a little revived. The good Dr. Marshman felt deeply interested for us, and has been interceding in our behalf—Not mine, O Lord, but thy will be done. I know that the gracious Redemer will take care of his own cause, and provide for the wants of his lit-

*Mrs. Marshman, we presume.
†Mrs. Judson.

tle flock. How consoling this—I will trust him and doubt no more.

17th. I find that writing has become quite pleasant, now I am alone. My natural cheerfulness has returned, and I hope I shall never again make myself unhappy by anticipating future evils, and distrusting the care of my heavenly Father. I have been taking a solitary walk in the mission garden—a charming retreat from the bustle of the world. How happy would a walk with my dear absent mother, or dear brothers and sisters, make me: and yet as much as I long for their society, I am not willing to return to them. Yes, I am positively unwilling to go to America, unless I am confident that God has no work for me to do here. How far preferable to me would be an obscure corner of this paganland, where the wretched idolaters would listen to the Gospel of Jesus, to all the glittering splendor of a civilized land.

18th. My dear Mr. N. returned last evening fatigued in body and depressed in mind. There is now no alternative left but a return to America, or a settlement among some savage tribe, where our lives would be in constant danger. Lord, we are oppressed; graciously undertake for us. We know not which way to direct our steps. O that the Harmony would arrive. All these things are against us. Insurmountable obstacles attend us on every side. Pity us, O ye friends of Immanuel; pity our perplexed situation, and intercede with the prayer-hearing Redeemer for direction in the path of duty ——

A prayer-meeting in the mission chapel on our account—the dear Baptist brethren deeply interested for us. Fervent were their prayers that God would direct our steps! Four prayers offered—three hymns sung—one chapter read. The exercises were all calculated to comfort our hearts.

"I hear the distant sound of heathen voices. These miserable wretches are probably engaged in some act of idol worship; perhaps in conveying the log of wood, which they call Juggernaut, to his former place of residence.—A conference in the chapel this evening. The bell calls us to breakfast at 8 in the morning. Immediately after, we have worship in the chapel. At half past one we dine—at 7 drink tea—go directly to the chapel again. Sabbath morning and evening service in English—afternoon in Bengalee. Monthly prayer-meeting, Monday morning. Weekly prayer-meeting, Tuesday evening. A lecture for the children, Wednesday evening. A conference, Saturday evening.

"20th. Mr. Judson preached yesterday morning; Mr. Ward in Bengalee, afternoon; Mr. Newell in the evening. Some good people from Calcutta present at worship—a large collection of hearers—all very attentive. Dr. Marshman returned today from Calcutta—Brought us some intelligence which has revived our spirits *a little*. Has had some conversation with Mr. Rickets, the secretary, about us. He said the Caravan should have leave to depart, if we would engage to leave the British territories, and that possibly we might have leave to go to the Isle of France or Madagascar. So,

then, we shall not go to America in the Caravan, but wait the arrival of our dear brethren in the Harmony, and then conclude which way to direct our steps. The Lord is merciful and full of compassion.

"24th. Went early on Wednesday morning in the mission budgerow to Calcutta, in company with brother and sister Judson, Col. Moxen, Miss Hobson, and Mr. Newell. Spent the day and night at Dr. Carey's house. The air of this confined place does not agree with me—a severe head-ache kept me all day within doors.—Wednesday morning, breakfasted with Capt. Heard at his house. I hope my dear mother and other friends will have an opportunity of seeing and thanking him on his return for his kindness to us. Heard of Mr. Thomson's death of Madras. He had received positive orders from government to return to England, chargeable with no other crime than that of preaching the Gospel. He has now gone to his everlasting home, and will trouble his opposers no more. Tired of the confusion and noise of Calcutta, I reached Serampore last evening—Found friends to welcome our return. Why these great favors? Mr. and Mrs. Robinson, Mr. and Mrs. More and family at the mission house. Mrs. R. the second wife of Mr. R. is about 15 years of age, country born; i. e. has an English father and native mother. Mr. and Mrs. M. a charming couple, are stationed at Patna---have come hither on account of their health

"26th. Dr. Carey preached this morning; Dr. Marshman this afternoon.

"27th. Moved last Friday to a retired, pretty room in the garden—Letters from the brethren at the Isle of France—Rejoiced to hear of their safe arrival there—Long to see them—They will undoubtedly be here in a few days—How welcome will their arrival be to us. Mr. Newell, Mr. Judson and Nancy [Mrs. Judson] went to Calcutta this morning. Another order from government received last Saturday—and now our fate will be decided. I long to know the result—I do not intend to have one anxious feeling about our future destiny. I know that the cause of Zion is precious to the blessed Jesus, and that He will provide graciously for those who trust in him. I have spent the day alone.

"28th. I love dear Mrs. Ward more and more every day. She is remarkably obliging and kind to us. I go constantly to her for advice—she is ever ready to give it. Mr. Newell returned this afternoon from Calcutta. We have obtained liberty from the East India Company to go to the Isle of France. A vessel will sail for that place next Saturday commanded by Captain Chimminant, a serious man. But he cannot accommodate us with a passage. No other vessel is expected to sail at present. We hear that the English governor favors missions—that a large field for usefulness is there opened—18,000 inhabitants ignorant of Jesus. Is not this the station that Providence has designed for us? A door is open wide—shall we not enter and begin the glorious work? This must be a subject for fervent prayer.

"29th. A world of changes this! Early this morning brother

Judson called at our room, unexpectedly from Calcutta. Capt. Chimminant has agreed to carry two of us, in his vessel, to the Isle of France, for 600 rupees—Sail next Saturday. How can such a favorable opportunity be neglected? Halted long between two opinions—If we go, we shall relinquish the pleasure of meeting the dear brethren, and sister Roxana [Mrs. Nott.] Perhaps we shall never see them more. They may conclude to labor in some distant part of the Lord's vineyard, and we be separated from them through life. I shall go far away without *one single* female acquaintance—the dangers of a long voyage must be hazarded at a critical period—But here let me stop, and review all the way in which God has led me, since I left my mother's house, and the land of my birth, How have I been surrounded with mercies! What precious favors have I received! And shall I doubt? Oh, no; my heart gladdens at the thought of commencing with my ever dear companion the missionary work, and of entering upon missionary trials, and arduous engagements. So plain have been the leadings of Providence thus far, that I can not doubt its intimations. I will go leaning on the Lord, and depending on him for direction, support, and happiness. We shall leave the dear mission family at Serampore, when another rising sun dispels the darkness of the night—Have packed all our things to-day--fatigued much and very sleepy—The wanderer and the stranger will ere long repose sweetly on the bosom of Jesus. It is sweet to be a stranger and a wanderer for such a friend as this.—A valuable present from my dear Mrs. Marshman. Thus are all my wants supplied. O for more thankfulness. When will this heart of adamant be susceptible of stronger emotions of gratitude. Bless the Lord, O my dear American friends, for his kindness to me a stranger in a strange land. O, pray that these abundant mercies may melt me into deep contrition, and sorrow of heart for sin.

"30th. I have this morning taken my leave of my dear Serampore friends. After a visit of six weeks I regret parting with them exceedingly. But such are the changes of this changing world. Friends must be separated; the parting tear will often flow. How consoling the hope, that there is a world where separation will be forever unknown. —A pleasant time in going from Serampore to Calcutta in the budgerow with brother Judson and Mr. Newell—Went on board the ship—Much pleased with the accommodations—Our birth is on deck—a cool pretty place—Dined at Dr. Carey's—Spent the afternoon at Mr. Myers's—a charming family, willing to assist us in every thing—Mr. and Mrs. More now residing with them—Drank tea with Mrs. Thomason, one of the kindest, best of women—More money collected for us. Mrs. T. has provided me with many necessaries—Went to church with Mr. and Mrs. T. in the evening—a most elegant church—Heard Mr. T. preach."

Here ends the journal. We have omitted many passages, which, though particularly interesting to near friends, it would be hardly proper to publish.

Extracts from letters written by Mrs. N. to her friends just before sailing.

"*Calcutta, July* 31, 1812.

"Dear Mother,

With a week's employment before me this day, I take my pen to write you a few lines. By reading my enclosed journal you will become acquainted with our reasons for leaving Bengal and going to the Isle of France. We sail early to-morrow morning—have furniture and a thousand little necessaries to get to-day.

— — —

"I go without one female companion;—but I go with renewed courage, rejoicing that the Lord has opened us a way to work for him. I have received favors unmerited, unexpected, and great.

— — —

"My health is really excellent—I never felt so well in America."

After stating, that the inhabitants of the Isle of France are chiefly French, she observes, "I long to engage in the great object for which I left my home. I shall begin to study the French language with Mr. N. on the passage. Capt. Chimminant talks French.

"O for more ardent piety."

To a sister.

"*Saturday, Aug.* 1.

"Having been detained by the vessel's not sailing to-day, I intend devoting a few moments to writing to my dear ——."

— — —

"The inhabitants of Calcutta are remarkably distinguished for their liberality. Never did I meet with so much benevolence and hospitality among any people."

"*Sabbath noon, Aug.* 2.

"I have been my dear ——, to the Baptist mission church—Heard the good Dr. Marshman. It is ordinance-day, but we are not invited to commune with the church.

"This does not seem much like the Sabbath. The streets are all in confusion—business done as much to-day as any day. The ship has gone down the river; we shall follow it to-morrow morning."

To a female friend.

"Many have been the changes through which I have passed, since I left my beloved country. I have found many precious sources of enjoyment, and have had some *light* afflictions. Our voyage was *comparatively* short; but very tedious.

— — —

"But one week after we left the harbor, the vessel sprung a leak; and we were for some time under the apprehension of perishing. Many gales of wind threatened our vessel with instant destruction; but our gracious God preserved us from every danger, and brought us in safety to these sultry shores, where hundreds of missionaries are needed."

— — —

"Though a mission among the heathen is attended with many difficulties and discouragements, yet I do not feel sorry that I have joined the little company engaged in one. Since I have been here, I have been more decidedly positive than ever before, that a pious female, deeply interested for the heathen, can greatly increase the usefulness of a missionary and promote the good of the mission. Let me give you

one instance of this truth. Mrs. Marshman has had twelve children; (6 are dead, and 7 adopted ones fill their places.) With this numerous family, she has been engaged in a school for 13 years, consisting of 20, 30, 40, and sometimes 50 children. These children are mostly half-cast, i. e. their fathers are Europeans, their mothers natives. The good done in this school is incalculable. The children are not only instructed in all the branches of education taught in our American academies; but are particularly instructed in the religion of the blessed Gospel. I drank tea with her and her little family a day or two since, under a large tree. A little boy of seven came forward, and devoutly supplicated the blessing of Almighty God upon the refreshment before us."

— — —

"I feel more and more willing to be any thing, or to do any thing, that the cause of Jesus might be prospered. My courage is still remarkably good. I am not discouraged by the trials of a missionary life."

With respect to the climate, manners of the people, &c. we have selected from Mrs. Newell's journal the following particulars.

"July 18. Excessively warm weather; but not so hot as the last July in America. The Bengal houses are made so as to admit all the air stirring. In the room where I now keep there are four large windows—the size of American doors, with Venetian blinds, and three folding doors. There are no glass windows. A bathing house is commonly connected with each lodging room, and verandas to walk in, in the cool of the day. The floors of the houses are made of stone; —the partitions and walls white-washed.

"20th. From nine to eleven last evening I spent in walking in the garden with Mr. Newell. I do not suffer the least inconvenience from the evening air in this country. When on the ocean we were very cautious of the least exposure. But here physicians, and every one else, advise walking in the evening. The jackalls are all that I am afraid of here.

"21st. Intend going to Calcutta to-morrow, should the weather permit. I like the climate of Bengal much. I do not long for a seat by an American fire-side, nor for pleasant winter evenings, as I once thought I should; but feel perfectly contented and satisfied with this hot, sultry weather. I am obliged to guard against heating my blood by walking in the sun, or by using too violent exercise. Fevers, and the prickly heat, are in consequence of this imprudence. Rosy cheeks are never seen in India, except where a lady uses paint.

"25th. I have become a little familiarized to the sound of the Bengalee language. It has become quite natural to say *chene* for sugar, *tony* for water, &c. &c. One servant's name is *Bozu*, another *Lol*, another *Golove*, another *Ram Done*. Ram is the name of one of their gods, and is therefore often added to their own name.

"26th. I am happy in finding, that the expectations of my American friends respecting my health in India will not be dis-

appointed. I think I can say, that I never felt so strong in the summer season, nor ever had such an excellent appetite, as since I have been here. The weather is sometimes excessively hot and sultry, but to me not uncomfortable."

The following letter was received by the Reaper. It is from the Rev. Dr. Marshman to Samuel Salisbury, Esq of Boston, and was obligingly communicated to us, at our request, for insertion.

Serampore, Oct. 20, 1812.

"Dear Sir,

By our brethren Mr. Johns and Mr. Lawson, we have been favored with the fruits of the regard which our American friends bear to the Sacred Scriptures—the sum of 4640 dollars. So large a sum subscribed for the word of God, almost wholly by two towns, Boston and Salem, fills us with equal gratitude and surprise. Nor can we pass by unnoticed your personal exertions in this almost unprecedented effort of Christian liberality, which you so much forwarded, both by your own liberal contribution, and, what was still more important to us, by your voluntary services in rendering the generous efforts of others efficient, through their confidence in your diligence and integrity in conveying the whole to us. We intreat you to add another favor to those for which we are already indebted to you, by conveying to our worthy friends with you, in any way you judge best, the deep sense we have of this their labor of love to the Sacred Word, and to the souls of the heathens who are sitting in darkness and the shadow of death for want of the light thereof;—and to acquaint them with a fact, which it would be unjust to withhold from their knowledge, that by this exertion of Christian liberality *two towns* have sowed the word of life for a *whole nation:* this sum being fully sufficient to defray the expenses of translating and printing a first edition of the New Testament in almost any one of the dialects of India; so that the fruit of their Christian love may, through the Divine blessing (which we intreat them constantly to implore thereon) spring up from age to age in the country thus enlightened even to the day of Jesus Christ. Glorious thought! yet nothing less will be the fruit of this one effort of Christian liberality, (perhaps begun and ended in a month,) if it be wisely and faithfully applied, which it shall be ours to do to the utmost of our ability. We inclose the last statement of the Translations in our hands, which you are welcome to communicate to the gentlemen to whom we feel so much indebted, in any way you like.

With our warmest thanks to them and to you, I remain, dear Sir, (for my brethren) your obliged friend and servant in our common Lord,

JOSH. MARSHMAN.

Deacon Salisbury, Boston.

"N. B. We shall feel highly obliged by your particularly handing this to your worthy pastor and Mr. Channing."

The following is the statement referred to in the foregoing letter, and which will be found interesting to all the promoters of Translations.

MEMOIR RELATIVE TO TRANSLATIONS.

Addressed to the Society June, 1812.

VERY DEAR BRETHREN,

Ten months only have elapsed since we last addressed you on the subject of translations; but a wish expressed by the Corresponding Committee of the British and Foreign Bible Society that we would suit the time of our annual memoir to their meeting held in July, induces us to finish the year in June instead of August.

In our last we informed you that five versions of the new Testament had issued from the press; the Sungskrit, the Bengalee, the Orissa, the Mahratta, and the Hindee. Among these it is scarcely needful to say any thing respecting the Bengalee, which has been read for so many years, and which will shortly require

a fourth edition nor respecting the Sungskrit, as its being read with ease by pundits from all parts of India seems a sufficient proof of its perspicuity. Relative to the other three we have been careful to obtain all the information in our power. Respecting the *Orissa* version, Mr. John Peter who labors in Orissa, writes thus in a letter dated 20th December, 1811: "I have engaged nine persons to read the Orissa Scriptures for the purpose of ascertaining the character of the translation; and I have read them to many others. They all declare, "This is the Orissa language;" though some say, "there are some Sunskrit words in it." This latter fact is unavoidably the case, as none of the dialects of India contain a sufficient stock of current words to express every term in which the mysteries of Gospel doctrine are conveyed.

Of the *Mahratta* version a gentleman who has resided some years in that country, and who has distributed a considerable number of copies, writes thus to Mr. Ward; "Tell Dr. Carey that the style and language of the Mahratta New Testament are well understood and much commended. Mr. J. who knows something of Sungskrit and reads the Mahratta very freely, mentions it with great praise." He also adds, "Mahadeo, to whom I gave a New Testament, has nearly read it twice through, and seems greatly interested by its contents. Kistna has read the New Testament through once, and seems equally interested as Mahadeo. Bhuwanee is reading the New Testament through a second time, and seems rather more warmly attached to it than the other two. Narayuna a youth, is reading through the New Testament a second time to his mother and others of his family. His mother often declares her love for Jesus Christ and speaks of the glad tidings to her friends."

We have received information that the *Hindee*† version has been sought and eagerly read in Orissa, at Malda, at Patna, and even as far as Agra, which places embrace a circuit of more than a thousand miles. It seems also to have been read with interest around us; copies having been requested by natives of various parts of India frequenting or residing in Calcutta and its neighborhood. Among others, several from a battalion of sepoys stationed within a few miles of us, but among whom we have never been, have repeatedly come to Serampore soliciting copies of this version; and in some instances, they have afterwards employed us to bind them at their own expense. The demand for the Gospels and the Acts (which were stitched in a separate volume) has indeed been so great that we have reprinted a small edition to complete the New Testament again. But nearly every copy of it thus completed anew was given away prior to March last, when we resolved on printing a larger number of what would be the third edition of the Gospels, and the second of the rest of the New Testament.

These circumstances relative to the three versions just named, greatly encourage us, and give us reason to hope, that imperfect as they at present may be, they yet render the Sacred Oracles intelligible to the poor and the ignorant as well as to the learned; and by unremitted attention to the improvement of every succeeding edition, we shall at length be enabled, through the divine blessing, to accomplish a work which appears to us so important, and give the numerous millions around us a faithful and perspicuous version of the word of life.

II. We now advert to the *Progress* made in Translations within the last ten months; which indeed has not been very great, as much of our attention has been directed to revising and preparing for the press those already translated. The progress made has been chiefly in the Sungskrit,

†*We apply the term* Hindooee *or* Hindee *to that dialect of the Hindoost'hanee which is derived principally from the Sungskrit, and which before the invasion of the Mussulmans was spoken throughout Hindoost'han. It is still the language most extensively understood particularly among the common people.*

the Cashmire and the Chinese. In the two former the translations have been carried forward from the last book of Samuel to the 2d of Chronicles. In the *Chinese* the translation had advanced from the middle of Numbers to the 5th chapter of the first book of Samuel.

The following are the versions in which copy has been revised and prepared for the press. In the *Orissa*, copy has been prepared to the 20th chapter of the 2d book of Kings. In the *Hindee*, to the 26th of Numbers. In the *Mahratta*, the copy is ready for the press to the 2d of Deuteronomy. In the *Shikh*, to the 4th chapter of the Acts of the Apostles. In the *Telinga*, little has been done beside preparing a grammar of the language, which is now in the press. In the *Chinese*, the Gospel by St. John is undergoing a third revision, and the first chapter is now in the press. As the public have taken an interest in this version that demands our warmest gratitude, it may perhaps not be disagreeable to them to be made acquainted with the mode we adopt in thus revising, as this may possibly enable some learned and candid friend to suggest an interesting hint on the subject. It is this: with Griesbach before him brother Marshman goes through the corrected copy, sentence by sentence, with Mr Lassar, and then slowly reads to him the English from the Greek of Griesbach, that he may judge of the meaning and spirit of the whole by seeing it in its connexion. When a proper portion is thus prepared, two copies are taken of it, one of which Mr. Lassar takes home with him (for in his daily course brother Marshman and he constantly sit together,) that he may weigh it when alone, judge of the Chinese idiom, and avail himself of any idea arising from his acquaintance with the Armenian version, esteemed so excellent. The other, brother Marshman examines in the mean time with another Chinese assistant, takes his opinion on every new character, and where any clause seems obscure, causes him to write down his idea of its meaning in other Chinese words. When brother Marshman and Mr. Lassar have thus satisfied themselves, the double page is set up in the new Chinese types cut in metal, which is perhaps the work of half an hour for one of the youths studying Chinese: a few copies are then taken off and one given to Mr. Lassar, the Chinese assistants, and to each of the youths, for their perusal and remarks. When none of us are able to suggest any further alteration, the double sheet is printed off. This method necessarily requires much time, and permits us to advance but slowly in printing, particularly at first; but the peculiar nature of the Chinese language, differing as it does from all we are engaged in beside, seems to demand this care. Nor will it be ultimately any real loss of time to the work itself; for although we do not expect that even this care will render the first edition perfect, as its accuracy must of course be in proportion to our knowledge, yet we have reason to believe it will free it from any very gross faults; and the knowledge and experience daily gained by this method, in conjunction with the continued study of the most esteemed Chinese authors, will we trust at length enable us to purge it of these, and to proceed in the work with an increased degree of speed as well as of certainty.

III. We have also had an opportunity of extending the translation of the word of life to the language of *Assam*. A pundit, a native of Assam has been procured, and the nature of the dialect carefully investigated. The character current there is found to be Bengalee, and the construction, and at least nine-tenths of the words are identically so. But the grammar differs. The terminations of the nouns and verbs vary so much as to render a native of Bengal scarcely intelligible to one of Assam. Perhaps the difference may be as great between the two languages as between the Hebrew and the Chaldee. It is at least equal to that between the Chaldee and the Syriac. On maturely weighing the matter therefore, it appeared well worth the labor to remove that slight philological barrier, and allure the Assamese to the perusal of the word of life by

giving it to them entirely in their accustomed mode of speech, especially when it can be done without the expense of a new fount of types. The translation is advanced to the beginning of John.

The death of that eminent philologist Dr. John Leyden having left unfinished several translations of the Gospels, we have retained a *Pushtoo* or *Affghan* moonshee, and by steady application we hope to be enabled in due time to carry forward the translation in this language.

IV. Instead of mentioning any new editions which have issued from the press since our last memoir, we are called to bow in silent submission to a most awful and mysterious dispensation of Divine Providence. March 11th, when the Pentateuch in Mahratta and Bengalee was nearly printed off, the New Testament in the Skikh and Telinga languages in the press, together with the Hindoost'hanee by Mr. Martyn, and a second edition of the Hindee, and a large edition of the Tamul New Testament, it pleased an all-wise Providence to suffer a fire to break out about six in the evening, which, after being resisted for four hours with all the help we could procure, baffled every effort made to stop it, and increasing, in about two hours consumed the building and all the printing utensils therein. In addition to extensive founts of English types, one of Hebrew and two of Greek, there were destroyed no less than *fourteen* in the various languages of the East, among which were founts of Arabic, Persian, Deva-naguree, Chinese, Burman, Mahratta, Skikh or Punjabee, Telinga, and Tamul. This calamity was heightened by the loss of about 1400 reams of English paper, great part of which had been deposited with us by the Calcutta Auxiliary Bible Society, for the sake of printing editions of the New Testament in Tamul, Cingalese, and Malayalim, and by the destruction of books and manuscripts which has cost nearly a thousand pounds. The nett loss, including the buildings, amounted to about sixty thousand rupees, or £7,500 sterling, exclusive of the paper belonging to the Calcutta Auxiliary Bible Society.†

Yet amidst this melancholy dispensation of divine Providence it was easy to discern traces of its tender care. The Presses, which could scarcely have been replaced in India, being in a room adjoining, were got out unhurt; and to our inexpressible joy we, the next day, found uninjured among the ruins, the *Steel* Punches of the various Indian languages which had taken us nearly ten years to get made, and which it must have taken almost as many years to replace, independently of the expense, as they are made by only two artists in Bengal. Of above 4000, however, scarcely 70 were found missing. After maturely weighing this dispensation of divine Providence, we felt convinced that it did not free us in the least from the duty of pressing forward the work of publishing the Sacred Scriptures, but rather called for increased exertion therein. That the printing of them therefore might suffer as little delay as possible, we resolved on immediately commencing the work anew in a commodious building we had formerly let, but which had been given up to us four days before the fire broke out. There, with the melted metal, we begun casting afresh the various founts of types in which we were printing the Scriptures; and through the good hand of God upon us, we have been enabled in these four months to get ready a fount of large types in the Devanaguree for the Sungskrit Scriptures and of small ones for the Hindee; and also founts in the Tamul, Orissa, Bengalee, Mahratta, and Shikh languages, in all which we are now printing some part of the Scriptures; namely the New Testament in the Hindee, Shikh, and Tamul languages; (the last an edition of 5000 copies at the sole expense of the Calcutta Auxiliary Bible Society,) the Pentateuch in Hindee, Mahratta, and Bengalee; and the Historical Books in Orissa and Sungskrit. The Chinese movea-

†*It hence appears, that the loss was considerably less than was at first feared.* ED. PAN.

ble metal types we had brought into such a state of forwardness prior to the fire, as to be ready for printing the Scriptures with them; but they were then all melted down. We have however kept the Chinese type cutters incessantly employed ever since, and have now the first sheet of John in the Chinese press.

Nothing further remains but the pleasing duty of acknowledging the supplies by means of which Divine Providence has carried forward the work this year. Part of these consists of a donation from the Corresponding Committee of the British and Foreign Bible Society of £1000; for which we beg you will tender the British and Foreign Bible Society our warm and cordial thanks.

Another most seasonable supply is is the sum of £ 901 received by you from a great number of friends to the Scriptures both in England and America, mentioned more particularly in your Periodical Accounts, No. XX. and to whom also we beg you to present our warm and grateful acknowledgments.

The last sum we mention, which demands our gratitude as evincing a love to the cause of God far above the value of the sum given, is a present of 20 dollars sent us from America by a friend of the word of God.

The sums stand thus:

Dr.	Expended.	
To learned natives for assistance in the various languages, 10 months,		6034 4 7
Balance,		9218 3 5
Sa. Rs.		15,252 8 0
Received.		Cr.
By money collected in England taken from the Periodical accounts, No XX,		7212 8 0
The British and Foreign Bible Society,		8000 0 0
By cash received from America,		40 0 0
Sa. Rs.†		15,252 8 0

†*A Sicca rupee, at the present rate of exchange, is worth just half a spanish milled dollar in India; and eight rupees are equal to one pound sterling.* ED. PAN.

The balance of last year we are unable to give with accuracy, as the account was burnt at the time of the late fire. As we previously sent a copy to you, however, we beg you will supply the deficiency.

We have to add, that although we have editions of various parts of the Scriptures in the press, we have been unable, through the late fire, to carry any of them to account, as we never place any version to the account of the public till it be wholly printed off. This in the present instance makes a difference in the balance of more than 8000 Rupees; that sum having been expended by us on the editions now in the press though not yet carried to account.

The following is a View of the State of the Translations as already detailed.

1. *Sungskrit*, N. T. Printed. O. T. Pentateuch printed; historical books printed to 2d Samuel. Copy prepared to 2d Chron. ii.

2. *Chinese*, N. T. completed; St. John in the press. O. T. Translated to 1st Sam. v.

3. *Bengalee*, N. T. Third edition printed and nearly distributed. O. T. Second edition of the Pentateuch printed to Leviticus iv.

4. *Orissa*, N. T. Printed. O. T. The Hagiographia and the Prophets printed; the historical books printed to 1st Kings. Copy prepared to 2d Kings xx.

5. *Mahratta*, N. T. Printed. O. T. The Pentateuch printed to Num. iv. Copy revised to Deut. ii.

6. *Hindee*, N. T. 2d edition in the press. O. T. The Pentateuch printed to Exodus ii. Copy prepared to Num. xxvi.

7. *Telinga*. Matthew in the press.

8. *Kurnata*, Matthew revised for the press.

9. *Shikh*, N. T. Printed to Luke vii. Copy revised to Acts iv.

10. *Cashmire*, N. T. Translated to Rom. ii.

11. *Burman*. N. T. Copy prepared to Luke xviii.

12. *The Assam*, N. T. Translated to John vi.

13. *The Pushtoo*, or *Affghan*, N. T commencing.

DONATIONS TO FOREIGN MISSIONS.

March 29, 1813. From Mr. Peletiah Perit of New York			$50 00
Mar. 29—April 14. From individuals in Norfolk, (Vir.) remitted by William Maxwell, Esq. for Serampore loss			60 00
Mar. 31. From Mr. James Irwin of Painted Post, Steuben county, (N Y.)			2 60
From individuals in Hartford, (Con.) and the vicinity, by Mr. Peter W. Gallaudet,† viz. towards the translations	$80		
—— to the disposal of the Board	100		180 00
Ap. 1. From the Foreign Mission Society of Boston and the Vicinity, towards the translations	493 97		
Annual subscriptions received since Jan. 15	106 64	—600 61	
3. From D. P. S. a Postmaster, by mail			5 00
20. From Mrs. Wheaton, Dedham, toward repairing the Serampore loss			15 00
23. From the First Congregational Society in Fairfield, (Con.) by the hands of David Judson, Esq. a contribution towards repairing the Serampore loss			67 00
26. From the Foreign Mission Society of the Western District of Fairfield County, by Mr. T. Dwight, jun.	58 25		
From individuals in Middlebury, (Con.) by the Rev. Mark Mead, remitted by the same hame hands	27 00	85 25	
			$1,065 46

†This sum, added to the sums previously remitted by Mr. Gallaudet, makes $1,030; viz. $600 published in the Panoplist for Jan.; $250 in the Pan. for March; and $180 above. These sums were contributed as follows, as stated in a memorandum transmitted by Mr. Gallaudet; viz.

Jan. 14, 1812. From a stranger	$3 00
Feb. 13. In a note, in which was written, "A tribute of female regard to the Asiatic Mission"	100 00
March 12. From Alfred Bliss	1 00
Ap. 3 From Mrs. Wadsworth, her subscription on a paper in A. G. Phelps's hands	50 00
6. From Miss Eunice Wadsworth	12 00
16. From Daniel Wadsworth, Esq.	60 00
May 6. From a lady	1
14. From Israel Ely, (Sharon)	5 00
June 3. From Nehemiah Lambert	5 00
18. From Miss Mather by Mr. Mills	2 00
July 21. From A. G Phelps on account of a subscription in his hands	335 33
Sept. 14. From the Rev. Mr. Finley of New Jersey	3 00
Dec. 29. From Anson G. Phelps, being the balance of subscriptions in his hands	67 00
Feb. 3. 1813 From two ladies, $5 each, by the Rev. Mr. Perry of Sharon, $10—From two young ladies, by the same, $5	15 00
5. From the Rev. Joseph Stewart, in behalf of the First Presbyterian Church in Hartford	100 00
10. From Joseph and Martha Rogers $5 each	10 00
22. From Mrs. Cogswell, by Dr. Cogswell	5 00
23. From a friend to missions towards repairing the Serampore loss	100 00
March 9. From John Caldwell, Esq.	20 00
11. From three sisters, the donation to be at the disposal of the Board	100 00
From F. Cheeseborough, by Mr. Boardman	5 00
—— J. Selden by Mr. Corning	1 00
Interest on a part of the foregoing sums	29 67
	$1,030 00

The foregoing subscription was taken up at the special instance of the Rev. Dr. Strong of Hartford.

THE

PANOPLIST,

AND

MISSIONARY MAGAZINE.

No. 12. MAY, 1813. VOL. V.

MISCELLANEOUS.

ACCOUNT OF THE EMPIRE AND CHURCH OF ABASSINIA.

The following article is taken from the Christian Observer for October last, and was doubtless furnished for that work by the Rev. Mr. Yeates, a professor in the university of Cambridge. The information here collected is, therefore, worthy of particular attention. Africa has many and strong claims upon the Christian world. Those who are earnestly engaged to promote the knowledge of the Gospel, in every part of the earth, will inquire as to the practicability of establishing missions in Africa, as well as Asia; in places partly enlightened with Christianity, as well as among pagans and idolaters.

It will be observed, that Mr. Yeates has spelt the word Abassinia differently from the common mode. As he probably has the means of being correct in this particular, we have followed him. ED. PAN.

To the Editor of the Christian Observer.

As, Sir, you wish to gratify your readers with some useful and authentic information respecting the Ethiopic Christians, and seem to invite such communications, I here transmit to you what I have collected from various books; being part of a work I may hereafter publish, under the title of *Ecclesiastical Collections, chiefly Oriental*, &c. T.Y.

ABASSINIA is a vast and extensive country, situated on the eastern confines of Africa, where it is bounded by the shore of the Red Sea, towards the Straits of Babelmandel. Its extent is computed at a million of square miles. It contains several principalities, subject to the same sovereign, of which one, called Tigri, formerly the seat of the Ethiopian kings, comprehends twenty-four provinces: these principalities are, in reality, so many petty kingdoms. Abassinia distinguishes Christian from Pagan Ethiopia; which last is considerably more extensive, and comprehends a number of nations.

Gondar, or, as it is called, *Gondar a Catma;* i. e. the City of the Seal; is the capital of the empire, and the chief residence of the Emperor, and of the *Abuna*, or Patriarch, who has a handsome palace contiguous to the patriarchal church. The city is three leagues in circumference, and contains a hundred Christian churches.

Emfras, next to Gondar, from which it is distant a day's journey, is one of the most considerable cities of Abassinia, and the only one where the Mahometans are allowed the public exercise of their religion, and where their

houses are intermixed with those of the Christians.

The population and strength of the empire may be inferred from the numerous armies they can raise at a short time, and at a small expense. They wage war with the Pagans annually, for the security of their own dominions, and to prevent the growing power of their enemies, especially the kings of Galla and Changalla. Their armies are very large: one commanded by the Emperor in 1699, or 1700, consisted of between four and five hundred thousand men.

In Europe, says my author, we have long been in an error about the color of the Ethiopians; because we have confounded them with the blacks of Nubia, who are their neighbors.—Their natural color is brown, or rather that of the olive; their stature is tall and majestic; they have good complexions, beautiful eyes, well-set noses, thick lips, and white teeth: whereas the inhabitants of Nubia, or Sennar, have flat noses, thick lips, and very black complexions.

The language of the country is a dialect of the Arabic, called by some the *Amharic* tongue, and is probably no more than a corruption of the ancient Ethiopic, formerly spoken in the kingdom of Tigri. The Ethiopic is their learned language; and herein all their ancient writings are extant, and all books of prime note in the religion and laws of the empire continue to be written, because they esteem it a noble tongue. They pretend to have derived it from Chaldea, and therefore call it also *Chaldee*. It is in this language that the Holy Scriptures are written and read in their churches, as also their liturgies and other church books.

The sovereign of Abassinia is a Christian prince; and from the extent of his dominions, and the multitude of his subjects, he claims the title of emperor. It is by virtue of his profession of the Christian faith that he holds the empire, and bears the imperial titles. His motto is, "*Jesus, Emperor of Ethiopia, of the Tribe of Judah, victorious;*" and this is the seal of the empire, displayed by a lion holding a cross, which are his arms. His titles of embassy to foreign princes announce his descent, religion, and government, in the usual forms of Oriental magnificence, of which we have a specimen in letters of embassy sent to Pope Clement VII, and Don Emanuel, King of Portugal, as follows: "David the Beloved of God, Pillar of the Faith, of the blood and line of Judah, Son of David, Son of Solomon, Son of the Pillar of Sion, Son of the Seed of Jacob, Son of the Hand of Mary, Son of Nahu after the flesh, Emperor of the Great Ethiopia, and of all the kingdoms and countries thereon depending, &c. &c." It may be observed, that formerly, not only Abassinia, but all Ethiopia, was subject to the Emperor; but these domains having fallen into paganism, were lost to the empire; nevertheless, the title of sovereignty is claimed by all that succeed to the throne of Abassinia.

Next to the Emperor is the Abuna, i. e. *our Father*, who is the patriarch, and sole bishop of all Abassinia: he ordains all priests and deacons, appoints

them to benefices, nominates the superiors of monasteries, and has an absolute power over the monks, who are there very numerous; he is the only bishop of the Ethiopic church, but is himself subject to the patriarch of Alexandria in Egypt, by whom he is consecrated and invested with the powers and title of his office. The Abuna is nominated by the Emperor, who is supreme in all ecclesiastical as well as civil affairs.

We may judge of the greatness of the ecclesiastical establishment from this; that, at one ordination, the Abuna is said sometimes to ordain ten thousand priests, and five or six thousand deacons. The whole ceremony of the ordination consists in this: the Abuna, sitting down, repeats the beginning of the Gospel over the heads of such as are made priests, and gives them his benediction with an iron cross, which he holds in his hand, weighing seven or eight pounds: but as for the deacons, he gives them his benediction without reciting the Gospel.

The Ethiopic church is entitled to the veneration due to every Christian church of early foundation. It is a tradition among the Abassinians, that their empire became Christian in the days of their celebrated Queen Candace, who was converted by the Eunuch baptised by Philip the deacon, as it is recorded in the Acts of the Apostles. But however this may be, the constitution of their church, and the purity of its doctrine, bear evident signs of an early original; and though it may not have been of apostolic foundation, yet it probably was planted not later than the expiration of the apostolic age. Ruffinus writes, that their conversion was brought about by the instrumentality of one Frumentius, in the fourth century; but this seems a far less probable statement; and could I enter into the subject, ample testimony might be produced in favor of an earlier date.

The Ethiopic Christians acknowledge the Holy Scriptures to be the only rule of faith and practice. They worship one God in Trinity. They believe in the incarnation of the Son of God; and that Christ is perfect God and perfect man. They own the merits of Jesus Christ to be sufficient for eternal salvation. They celebrate the sacraments of Baptism and the Lord's Supper, and administer the latter in both kinds to clergy and laity, conformably to the custom of all the eastern churches. Finally, they use the Nicene Creed in their liturgy, which comprises the fundamental articles of the Christian faith.

As to forms and ceremonies in worship, wherein all churches differ more or less, as well in the East as West; in these the Ethiopian Christians have prescribed for themselves, as other churches have done, tho' perhaps with less deviation from the principles of Christianity than is to be found in some of the western churches.

Circumcision is with them a national custom, and not a religious rite: they circumcise their children, both male and female, eight days after the birth; but this is not done out of a compliance either with the Jewish law, or with the practice of the

ancient Judaizing Christians: they assign other reasons for it.

They baptise their male children at forty days old, and females on the eightieth day after the birth, except in cases where there is danger of death. The children, it is said, are not immersed in the water at baptism, but only dipped, or sprinkled.

Adult baptism is performed in the following manner: The priest begins with reciting Psalm li, and then perfumes the person with incense, and asks his name; certain other prayers are then recited, and several parts of the body are anointed with holy oil; the priest then lays his hand upon the head of the person, while he renounces the devil and his works, makes his vow to Christ, and rehearses the creed; after which he is again anointed with oil. The remainder of the consecrated oil is then poured into the baptismal water, when the priest descends into the pool; and the new convert being conducted thither by the deacons, is plunged thrice under water by the priest, who uses the form of words, "I baptise thee," &c. taken from Matt. xxviii, 19. After baptism, he is assisted by the deacons, who lead him out of the pool; and put on him a white under garment, to signify purity of soul, and over it a red vest, in token of his salvation purchased by the blood of Christ; and being thus initiated into the church of the faithful, he partakes of the holy communion. At his dismissal, he is presented with milk and honey; and the priest, laying his hand upon his head, gives him his benediction; "Son of baptism, go in peace."

The holy sacrament is administered in both kinds, and is received standing both by priests and people. The officiating priest administers the bread, and the deacon the wine in a spoon. The bread is leavened, except on certain days of humiliation and fasting, when they use unleavened bread; and the wine is prepared from the stones of raisins.

They observe Saturday, in remembrance of the Creation, and solemnly keep the Christian Sabbath, or Lord's day. Their public worship, which they attend once on that day, continues for several hours, when they observe the usual services proper for its solemnization, prayer, reading the Scriptures, singing, and exhortation, or delivering a discourse or homily. In some of their churches they have music, to which they sing; but their instruments and psalmody are not agreeable to an European ear. What is singular among them, is, the practice of sacred dances, to the sound of cymbals and kettle-drums, which, they say, is in imitation of David: they call it rejoicing before the Lord. It may be presumed, that this practice is observed more particularly on festivals. Their fasts are many, and they keep them with great strictness.

It is not lawful to communicate in private, or any where else but in the church, with an exception only in favor of the Emperor, when he receives the communion in his royal chapel. This office completes their divine service at all times, being administered every Sunday in every church, after the custom of the primitive Christians.

Their churches are built in

the usual form of those in the East, in imitation of the Temple of Jerusalem; having a sanctuary and an outer court. In the sanctuary stands the holy table, set on four pillars; upon which is placed the *tabot*, or chest with the utensils for the consecrated elements; and over this is a canopy.

The outer court, or body of the church, resembles that of the cathedral churches amongst us, and consists of a spacious pavement, on which stand the pillars that support the superstructure, or roof, and which is without pews or seats. Age and infirmity compel many to lean where they can for rest; and as their service continues for several hours, and no sitting is allowed, most churches accommodate the weak with a sort of crutches fixed for the purpose, which is also the practice among the modern Greeks.

As to the *tabot*, or holy chest, it is thought to be in imitation of those used by the Christians in the ages of martyrdom, when, being forced to meet in caves and burying-places in the night, for fear of their persecutors, they carried the sacred elements and utensils in chests made like a coffin, the better to escape the notice of their cruel enemies, and secure a peaceful celebration. In after times, these chests were brought into the churches, and by degrees were made to resemble a table: but the Ethiopian Christians alone seem to retain it in the ancient manner, having both table and chest, tho' the latter is made in a tabular form. In other churches, especially in the West, the table is the altar, without a chest.

These Christians have so great a veneration for their churches, as the temples of God, that, in riding by them, they alight from their mules and walk a space, and then remount. When they enter, they put off their shoes at the door; and never spit on the pavement, or commit other indecencies in or about the house of worship.

It is observed they have pictures in their churches, but do not allow of any statues; and though they have crosses, they will not suffer crucifixes to be used: it is counted a heinous offence among them to carry even a picture of Christ crucified.

Monks and monasteries abound in Abassinia. The monks labor hard in the fields and gardens; fast daily till three in the afternoon; and assemble for devotion at midnight, and other stated hours: they are subject to priors and superiors, who are all appointed by the Abuna. Their monasteries are more like villages than the Roman convents; and as the country is fertile, and land is plenty, their labors procure them an easy support. The most celebrated of their monasteries is that of *Allelujah*, which formerly had four thousand monks. The monkish life is purely voluntary, and they are allowed to decline it whenever they please. Some of them are schoolmasters and tutors; and others, of superior ability, are preferred to civil offices, and become principals and governors of provinces. The Ethiopic clergy, like the Greek, are allowed to marry once; but on a second marriage they are degraded.—Marriage is forbidden the monks; nor can their children be admit-

ted to the priesthood: so that if they are inclined to marry, they must quit the order of monachism.

With respect to learning among the Ethiopians, little can be said. They are, it seems ignorant of other languages; and this, with the nature and situation of their country, shuts them out from a free intercourse with learned and commercial nations. They possess few books, except such as concern the religion and laws of their country; and these being of ancient compilation, and written in their ancient language, the Ethiopic, the reading and understanding of them is esteemed a considerable acquirement. It is said, however, that some Jesuits discovered in one of their churches, a library, well stored with books in most languages; and, for ought we know, learning might, at some former period, have flourished in this country, though at present, both priests and people are sunk in extreme ignorance.

Their version of the Holy Scriptures is valuable, on account of its antiquity. Chrysostome, in his second Homily upon Job, attests, that in his time, the Ethiopians had a translation of the Bible. This translation is little known in Europe; and the Latin Version, published in the Polyglott, is very incorrect. The Ethiopic New Testament, printed in the time of Paul the Third, at Rome, 1549, is faulty, in consequence of some illegible parts in the MS. having been supplied by the editors, from the text of the Vulgate. It would be important to investigate the genuine text of the Ethiopic version, but few in Europe know any thing of the language.

Besides the Holy Scriptures, the Ethiopic church is possessed of several ancient and valuable church books. They have a volume called *Synodum*, or the book of Synods, containing what they call *the Apostolical Constitutions*, which are found to differ much from those known in Europe.—This book they divide into eight parts; and it is held in such veneration among them, that it is sometimes bound up with the New Testament.* They have the decrees and acts of some of the most celebrated councils, down to the Council of Chalcedon; the Acts of the Nicene Fathers; Liturgies; Lives of Saints; Martyrologies, &c. It were much to be wished that copies of them were brought into Europe, as they might furnish some valuable materials for ecclesiastical history.

The Ethiopians seem far from averse to learning: the Jesuits found a ready acceptance among them at first. These Roman missionaries were gratefully invited to instruct the Ethiopian youth, and lands were assigned them, with many honors, for their labors; but no sooner did these men arrive at power and consequence, than they pursued measures which at length ended in their banishment from the empire.

The first of the Jesuit mission-

*It is not improbable that this book of Apostolical Constitutions is the same with the eight books of Clemens, extant with the Syrian Christians, fragments of which books, bound up at the end of the large Syriac Bible, lately brought from India by Dr. Buchanan, shew that they were much esteemed and used in the Syrian church; and they were probably translated from the Syriac into the Ethiopic tongue.

aries that entered the country, was F. Corvillon, a Portuguese, in the year 1491; since which period several expensive missions and embassies were sent by the Roman Catholic powers, to effect, if possible, the subjugation of the Ethiopian church to the see of Rome; and considerable attention was paid to them on the part of the Emperor and patriarch; but the designing views of the Jesuit missionaries, and the tyranny exercised by them, at length rendered them odious and detestable.

Whoever reads the violent proceedings of the Jesuit missionaries in Abassinia, and the confusion, discord, and bloodshed which they caused, will not wonder that it should have been made death for a papist to enter the country: and this irreconcileable hatred appears to have continued to a period long subsequent to their expulsion, as appears from a letter dated Madrid, June 30, 1720—"We have received an account that Father Lamberat Vaiz, a German, Michael Pio de Cervo, and Samuel de Biuno, natives of the Milanese, monks of the order of St. Francis, who, after having escaped many perils, were arrived in Ethiopia, with a design to convert to the Roman Catholic faith the natives of that country, had reached Gondar, where they were carried before the king, the metropolitan, and chief men both of the clergy and state, by whom they were sentenced to die, unless they abjured the Council of Chalcedon; which, with the utmost constancy, they refused to do: whereupon they were delivered up to the fury of the people, who stoned them to death: the metropolitan having threatened to excommunicate any one who should cast less than seven stones at them."

The Roman Catholics are obnoxious to the Ethiopians on account both of their intolerant usurpation in spiritual matters, which led them to insist on an entire change of the ancient discipline and constitution of the Abassinian Church; and of their restless and tyrannical disposition in matters relating to civil government, in order to increase and establish their own power. But the same causes of offence would not exist in the case of the Protestant and reformed churches; so that we might hope that the Ethiopians would accept their Christian services in love and unity.

Respecting the decree of the Council of Chalcedon, to which the Ethiopic Christians so strenuously object, and for which the unity between them and the Greek church was dissolved by an entire separation, I shall only observe, that, by all I can learn, the subject of that decree was no more in reality than a strife about words, which each party understood in their own way, and chose to express in their own terms; the decision of the Greeks and Latins, concerning the two natures in Christ, being rejected by the Ethiopic church as novel and innovatory. The subtile and metaphysical terms and distinctions applied by the Greeks and Latins to that sublime mystery, the Ethiopians did not, perhaps, well understand in their language, and they refused to adopt them: nevertheless they acknowledged the truth which was intended to be expressed by the

decree of Chalcedon, as appears from their uniform use of the Nicene Creed, in common with all orthodox churches.

The reformation of the Ethiopic church to the pure and primitive doctrine that formerly flourished amongst them, would be a most desirable object. They have the holy Scriptures; they have a pure Confession; and retain the doctrine and discipline of their ancient church with as much integrity, and as little innovation, as could be expected, secluded as they are, and have been for ages, from intercourse with other Christian nations, and surrounded by Pagans and Mahometans. The bare existence of a Christian church at this time in Abassinia may be regarded as a miracle!

For the Panoplist.

ON THE RUINOUS EFFECTS OF ARDENT SPIRITS.

No. III.

3. THE effects of intemperate drinking upon the disposition, as well as the estates of its victims, are often terrible. It converts the gentleness of the lamb, into the ferocity of the tiger. Under its malignant influence, persons who used to be distinguished for kindness and habitual equanimity of temper, become excessively morose, and irritable. It dethrones reason and lets loose all the bad passions, to range and rage without control. It more than brutalizes the whole man, and often causes the unhappy subject of its influence to vent the most outrageous abuse, upon the nearest relations and the best friends.

How frequently, for example, does strong drink drown, or rather consume, conjugal, parental, filial, and fraternal love. How many husbands who once cherished the most tender affection for their wives, have gradually, but not slowly, exchanged it for the love of intoxicating liquors? How many wives, once lovely and well beloved, have, in the course of a few months or years, been so sadly changed by intemperate drinking, as to take a kind of infernal pleasure in planting their husbands pillows with thorns. How many fathers and mothers, who, before they began to follow strong drink, were patterns of parental care and affection, have, by yielding to its enticements, ceased to love their own offspring? How many once dutiful and affectionate sons and brothers, have undergone a transformation so complete, in those laboratories of Satan and his under-workers, called dram-shops, that every spark of filial reverence and fraternal kindness is finally extinguished? How many, whose friendship and society were formerly coveted, on account of the sweetness and frankness of their dispositions, are now shunned, and with good reason, as the offscouring of all things? To sum up the whole in one short sentence, under the inebriating influence of strong drink, the husband becomes a brute, the wife a serpent in the bosom, the parent a monster, the friend an enemy of all that is good, and the child a son of perdition.

4. Intemperate drinking greatly impairs, and often wholly

destroys, the understanding. Dr. Waters of the Pennsylvania hospital, some years ago, observed to Dr. Rush, that one third of the patients confined there on account of madness, had brought that terrible disease upon themselves by the use of ardent spirits. What a solemn lesson to all who indulgethemselves in hard drinking! Nor let it be supposed, that this lesson is taught only in the ravings of the miserable tenants of the Pennsylvania hospital. The fair inference from the above fact, is, that one third, or nearly that proportion of all the maniacs in our country are self made in the same way. But not to insist, at present, on any exact proportion, because no investigation, sufficiently minute and extensive has yet been made, it may safely be presumed, that multitudes might be pointed out in every state, and not a few in some towns, who have literally made themselves mad by intemperance. Indeed, till people cease from drinking to excess, the same melancholy effects must be expected. Frequent intoxication cannot fail to impair the understanding. It must and will, gradually enfeeble and ultimately prostrate, the noblest powers of the mind.

And how affecting is it to see brilliant talents clouded, and strong powers enervated, or in other words, to behold, the noblest part of the noblest work of God on earth, shattered and lying in ruins, by the terrible agency of ardent spirits! How melancholy to witness the opening buds of genius blasted by the fumes of intoxicating liquors! But alas! how frequent are such instances in this Christian land. I have known men who had been numbered with the wise and respectable in society, gradually reduced to mere idiocy by intemperance. I have seen the masculine and discriminating mind sinking by the same deadly influence into premature old age and second childhood. I have seen more than one promising youth, of high hopes and flattering prospects, snared and taken by that insidious enemy, whose ravages I am attempting to describe. I beheld and the eye which lately beamed with intelligence grew dim. The mind, naturally vigorous and ardent, lost its tone. The memory became weak and treacherous. The healthy shoots of genius, instead of putting forth leaves and bearing fruit, became sickly and dwindled almost to nothing. Every faculty was benumbed, or enervated by excess, and the young man sunk away into insignificance and contempt.

When I indulge the train of reflections which are suggested by such instances as these; when I think how many thousands of superior minds have been destroyed by intemperance, I cannot but compare these ruins with those of some large and noble city. I walk over the ground where it stood, examine with painful retrospection the fallen columns and broken arches, survey the broad foundations of magnificent edifices now no more, and sigh to think, that the glory is departed forever.

5. Intemperate drinking prompts men to the perpetration of all the most shameful and abominable crimes. It instigates them to trample on every law, divine and human. Heated with

strong drink they care not whom they insult and abuse. It is then, that they mock at the remonstrances of their best friends, and bid defiance to the civil arm. It is then, that they fight in a manner which would disgrace dogs and bears. It is then, that breaking over all restraints they make the air ring with the most shocking profanation of God's holy name. It is in fits of intoxication that men often commit crimes at which they shudder when they come to themselves; such as blasphemy, robbery, rape, manslaughter, and murder. Judge Rush, in one of his excellent charges to the grand jury of Pennsylvania, solemnly declares, that he does not remember a single indictment, before him, for manslaughter, and very few for murder, which were not occasioned by intoxication.

6. The course pursued by hard drinkers is the high road to hell. The stream on which they embark empties into the bottomless pit. They are in imminent danger of eternal damnation. Though here and there a drunkard has been reclaimed; though now and then a brand has been plucked from the burning; it is agreed on all hands, that the case of the intemperate, is all but hopeless. Their consciences are seared, their hearts are hardened to a degree, which sets all intreaties and remonstrances at defiance. They have yielded to the power of an enemy, that knows no pity, and is daily making their bands strong; an enemy, that will not be satisfied with any thing short of their endless perdition.

It surely is not too much to say, that in the case of those who murder body and soul by intemperance, strong drink will add fuel to that fire which shall never be quenched; will increase the torments of the burning lake; will impart a terrible activity to the deathless worm, and deepen the horrors of the blackness of darkness forever. *Drunkards shall not inherit the kingdom of God.* How dreadful, how overwhelming the thought, that a single immortal being, should reel into the grave and into hell, under an immense load of guilt, contracted by intemperance. How amazing that rational creatures can thus trifle with their eternal interests, and with tremendous perseverance work out their own destruction.

Z. X. Y.

SOCIETY FOR SUPPRESSING VICE AND IMMORALITY.

A pamphlet containing *Articles of Association, Addresses, and Extracts from certain Statutes of the Commonwealth of Massachusetts* compiled by a *Society for suppressing Vice and Immorality* lately formed at Newburyport, has been obligingly put into our hands. We intended to have inserted large portions of it in our last number, but could not find room. The attention of our readers is now invited to the subject. Let no one consider these Societies as mere matters of form, instituted to express a few common-place good wishes, and utter a few lamentations over the moral evils of the times. They are far different bodies. They generally unite, wherever formed, the wisest and best men of our towns; men who feel a deep interest in the present and future welfare of their country and of the rising generation; men who examine subjects before they give their opinions, and who, in their addresses and con-

stitutions, express their united and deliberate conviction; men who are willing to devote a portion of their time and influence to the prevention of vice and misery and the promotion of virtue, piety, and happiness. The united opinions of such men, engaged in such a cause, are surely entitled to more than ordinary respect and attention.

We read over the *Articles of Association* twice with a view to leave out such as would be less interesting to readers in general; but considering that societies of this kind will be formed, as it is earnestly hoped, in many other places, and it will be desirable that the public should have several complete models before them, we have concluded to print the whole.

The *Address* on the subject of visiting the Post Office on the Sabbath is worthy of particular consideration. Our readers will do us the justice to remember, that we have repeatedly called their attention to the terrible inroad upon the sanctity of the Sabbath, which has been made by carrying the mails and keeping open post-offices on that sacred day. Unless the friends of virtue and piety unite to uphold all our good institutions, and to stem the torrents of ungodliness, the public observation of the Lord's day by the mass of the people will cease in the course of a few years, and Christian institutions will be honored by a small remnant only, in the midst of a nation of practical, if not avowed, infidels. Now is the time for union and exertion in the cause of God and man; if the truly wise and patriotic wait much longer in silence, all attempts at resisting vice and impiety will be vain and unavailing. ED. PAN.

The following is the Preamble to the Newburyport Society for suppressing Vice and Immorality.

A survey of the moral state of the community, and of the aspects of Providence, cannot fail to excite in the serious mind, the most painful emotions. On the one hand we perceive a rapid decline of religion and morality, a prevalent disregard to Divine institutions, and human laws, with a lamentable increase of licentiousness and vice. On the other, calamities, private and public; distresses, individual and national; dangers threatening the very existence of our once happy republic, every where present themselves.

Believing in the moral government of God, and in the truth of his word, we of course believe, that our sufferings and our sins have a *connexion;* and that all hope of relief from the one without an abandonment of the other, would be irrational and absurd.

At such a crisis, the Christian and the patriot have much to do. Whether we love God or our country, whether we regard the best interests of the present age, or of posterity, we must realize an imperious call to awake, and to act; to employ our faculties and our means, in opposing the progress of evils so alarming; in supporting the majesty of the laws and suppressing, as far as practicable, every species of immorality and licentiousness.

Influenced by these considerations, and anxious to promote these great objects, the undersigned have determined to form themselves into a "*Society for suppressing Vice and Immorality;*" a Society in which, as they fondly hope, the friends of order, of virtue, and religion, however distinguished in other respects, will delight to combine, as a band of brothers, in support of a cause dear to all their hearts and claiming all their exertions.

While we thus engage to reprove and discountenance the faults and vices of others, we

would be far from forgetting that we have much to lament, and to reform in ourselves. We hope ever to regard this association as a special bond to personal circumspection and virtue: and we explicitly engage, that if any of us shall be found offending in the modes hereafter pointed out, we will hold ourselves subject to the same rebukes and animadversions which are, in similar cases, to be administered to others.

Conscious that all human designs and efforts, without the smiles of Heaven, must prove abortive, we would commend our association, and request every friend of God and man to commend it, to the Divine protection and blessing.

ARTICLES OF ASSOCIATION.

1. The object of this society is the suppression of vice and immorality, together with the encouragement of reformation and virtue. The accomplishment of this design is to be sought by admonition and persuasion, and by promoting a faithful execution of the laws.

2. There shall be annually chosen, by ballot, a Chairman, Clerk, Treasurer, and twelve others, all of whom shall constitute a Committee to conduct the business of the society; who shall meet at least once in three months, and oftener if necessary. At any meeting duly notified, five shall form a quorum.

3. Each member shall hold himself bound to endeavor, by counsel, persuasion, and warning, or by other kind and prudent methods to reclaim the vicious, and call the attention of the careless and immoral, to their duty. He shall likewise prudently endeavor, by his own example and advice, to discourage the improper use of ardent spirits, within the sphere of his influence.

4. When persuasion, reproof, and other measures of caution and lenity shall prove ineffectual, or when any circumstances shall require it, we will aid the tythingmen, and all other legal officers, in bringing the vicious and disorderly to justice.

5. It shall be the duty of those members of the society, who are parents, or guardians of children and youth, to keep them from such places, and such company, as might be instrumental to the corruption of their minds and morals.

6. Each member shall deem it his duty to communicate to the committee, so far as may be needful and convenient, such violations of the Lord's day, and such instances of profane cursing, swearing, gambling, and excessive drinking, as shall come to his knowledge. He shall take particular notice of improper conduct in the keepers of victualling houses and cellars, and of the venders of strong drink; to the end that the means of intemperance may be withheld from the youth and from persons notoriously irregular. The members shall likewise actually concur with the committee and tythingmen, in suppressing irregularities on the Lord's day, and at other seasons of public worship; not only during divine service, but before and after it.

7. The committee shall pay a compassionate attemion to the case of those youth, of either sex, who from poverty, or other causes, may be growing up in habits of idleness and vice; and shall endeavor to rescue them from ruin, either by recommending them to the care of the proper authorities, or by appropriating to their relief, instruction, and reformation, such portions of the society's funds, as they shall judge expedient.

8. If a member or members, not exceeding five at a time, shall wish to attend the meetings of the committee, for the purpose of communicating information or advice, full liberty for the purpose shall be granted.

9. The committee shall have power to appoint such sub committees as may be necessary to effectuate the designs of the institution. Should

they, for this purpose, appoint members of the society, not of their own body, such members shall, unless excused, discharge the duties thus assigned them.

10. The committee shall supply all vacancies which may happen, during the year, in their board, and in all sub-committees of their appointment.

11. There shall be a standing sub-committee, whose duty it shall be to solicit additions to the number of the society, from among the friends of virtue and order.

12. As idleness is an avenue to every vice, and industry a principal assistant and guard to virtue, there shall be a standing sub committee for discovering and devising means to afford employment to the poor; particularly those of virtuous character, or in whom may appear auspicious symptoms of reformation from vice.

13. As the funds of the society may admit, the committee shall have power to procure and distribute such well written pamphlets, or small treatises, as may be peculiarly calculated to promote the designs of the institution.

14. Any person disposed to aid in promoting the objects of the society, shall, on subscribing these articles, become a member.

15. Each member, on subscribing, shall, if convenient, pay 25 cents. He may likewise, *then*, or at any future time, make such additional donations, as he may think proper, in furtherance of the important subjects of the institution.

16. Any member, wishing to withdraw from the society, may do it at pleasure, provided he signify his intention to the clerk.

17. The officers of the society shall be chosen at the annual meeting, on such day of the first week in July, as the chairman of the committee for the time being, shall direct. Notice thereof shall be given by the Clerk, in the newspaper or newspapers printed at Newburyport, seven days at least, previous to the meeting. Occasional meetings may be called by the Committee, or, on application of seven members of the society, by the Clerk; notice to be given as before mentioned.

18. The clerk shall register the names of the members of the society. He shall attend the meetings of the society, and of the committee, and keep a fair record of their respective proceedings.

19. The treasurer shall keep an accurate account of all monies received by him for the society, and of all monies paid by order of the committee; and shall render an account of his doings, and of the state of the funds, whenever required by the Society, or the Committee.

20. The society shall have power, at any regular meeting, to dismiss any member, whose conduct is manifestly unfriendly to the design of the institution.

21. These articles shall be subject to revision and alteration. They may be altered at any annual meeting, by a vote embracing a majority of the members present.

Newburyport, Dec. 17, 1812.

ADDRESS

To the citizens of Newburyport and its vicinity; especially such as are parents or guardians of youth.

Fellow Citizens and Friends,

THE SOCIETY FOR THE SUPPRESSION OF VICE AND IMMORALITY are constrained to notice, among the evils of the times, the prevalent practice of visiting or sending to the Post Office on the Sabbath. By many the practice has probably been adopted without a due consideration of its nature and tendency. For who, that seriously reflects, can doubt its opposition, both to the spirit and letter of the divine command? And who, that carefully peruses the Scriptures, can fail to observe the frequency and solemnity of their injunctions respecting the Sabbath?

The fact is, that under the wise constitution of heaven, the Sabbath is the principal support and guard of all the best inter-

ests of man. On its punctual and sacred observance, not only the piety and virtue of individuals, but the peace, the order and well being of communities, essentially depend. No sincere believer in the truth of the Bible, no careful observer of the ordinary causes of human events, can doubt, that wherever this day of *holy rest* is trampled on, there disorder and vice will triumph; there calamity and ruin are at the door.

It is time, then, to take the alarm. Well may we tremble for ourselves, for our children, for our land and nation; for the guilt of this sin lies heavy upon us. Can it be unnatural to apprehend that this sin, which has made such a rapid and unexampled progress among us within a few years, has had a *special* influence to bring down upon our country the distresses which it so deeply and extensively feels; distresses which, unless followed by a general repentance and reformation, may too probably be but a prelude to judgments still more awful and desolating.

We intreat you, brethren, seriously to ponder these brief hints; and to suffer them to have that influence on your determinations and conduct, to which they are entitled. Every intention to interfere with the rights of individuals, or of families, we pointedly and solemnly disclaim. Nor do we, in the present instance, propose any sacrifices, either grievous in themselves, or of doubtful obligation. Occasions for visiting the post office on the Sabbath, such as are stamped with clear and pressing necessity, if they occur at all, must be extremely rare. If such occasions arise, let them be considered as *exempt cases;* altogether *distinct* from those of ordinary occurrence. And let each individual pursue the dictates of an enlightened and faithful conscience, on the subject. But in respect to all other cases, let us unitedly determine, that we will neither *go* nor *send* to the post office on the Lord's day, nor encourage any one, over whom we have influence, to visit it. Thus will a speedy period be put to the spectacle, exhibited for months and years past, of crowds assembled, on every returning Sabbath, at this scene of business and amusement—a spectacle unworthy a Christian people, wounding to every pious heart, polluting to the minds and morals of the community, and destructive to the souls of the rising generation.

ADDRESS
To the venders of Spirituous Liquors.

The committee appointed by the "*Society for the suppression of vice and immorality,*" being anxious to use all means to effect the objects of the association, esteem it their duty to address you, as a vender of spirituous liquors, and to solicit your aid and co-operation with them, to carry into effect one of the most important articles of reform, contemplated by the society.

The committee therefore most earnestly request you to suspend, in future, the sale or supply of spirituous liquors, to all persons whom you may know, or are credibly informed, are in habits

of intemperance; and to all minors who may apply for them for their own use.

The evils which result from excessive drinking are so numerous, that a volume might be filled with them—suffice it to say, the following are among the most prominent, which result from this practice: the mind and conscience become seared: religion and morals decline; reputation and respectability are lost—and idleness, poverty, and disgrace follow in their train.

It frequently happens that even the food, fuel, and clothing, but sparingly provided for a family, or collected in charity from a benevolent public, are either sold or exchanged for ardent spirits, while the dependent and helpless are left to suffer hunger and cold.

For your information and direction, the laws of the Commonwealth are herewith published. Each member of the Society will feel it a duty incumbent on him to see these laws carried into full effect.

Should there be any person, or persons, among us, who disregard or abuse them, the committee request you to lend your aid in bringing them to justice. They likewise entreat you to guard against every violation of these laws, not only as they regard excessive drinking, but gambling, keeping open house, on forbidden days, or at unseasonable hours, or entertaining the youth of the town and vicinity, who may resort to your house for the purpose of spending idle time with their associates:—as this practice is often productive of the most unhappy effects on the morals of young men; and thus extends its baneful influence through the whole community.

After these *Addresses* the Society have published in their pamphlet the Laws of Massachusetts for the due regulation of licensed houses, against gaming, blasphemy, profane cursing and swearing, and for the due observance of the Lord's day. We intend, at some future time, to abridge these laws, and insert the abstract of them in our pages.

CHARLESTOWN ASSOCIATION FOR THE REFORMATION OF MORALS.

An association under the above denomination has lately been formed in Charlestown, of which the Preamble and the Constitution are as follows:

THE present state of morals in this town, especially among the youth, and the temptations to vice, which, from several causes, have been lately multiplied among us, obviously and loudly call for the peculiar and combined efforts of all good citizens, in the use of all prudent and proper means, to reform the morals of this community, and guard the rising generation against the dangers and vices which surround them.

Deeply impressed with these truths, and willing and desirous to contribute our individual and joint influence to effect these important objects, we, the subscribers, agree to associate for this purpose under the name hereafter mentioned; and for the guidance and regulation of our conduct to adopt the following

CONSTITUTION.

Art. 1. The name of this association shall be *The Charlestown Association for the Reformation of Morals.*

2. The specific object of the

association shall be, in the use of all lawful and prudent means, to discountenance and suppress vice and wickedness generally, and to promote Christian virtue and morality; particularly shall it be their object to discountenance and suppress, especially in the youth, the prevailing vices of idleness, falsehood, disobedience to parents, gaming of every species, intemperance, profanity, dishonesty, and Sabbath-breaking, and the vices immediately connected with these; and to promote generally the opposite and corresponding virtues; and also to give aid and countenance to magistrates, in the execution of the good and wholesome laws of the land against vice and immorality. And we hereby engage by divine aid, individually to avoid these vices ourselves, to suppress and guard against them in our families, and to exert our influence, in union with the members of this association, for the like purpose, in reference to all others within the sphere of this association.

3. There shall be a meeting of this association, at such place as the Standing Committee shall appoint, on the third Wednesday of April annually, at which time the officers herein after named shall be chosen in such manner as the association shall direct; and an appropriate discourse connected with the immediate objects of the association delivered by a member previously designated by ballot for that service. All meetings of this association and of the standing committee shall be opened with prayer. In all meetings of the association twenty, and in all meetings of the standing committee five, members present shall constitute a quorum to do business; except at the annual meeting for the choice of officers, when thirty members shall be necessary to constitute a quorum.

4. The officers of this association shall be a Chairman, Clerk, Treasurer, and a Standing Committee of twenty-four members. The three first officers shall be, of course, members of the Standing Committee.

5. The Chairman shall preside in all meetings of the association, and of the standing committee, and with the concurrence of any five of the committee may call a special meeting of the association. In the absence of the Chairman, the senior member of the standing committee present shall take the chair; or, if he decline, such other member of the committee, as they shall appoint.

6. The Clerk shall keep a fair record of the doings of the association, and of the standing committee, and shall notify all meetings of the association and of the committee, in such manner as the committee shall direct.

7. The Standing Committee shall meet monthly, on the evening of the first Wednesday in every month. It shall be their business to execute such measures, as the association may from time to time adopt for the accomplishment of their objects; and to do all other things necessary in their judgment fully to effect the important design of the association; and they shall make report of their proceedings at every annual meeting, and oftener if required.

8. All expenses, which the association may think proper to incur, shall be defrayed by voluntary contribution of its members to be made at any general meeting. The sums contributed shall be deposited with the Treasurer, and expended by the standing committee.

9. Any person subscribing this constitution, shall be considered as a member of this association.

10. As much reliance is placed on the influence and exertions of the female part of this community to aid in the accomplishment of the objects of this association, with a view the more effectually to engage this influence, and to prompt and authorize these exertions, it is herein provided that all of this sex, who are desirous of uniting in the accomplishment of the objects of this association, shall be furnished with a copy of this constitution for their signature; and all who shall subscribe their names shall be considered as members of this association; without, however, implying any obligation on them to meet as members, except at the anniversary meetings for religious worship; and unless they shall choose to meet by themselves for the purpose of increasing their influence and stimulating their exertions.

11. Any member of the association wishing an alteration or amendment of this constitution, may propose the same in writing to the standing committee three months before any annual meeting; and if such alteration or amendment shall be approved by two thirds of the committee, it shall be laid before the association at the next annual meeting; and, if approved by three fourths of the members present, shall become a part of this constitution.

A Discourse was delivered at the first annual meeting of the above association, by the Rev. Dr. Morse, which will be published with extracts from the Laws of this Commonwealth in the form of a tract for distribution. Dr. Morse was appointed Chairman, Dea. David Goodwin, Treasurer, and Mr. Charles Cleveland, Clerk.

ON FREQUENT COMMUNION.

To the Editor of the Panoplist.

Sir,

I have lately been reading the works of President Edwards in which I found the following passage, vol. i, p. 257. "The apostle Paul continued at Corinth, constantly laboring in word and doctrine for a long while together, no less than a year and six months; and, as we may well suppose, administering the Lord's supper among them every Lord's day; for the apostle speaks of it as the manner of that church to communicate at the Lord's table with such frequency. 1 Cor. xvi, 2. The communicants were expressly told at every communion, in every week, when the bread and the wine were delivered to them in the administration, that the bread signified the body, and that the wine signified the blood of Christ."

In reflecting on the foregoing, I was induced to examine Haweis's Church History, in which he observes, vol. i, p. 150, "The supper of the Lord closed the devotions of his day; I think it was as constant as the return of that day, and every member as

constanly a participant." I then turned to Dr. Mosheim's History where I found the same opinion supported, vol. i, p. 123 and 125. Query. Is weekly communion supported by the Scriptures, and the most approved ecclesiastical authors? Is the practice of the Apostolic churches to be imitated by churches in the present generation? It is hoped some of your correspondents will satisfy the inquirer on the above.

A SEARCHER AFTER TRUTH.

CHRONOLOGICAL TABLE OF THE PRINCIPAL EVENTS WHICH TOOK PLACE DURING THE YEAR 1812.

Jan. 6. A bill passed the House of Representatives, 94 to 34, to raise an army of 25,001 men, in addition to the present force.

Valencia in Spain taken by the French under Suchet. Blake surrendered with 17,000 Spaniards.

8. Annual estimates for the year 1812 laid before Congress by the Secretary of the Treasury.

14. Mr. Monroe addressed a letter to Mr. Foster, in answer to a letter from him dated Dec. 28, 1811, in which the latter denies the existence of British agency in fomenting the Indian war.

16. A revolution in the administration of Sicily.

16—22. The coldest seven days in succession within the range of thermometrical observations in this country. At some time during this period, the mercury of Farenheit stood at 7 below cypher at Hartford, (Con.) 12 at Boston, 23 1-2 at Burlington, (Vt.) 28 at Brunswick, (Me.) 32 Hallowell (Me.)

17—23. The American ship Asia and brig Gershom burnt on the high seas by French cruisers according to the express orders of Bonaparte. About this time a considerable number of other American vessels burnt in the same manner.

19. Lord Wellington took Ciudad Rodrigo by storm, after an investment of 9 days.

23. A considerable earthquake was experienced in the western parts of the United States.

In this month Col Skerrett with 1,800 men defends Tariffa in Spain against two assaults by the French with 10,000; and compels them to raise the siege.

Feb. 6. Five missionaries ordained at Salem with a view of preaching Christianity in Asia. These were the first missionaries destined to foreign parts from America.

7. A great earthquake at New Madrid on the Mississippi.

13. The Prince Regent of England wrote to Lords Grey and Grenville with a view to form a coalition ministry.

17. The Committee of Ways and Means reported to Congress a system of direct and internal taxation.

18. The Massachusetts House of Representatives vacated the seats of the Rehoboth members, 208 to 191, on account of the riotous and illegal proceedings when they were elected.

19. Two American missionaries and their wives sailed from Salem for Calcutta.

20. A protest signed by 227 members of H. R. of Massachusetts against the law just enacted for districting the Commonwealth.

24. Three American missionaries, and the wife of one, sailed from Philadelphia for Calcutta.

25. A bill passed Congress authorizing government to borrow 11,000,000 dollars.

March 9. The President U. S. transmitted to Congress a statement of the Henry Plot with all the papers and documents to support it.

10. Bonaparte's minister makes a formal report, which recognizes the decrees of Berlin and Milan as still existing.

11. The mission printing office at Serampore burnt, with founts of type in fourteen languages beside the English. The loss of property was about 50,000 dollars.

The British minister at Washington disclaimed all knowledge of the Henry plot.

16. Lord Wellington invests Badajoz.

26. A great earthquake at Laguira and Caraccas in South America. Of 40 churches in those two places 38 were demolished. A great number of lives were lost, estimated at 12,000.

April 4. News of an intended embargo reached Boston by express in 76 hours from Washington

An embargo for 90 days passed both houses of Congress and was approved by the President. Many hundred vessels put to sea in anticipation of that event.

6. Lord Wellington takes Badajoz by storm. Four thousand prisoners surrendered, and 172 heavy brass cannon taken. British loss during the siege in killed and wounded 4,800.

17. Bonaparte made an overture of peace to the British government.

20. Death of the Hon. George Clinton, Vice President U. S.

21. The British government made a formal declaration that the Orders in Council will be revoked immediately on the revocation of the French decrees.

23. The British government rejected Bonaparte's overture.

28. The British ministers in both houses of parliament disclaimed all knowledge of the Henry plot, and all intention of fomenting disunion among the people of the U. S.

In this month there was a great scarcity of bread in England and France, and riots on that account.

May 11. Mr. Perceval, the British prime minister, assassinated in the lobby of the House of Commons by one Bellingham, who was executed on the 18th.

18. A meeting of 83 members of both houses of Congress nominated Mr. Madison as a candidate for the next Presidency of U. S.

22. All the British ministers resign.

30. Mr. Foster, the British minister at Washington, entered upon a long correspondence with our government, on the subject of the Orders in Council, &c.

In the course of this month a state paper was published at Paris dated Ap. 28, 1811, purporting to be a revocation of the French decrees so far as they related to U. S.

June 1. The President U. S. transmitted a message to Congress recommending the declaration of war against Great Britain.

5. The H. R. of Massachusetts adopted a memorial to Congress against the impending war, 406 to 240.

10. Peace ratified between Russia and Turkey.

18. War declared by the U. S. against Great Britain, 79 to 49 in H. R. and 19 to 13 in Senate.

20. Bonaparte's first bulletin of the Russian campaign issued from Gumbinnen.

22. The second French bulletin issued from Wilkowiski, a little south of the Niemen. It was accompanied by a proclamation, signed by Napoleon himself, in which he speaks with the utmost arrogance of the result of the war. His armies in Prussia and Po-

land amounted, according to his own account to 620,000 men; but probably the real number was not far from half a million.

23. Chase of the Belvidera by Com. Rodgers's squadron.

24. Bonaparte crossed the Niemen.

29. First Russian bulletin issued from Wilkomar beyond the Niemen.

July 12. Gen. Hull issued his proclamation at Sandwich in Upper Canada, having just effected a landing in that province.

15. The French corps under Sebastiani defeated by a sudden irruption of the Russians.

16—18. The Constitution frigate escaped from a British squadron by most vigorous and meritorious exertions.

17. The Russians evacuated their entrenched camp at Drissa on the Dwina, & retreated toward the heart of Russia. Battle of Polotsk.

20. Algiers declared war against U. S.

22. Gen. Brock issued his proclamation.

Lord Wellington defeats Marmont in a great battle near Salamanca. The British and their allies lost nearly 5,000 in killed, wounded, and missing; the French more than twice that number.

23. A fast in Massachusetts on account of the war.

A hard fought battle for nine hours between the French under Davoust and the Russians under Bagration at Mahilow on the Berezina. The Russians retired.

25. A skirmish between the Indians and 4th U. S. regiment in Upper Canada, in which a few fell on each side.

A battle between the French and Russians at Ostrovno.

27. A mob at Baltimore attack the office of the Federal Republican, where a number of the friends of the editor had assembled to defend it. One of the mob is killed while entering the house through the broken doors.

28. Twenty four persons who remained in the above office were escorted to prison by the civil and military authorities of Baltimore. At night the prison was left undefended, and attacked and broken open by the mob; Gen. Lingan, a revolutionary officer aged 65, was barbarously murdered, and nine other persons, among whom was Gen. Lee of Virginia, were bruised, mangled, and left for dead by the mob. The rest escaped, with more or less injury, by mingling with the crowd.

Aug. 7. Gen. Hull re-crossed from Sandwich to Detroit.

8. Detached Col. Miller to open a passage for supplies. After a smart skirmish the attempt failed.

9. Astorga capitulated to the Spaniards.

10. Gen. Maitland landed at Alicant with 14,000 British troops.

11. A smart skirmish between the English and the French at Majalahonda.

12. Lord Wellington entered Madrid.

13. The U. S. frigate Essex captured the Alert sloop of war.

16. Gen. Hull capitulated at Detroit, and surrendered the Michigan Territory to the British under Gen. Brock. Prisoners nearly 2,500, with very considerable warlike stores.

A treaty of peace signed between Russia and England.

17. The battle of Smolensk.

18. Bonaparte entered Smolensk, nearly all of which was burnt.

19. The battle of Volontina.

The British frigate Guerriere, 38 guns, Capt. Dacres, taken by U. S. frigate Constitution, 44 guns, Capt. Hull, after 25 minutes close fighting. British loss 15 killed, and 64 wounded. U. S. loss 7 killed and 7 wounded. The Guerriere was dismasted, and made a complete wreck, so that Capt. Hull was obliged to destroy her.

20. A national fast in U. S. on account of the war.

A terrible hurricane at New Orleans which ruined the houses

in a great part of the city, destroyed nearly all the shipping in the harbor, and occasioned the loss of many lives.

25. The siege of Cadiz raised by the French after a most vigorous prosecution of it for two years.

26. Seville evacuated by the French, leaving a garrison.

27. The garrison of Seville taken by assault.

29. Bonaparte entered Viasma, which was burnt, the Russians still retreating.

31. Com. Rodgers arrived at Boston, with the frigates President, United States, and Congress, and the sloop of war Hornet, after a cruise of 70 days.

Sept. 3—6. The Spaniards under Ballesteros harass the French in their retreat under Soult.

5. Bonaparte took a favorable position from the Russians preparatory to the battle of Borodino.

6. Bonaparte spent the day in reconnoitring, and preparing for the battle of the ensuing day.

7. The battle of Borodino—the most sanguinary conflict in modern times. The French attacked the Russian entrenchments through the whole line about 6 o'clock—various batteries were taken and retaken—the carnage was horrible through a great part of the day—the Russians remained masters of the field of battle till the morning of the 9th. Bonaparte retreated 8 miles, where he remained till the 9th, when he passed over the field of battle to Mojaisk. At this place he issued his first account of the battle on the 10th. The Russians, convinced that they could not sustan another such conflict, retired without molestation. Kutousoff, the Russian commander, dated his first account on the field of battle, the day after it was fought. It is difficult to ascertain the numbers engaged;—probably Bonaparte had about 200,000, and the Russians somewhat less. The killed and wounded are thought to have been nearly equal, i. e. not fewer than 40,000 on each side, either killed, or so wounded, as to be incapable of service in future.

8. The funeral obsequies of Gen. Lingan, (who was murdered by the Baltimore mob,) was attended at Georgetown by 2000 persons.

14. Bonaparte's advanced guard entered Moscow, the Russians having withdrawn to the south. That vast city was set on fire by the inhabitants, and by order of the government, in 300 places. The flames raged till the 19th, and left not a tenth part of the city standing.

17. A Peace Convention of the State of New York met at Albany.

19. Lord Wellington laid siege to the castle of Burgos.

22 He attempted to take the outworks of the castle by storm, and failed with considerable loss.

Toward the end of this month the Emperor of Russia issued a spirited proclamation, which held out to Bonaparte no hope of peace.

Oct. 8. Com. Rodgers's squadron put to sea from Boston.

About 100 volunteers crossed lake Erie, and took two British armed vessels, the Detroit and Caledonia, the former of which was burnt.

11. English convoy of 22 sail lost in the Baltic.

13. The American forces under Gen. Van Rensselaer crossed into Canada, and took Queenston, after an obstinate conflict. In the afternoon of the same day, being unsupported by their associates, the party was obliged to surrender. American loss, 100 killed, 900 prisoners. Gen. Brock, the British commander was killed early in the day.

14. Great Britain issued letters of marque and reprisal against the United States.

18. The U. S. sloop of war Wasp of 18 guns, Capt. Jones, took the British sloop of war Frolic, of 20 guns, Capt. Whinyates, after an action of 43 minutes. Both were taken two hours after by the Poictiers, 74.

Murat with 45,000 men defeated by the Russians, and driven back 11 miles with the loss of 38 cannon.

19. Bonaparte left Moscow with the mass of his army.

20. Gen. Wittgenstein beat the French under St. Cyr, and took Polotsk by storm.

Gen. Steinhill beat the French under Macdonald.

22. Gen. Winzingerode entered Moscow with his troops, but was himself taken prisoner by the French rear guard.

23. A conspiracy at Paris on the pretence that Bonaparte was dead. It was headed by three ex-generals Malet, Guidal, and Laboire, who suffered death immediately with several of their accomplices.

24. Battle of Malayoroslavitz, in which Bonaparte's main army was defeated, and obliged to abandon its purpose, with severe loss.

25. Death of his Excellency Roger Griswold, Governor of Connecticut, an eminent statesman.

A French detachment on the Dwina beaten, and 8 cannon taken by the Russians.

The British frigate Macedonian, 38 guns, Capt. Carden, taken by the United States, 44 guns, Com. Decatur, after an action of an hour and a half. U. S. loss, 5 killed, 7 wounded; British loss, 36 killed, and 63 wounded.

29. The Prince Regent issued a proclamation against deserters employed in American armed vessels.

In the course of this month Lord Wellington began a retreat from Spain, compelled by the superior force of the French.

Nov. 2. Congress of U. S. assembled.

3. Bonaparte's retreating army greatly harassed by the Russians at Viasma. The corps of Ney, Davoust, and Beauharnois, were engaged; their loss 6,000 killed and wounded, 2,500 prisoners.

4. The President U. S. communicated his Message to Congress.

Earl Moira sworn in Governor General of Bengal.

6. The French retreating army began to be in universal and extreme distress, on account of the cold, and the continual vexations experienced from the Cossacks.

7 and 8. Beauharnois's corps in imminent danger, and was able to form a junction with the main army only by the sacrifice of nearly all its artillery and baggage.

9. Bonaparte re-entered Smolensk.

14. Battle on the Dwina between Wittgenstein and Victor; the latter retired.

16. Battle of Krasnoi. Davoust's corps defeated with great loss.

17. Ney's corps defeated with great loss.

18. A skirmish between the Indians and a party of militia in the state of Ohio.

19. A detachment of 300 U. S. troops marched a few miles over the line into Canada from the camp north of Plattsburgh, and returned again without seeing an enemy; after which the northern army of the U. S. went into winter quarters.

Lord Wellington reached his old lines near Ciudad Rodrigo after a long retreat in presence of an enemy vastly superior to his army.

23. The French corps under Dombrowski on the Berezina defeated by Tchichagoff's advanced guard.

27. A small detachment of U. S. troops passed the Niagara river, and took a redoubt with 30 prisoners. The next day Col. Winder was sent to relieve the former detachment, and driven back with loss; and Gen. Smythe rallied to pass into Canada, but did not pass.

28. Battle of the Berezina between the small remnant of Bonaparte's army from Moscow, joined by the corps of Victor, Oudinot, and St Cyr, on the one side, and the Russians under Tchichagoff, Wittgenstein, and Platoff, aided by the advanced guard of the main Russian army, on the other. Both parties seem to have been so exhausted by forced marches, as not to have fought with their accustomed vigor. The French suffered severely, and were obliged to alter the course of their retreat. This day, or the next, Bonaparte left his army, and fled across the country with a small guard of trusty officers to Wilna. He had been in great personal danger the preceding fortnight. Judging from his own account, his army must have suffered more from the united horrors of sword, cold, famine, and continual fatigue and alarm, during the whole month of November, than is recorded to have been suffered by so large an army within the same time, since the world was made. Thirty thousand horses died in a few nights, and the army from Moscow lost all its cavalry and all its artillery. It was with difficulty that a small body guard for the Emperor could be mounted.

30. The Prince Regent opened the new Parliament with a speech.

Dec. 1. Gen. Smythe rallied and embarked his men to pass into Canada, but did not pass.

2. Gen. Harrison gave up his expedition against Detroit.

3. The 29th French bulletin issued, dated at Molodetchno.

5. Mr. Gallatin laid his estimates before Congress.

10. Samuel Tully executed at Boston for Piracy.

The Russians entered Wilna, and took several thousand French prisoners.

14. A bill passed the Senate U. S. to build four 74's and six frigates, 28 to 2.

A bill also passed the Senate for the relief of merchants, who had given bonds under the non-importation act, 25 to 5.

18. Bonaparte reached Paris about 11 at night, having fled with the utmost speed from Wilna in disguise, under a feigned name, and with a single attendant.

23. The bill to augment the navy passed H. R. 70 to 56.

The bill to relieve the merchants also passed, 64 to 61.

27. The Russians entered Memel.

29. The British frigate Java, 38 guns, capt. Lambert, taken by the Constitution, com. Bainbridge, after an action of one hour and 55 minutes. British loss, 70 killed, and more than 100 wounded; U. S. loss, 9 killed and 25 wounded. The Java was made a complete wreck, and burnt by the captors on the 31st.

30. A bill to raise 20,000 additional troops passed H. R. of U. S. 70 to 37.

The Prussian Generals De Yorcke and Massenbach, with their corps, joined the Russians.

31. Com. Rodgers with the President and Congress returned to Boston.

During this month a great mortality prevailed among the soldiers of U. S. army, at all their stations.

At the close of the year, the very small remnant of the French armies, principally officers, were at Marienbourg, Marienwerder, Elbing, and Thorn, on the Vistula. This remnant was, for the

most part, collected from the fragments of corps from the Dwina, the army from Moscow having become almost utterly extinct by the middle of December. The ruin of all Bonaparte's forces engaged in the attempt to conquer Russia, is one of the most overwhelming events which ever took place in the whole history of the wars of ambition. In June he entered Russia with an immense army, after three years of preparation, and had under his control a more effective and formidable force than was ever before at the disposition of a single commander; in December, a fugitive in disguise, he returns to his capital, and relates with his own mouth the frustration of his designs, and the annihilation of his army. The loss of the army included the loss of 1200 cannon, 60,000 horses, and immense quantities of ammunition and baggage. The history of the world affords no parallel.

RELIGIOUS COMMUNICATIONS.

PLAIN SCRIPTURE READINGS.

No. V.

IT has been intimated, that there is danger of becoming tedious, at least to common readers, by too minute a detail of particulars in the course of these *Plain Scripture Readings*. Perhaps this danger may be somewhat diminished by stating, in this place, the design of the writer in noticing *all* the emendations proposed by Griesbach, and the principal doctrines contained in each passage of Scripture taken as the subject of examination.

Mention is frequently made, in modern publications, of the great number of various readings in different manuscript copies of the Scriptures. This number is so great as to astonish the unlearned, and to make them think the variations of different copies of the Scriptures to be vastly more important than they really are. It seemed useful, therefore, to set before the common reader *all* the alterations of our text proposed by Griesbach, a very highly valued critic in this branch of sacred learning, that the true character of these alterations may be understood, and the grand edifice of Christianity with all its pillars of doctrine and duty may be seen to stand on an immoveable foundation. If a selection were made comprising those various readings only which affect the sense, the writer might be suspected of partiality. Besides, it is desirable that every person should actually see, that such various readings as the omission of the word *and*, or the transposition of a word, or the change of a preposition, or the omission of the nominative case, cannot possibly, in a vast majority of instances, alter the sense in the least.

In detailing the doctrines taught by Christ and the Evangelist, the writer has two objects in view.

The first is, to induce his readers to compare each doctrine with the passage from which it is stated or inferred. A habit of reading the Scriptures attentively, and with a desire to understand their whole meaning,

is of vast importance to every Christian, who intends to advance in divine knowledge.

The second is, to shew with what comparative frequency the various truths of Christianity are taught. It is sometimes said, by the disciples of modern liberality, that those doctrines, which are usually called the doctrines of the Reformation, are seldom taught, *even in appearance*, by the sacred writers. A particular examination of any considerable portion of Scripture will expose the error of this assertion.

The prosecution of my present plan through the Gospel of Matthew will, perhaps, answer the chief purposes I have in view. The plan may then be altered, or dropped altogether. If these papers should be generally deemed unprofitable, they will be discontinued immediately on learning that such is the fact.

One word more: Let no person suppose, that, because these papers are numbered, it is necessary to read the whole in order to understand any. They are numbered for the sake of distinction; but may be read separately, after the abbreviations contained in the first number are understood.

Matthew V, 1—20.

The only various reading admitted by Griesbach as an alteration in the first twenty verses of this chapter, is the omission of the word *falsely* in the 11th verse. He classes this among the probable omissions. I know not that the omission of the word *falsely* can have any effect to render the passage doubtful, or to favor any class of disputants. If the word be not genuine, it doubtless crept into the text from some comment. The passage appears more forcible without it. No doubt, great malice has been exhibited against Christians, even in speaking what was true, in order to disparage their characters, and out of hatred to the cause of Christ. Thus, for instance, when Christians have sustained immoral characters before they became Christians, the world are apt to take special care that this fact be kept in remembrance. Real hostility to Christ is very frequently manifested in this way; and when thus manifested may operate as a testimony in favor of the persons against whom it is particularly directed.

Proposed emendations in our version.

Ver. 5. *Blessed are the meek; for they shall inherit the land.* Dr. Campbell has shown very satisfactorily that this is a preferable translation to the common one. By the word *land* he understands *heaven*, spoken of by the Psalmist, (from whom this clause is quoted,) under the figure of the *promised land*. He argues that all the blessings here described are of a spiritual nature, and are to be enjoyed in a future state of happiness. It has been a difficult thing to tell in what sense the meek inherit the *earth*. Persons of this character often suffer in this world from the rapacious, the proud, the violent; but there is a *land* which they will hereafter receive in undisturbed possession, even the *rest, which remaineth for the people of God*. To explain at large

the alteration here proposed would take up more room than can here be afforded. See Camp. Gos. vol. iv, p. 35.

V. 13. *If the salt become insipid.* It is worthy of remark, that the Greek word, like our *insipid*, means to become *foolish* or *tasteless*, though the former is the primary meaning.

V. 17. *Think not that I am come to annul the law, or the prophets; I am not come to annul, but to establish.* It is not easy to find a single word in English, which shall convey the whole force of the word translated *to fulfil* in our common version. Perhaps it comprises, in this passage, the most important meanings of the words *to establish, to ratify, to accomplish, to make full and perfect.*

This verse has been greatly misunderstood to mean, that our Savior came not to *transgress* the law, but to *obey it;* whereas the true meaning of the passage is, that Christ, as the great moral lawgiver of mankind, came not to annul the law previously revealed, but to establish, confirm and ratify the same law, and, by explanations, to enlarge it, and make it as perfectly intelligible as it was universally obligatory.

V. 18. *Till all be accomplished.*

V. 19. *Whosoever, therefore, shall transgress one of the least of these commandments,* &c.

V. 20. *Except your righteousness shall surpass,* &c. Dr. Campbell uses *excel* instead of *exceed;* because *exceed* relates to quantity, but *excel* to quality or kind. *Surpass*, like the original, may relate to quantity and quality, and is therefore to be preferred.

Doctrines.

We are taught, in this passage of Scripture, that our Savior, seeing the multitudes, went up into a mountain, sat down with his disciples about him, and directed his discourse to them particularly; v. 1, 2; that the following classes of persons are happy; first, the humble, because they shall enjoy the kingdom of heaven; v. 3; secondly, the mourners, because they shall be comforted; v. 4; thirdly, the meek, because they shall partake of a spiritual inheritance, which was prefigured by the promised land; v. 5; fourthly, they who hunger and thirst after higher attainments in holiness, because they shall be satisfied; v. 6; fifthly, the merciful, because they shall obtain mercy; v. 7; sixthly, the pure in heart, because they shall see God; v. 8; seventhly, the peace-makers, because they shall be children of God; v. 9; eighthly, they who are persecuted on account of their goodness, because they shall enjoy the kingdom of heaven; v. 10; that the disciples of Christ are happy when reviled, persecuted, and calumniated for his sake; v. 11; that they ought to rejoice, in such circumstances, and be exceeding glad, because their reward will be great in heaven; v. 12; that the prophets were thus persecuted; that the disciples of Christ are the salt of the earth, the means of preserving the human race from a state of moral putrefaction; v. 13; that they are also the light of the world; v. 14; that it is the duty of Christians to let their good works be seen by others, so that they also may be brought to glorify God; v. 16;

that God is properly called the Father of the human family; that Christ came not to abolish, or annul, but to make perfect and ratify, the divine law, which had been previously revealed; v. 17; that every syllable of the revelation of God shall be exactly accomplished, and shall perfectly attain the end for which it was given; v. 18; that whosoever shall violate one of the least of God's commandments, or shall teach others to violate it, shall be of no esteem in the kingdom of heaven; v. 19; that whoever shall obey and teach these commandments shall be highly esteemed in the kingdom of heaven; and that unless the virtue of Christians shall surpass that of the Scribes and Pharisees, they can never enter the kingdom of heaven.

The number of implied doctrines in these interesting verses is exceedingly great. A few will be mentioned. We are taught, that the customary ways in which men have sought happiness are all erroneous; v. 3—10; that those whom the world accounts unhappy may in fact be in the only path to happiness; that a desire of happiness is not only lawful, but the grand motive to a course of virtue; v. 3—12; that the great reward of the highest attainments in virtue is the vision of God; v. 8; that whatever wants or privations may be experienced by Christians in this world, they will all be removed in the world to come, and the opposite blessings will be conferred without measure and without end; v. 3—12; that if professed Christians are destitute of real holiness they will be among the most useless of the human race; v. 13; that one motive to do good is a desire that others may become religious, and that God may thus be glorified; v. 16; and that the only foundation of distinction in heaven will be obedience to the revealed will of God; v. 19.

Miscellaneous Remarks.

The Sermon on the Mount is the longest continued discourse of our Savior recorded by the Evangelists, except that in which he comforts his disciples and makes an intercessory prayer, which is of about equal length. The purity of the instructions here contained, the sublimity of the sentiments by which these instructions are enforced, and the authority with which our Savior speaks, cannot fail to strike the mind of every reader.

The authority manifest in every sentence is worthy of very particular notice. Our Savior evidently speaks as the moral lawgiver of the universe, and delivers the most weighty truths, those by which the future allotments of men are to be fixed, under the sanction of his own name. *Verily I say unto you.* From this I argue, that Christ is the moral Governor of the world; and, if so, the unchangeable and eternal God. If Christ were a creature, however exalted, is it credible that he should not have explained himself to speak in the name of God only, and with no authoritative power of his own? Would he not have done this in every instance, as the prophets were wont to do, in order to prevent all mistake in so important a matter? The passages which speak of our Savior as *sent*, and as declaring the will

of the Father, &c. are all susceptible of an explanation perfectly consistent with the purport of these questions. PHILALETHES.

THE RELIGIOUS EXPERIENCE OF MRS. E. H. A SISTER OF PRESIDENT EDWARDS, EXTRACTED FROM HER DIARY.

In extracting the following passages liberty has been sometimes taken to alter the phraseology, but not the sense. A large collection of private papers written by this lady is in the possession of one of her grand children.

In her youth Mrs. H. thus wrote;—

"God has been graciously pleased to be working upon my heart by his Holy Spirit from my childhood, and, especially at times, to be powerfully inclining me to the things of religion. In the latter end of the year 1712, I was made more sensible of the reality and greatness of the things of religion than formerly, and my chief concern was about my soul. I was stirred up to search the Scriptures with diligence, that I might know the will of God, and what was required of me in order to salvation. I was also made sensible of my danger of perishing, and that continually. I saw that I was condemned already, and hung over the pit of misery by the slender thread of life. I was sometimes terrified,—sometimes encouraged,—sometimes made sensible of eternal things, and of the preciousness of my own soul,—sometimes tempted to neglect prayer and every duty on account of my vileness. Thus I continued, till one day being under more than ordinary concern, I found my heart in a froward and evil frame; and, upon the arising of wicked thoughts in my heart, an uncommon horror seized me, with a more than usual fear that God would deal with me according to my deservings, which so increased in the evening that I was unable to attend to my work. A sense of my exceeding wickedness, and of the dreadfulness of the misery I had exposed myself to, increased till I had but little hope of escaping eternal punishment. About midnight I had an amazing breaking in of light into my soul; and though I would write it down, that the particular steps of God's dealings with me may not be forgotten, yet I know not where to begin, nor how to express what I then felt. I saw myself to be more vile and hateful than it is possible for tongue to utter, or for the heart fully to conceive. Sin appeared to be exceedingly sinful; especially, the sins against the Gospel, such as slighting the mercy of God, refusing an offered Savior, and grieving the Holy Spirit, seemed to me greater sins than any open immorality, or even murder. I saw myself lost and undone, and could see no way of recovery. The threatenings of God's word were like sharp arrows which pierced me through and through. I was made sensible of the greatness and holiness of God, and that the least breach of his commands deserves damnation. I saw myself to be under the law, a child of wrath; and felt that, if the threatenings of God were true, I must surely be executed. I found my heart harder than the nether

millstone, full of enmity against God, rising up in rebellion and fighting against him. I seemed to fall down slain before him, in despair of mercy. I thought myself as sure of going to hell, as if I were there already; for I saw the truth of God's threatenings, but the way of the Gospel was hidden from me. When I was thus in the greatest distress, these words came to me with great power; Lam. iii, 29. *He putteth his mouth in the dust, if so be there may be hope;* which made a great, and I thought a glorious change, in my soul. My enmity and hardness seemed to be taken away, and my heart melted into admiration of God's infinite goodness and mercy. I then saw the way of salvation by Jesus Christ, and his glory in his mediatorial office. I saw it was a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners; and his love therein appeared wonderful and glorious; and the consideration that my sins had a hand in his sufferings pierced me to the soul.

"After this I was enabled to rest in hope till morning, and then arose very much animated, resolving to run the race which was set before me."

As what Mrs. H. wrote was intended for her private use only, she stops here, and refers to other parts of her diary. Her next exercises, as nearly as can be collected, were as follows:—

"My heart was very much softened and melted before God. I was grieved that I had sinned against so good a God, especially by despairing of his mercy and pardon, as I had done. I had a great sense of God's goodness to me, not only in the above mentioned instance, but through the whole course of my life. I was now in a manner wholly taken up about the concerns of my soul; and things of a spiritual nature were to me things of the greatest excellency and of the last importance. I had not a thought that I was converted, but was stirred up earnestly to desire conversion. I had a great sense of the happiness and dignity of a child of God. The reasonableness of Christianity was made so clear to me, that had there been neither command, reward, nor punishment, I could not have withstood it. I had God always before my eyes, and walked under an apprehension of his wisdom, holiness, and goodness. I not only believed, but *was sure;* which wrought in me a pleasing and profitable view of the Divine Majesty, whereby I was obliged to do my utmost to please him, not from fear of punishment, but from regard to his infinite excellency, which was the sweetest and most powerful help to holiness. I think I may say, my conversation was much in heaven: these were the objects of my desires and the subjects of my thoughts and meditations; and indeed I seemed, for half a year together, not to live in the world. The loss of all outward things, even of the nearest friends and relatives, and of life itself, did not seem grievous to me, provided the loss might be made up in God. It seemed that, with the presence of God, and the manifestation of his love and favor, I could freely burn at the stake. It did not appear at all strange to me, that the martyrs

cheerfully and joyfully suffered. In meditation, I was filled with such transports of joy and thankfulness, as are altogether inexpressible; and indeed I never experienced the like before nor since. But I little thought that these were my best days. I thought that if I believed I should see greater things than these.

"After a while, I began to lose something of my lively sense of divine things, and to grow discouraged. I was very much afraid of backsliding; and dreaded nothing so much as having my portion in this life. The loss of God's favor was insupportable. I summed up all God's threatenings against backsliders and applied them to myself; and, being once fixed in meditation on them, I had a more than ordinary sense of the punishments of the wicked, and of the strictness of God's tribunal. As I was thinking how awful it would be if hell were my portion, these words came home to me;—*I, the Lord, have spoken it, and I will do it;* which had a very discouraging effect upon me; and, if any thing of a contrary nature was offered, it would be immediately suggested, that God had *told me* he would damn me, and that it would signify nothing if all the divines in the world should encourage me. Thus I was under the power of discouragement a long time. But my fear of hell soon wore off in a considerable measure; yet a sense of my loss daily increased upon me. The world looked like an empty place. I could find no comfort in creatures. They were all empty and vain to me. These words of our Savior were always in my mind; *No man having tasted the old wine straightway desireth new; for he saith, The old is better.* The thoughts of living without God in the world broke my heart. I went mourning all the day long. Tears had now become my drink. I dwelt in darkness, as those that had been long dead. My soul was shut up in a deep pit, that I could not come forth, and enclosed in Egyptian darkness; but now and then a gleam of light appeared, which kept me still waiting upon God in ordinances, with assured hope that he would at last shine in upon my soul. Thus I continued for a year and a half. Every place, every enjoyment, and every ordinance being empty to me, I could see no happiness but in the light of God's countenance, nor any misery like being shut out of his presence.

"While I was in this condition it pleased God to move my parents to send me to Boston, where the preaching of the Rev. Mr. Colman and Mr. Cooper was blessed to me. I found God's ordinances very precious, and began to have a sensible sweetness upon my spirits whenever I drew near his house. I went to Mr. Wadsworth, who to my surprise treated me as one of God's children, and convinced me that the foundation of my present trouble was temptation. By this I was much helped, as also by the words of Christ, *My grace is sufficient for thee.* Also the consideration, that Christ had undertaken for them that are his, afforded me much relief. But I was not suddenly let into light, but by degrees; many sermons contributing thereto, as also many books. I had some thoughts

of joining the church, upon which I advised with Mr. Colman, who encouraged me, and told me that I might come repenting, believing, and trembling, to the ordinance, which raised my spirits, fixed my thoughts, and yielded me much comfort. My joining the church, and how it has been with me since, I have written something of in other papers, when I was at home, and had leisure; but I have been much abroad; and hope I have God's presence with me abroad, as well as at home."

"Aug. 3, 1718. I gave up myself to God in a solemn covenant, and joined with his people at Weston in church-fellowship. May it please the Father of lights, from whom cometh every good and perfect gift, to enlighten me by his Holy Spirit, and enable me to perform all those holy and spiritual duties contained in the covenant; and grant me his grace, whereby I may be steadfast therein. Then may I say, *This God is my God, and will be my guide even unto death.* O that I might be made sensible of the infinite greatness and goodness of that God, who has condescended to be a God in covenant with his people,—who has called them friends, and given them children's bread,—who is the portion of their inheritance and of their cup,—who has, in the work of their redemption, made a glorious display of his infinite holiness, justice, wisdom, and mercy. Will it please God to grant, that I may so behold his glory as to be changed into the same image from glory to glory.

"Oct. 12. This was the first sacrament-day I enjoyed in Windsor. I had the evening before some quickening and earnest desires after Christ and the ordinance; but the next day was very dull and dead. My father preached from Heb. v, 9. *And being made perfect, he became the author of eternal salvation unto all them that obey him.* My heart still continued very much unaffected, till the participation of that ordinance, wherein I had a sense of the infinite mercy of God in the redemption of the fallen children of men. And though I fell infinitely short of my duty, yet would humbly hope, that my fellowship was in some measure with the Father and with his Son, Jesus Christ. I then solemnly engaged to endeavor, by the grace of God, after a more strict walk with him, and to watch against the vain thoughts which swarm in my heart. May it please God to keep this in my thoughts continually, and to grant me his grace, whereby I may be enabled to walk worthy of the vocation wherewith I am called.

"Nov. 2, the Sabbath before the Public Thanksgiving. My father entertained us from Ps. lxv, 11, *Thou crownest the year with thy goodness; and thy paths drop fatness.* The doctrine was, that the mercies and blessings of the year were given us by God, and called for suitable returns of praise and thankfulness to Him."

Mrs. H. gives the plan of the sermon. Among the general mercies of the year the preacher ranked *peace.* "It may be reckoned one of the great mercies of the year, when God delivers his people from the hurtful sword, and from the grievousness of war." Among the special, o individual mercies, convertinr

grace is not forgotten. "It may be, that God has bestowed converting grace upon some person. This is a special mercy of the year wherein it was bestowed, a mercy for which God will be blessed through eternity." Among the proofs, that these mercies proceed from the goodness of God, this is mentioned;—"Because we are undeserving of them. They are not merited by us, but are the free gift of God. It may further appear that they proceed from the goodness of God, if we consider our own sinfulness and vileness. We are all sinners; have naturally hearts full of enmity and rebellion against God; have a thousand times broken his holy law, and deserved eternal misery from him."

Nov. 5. It is now just the dawning of the solemn day of thanksgiving. O that I might see the infinite wisdom, power, and goodness of that God who makes the day-spring to know its place, and causes his sun to shine on the evil and on the good; and that I might be enabled to wait upon him this day with thanksgiving and praise; that he would please to hear my voice in the morning, and that, with the true devotion of the Psalmist, I may direct my prayer unto him, and may look up. May it please God this day to clothe me with the garments of praise, and to put a new song into my mouth, even praise to my God. May my heart be fixed in the duties of the day, that with suitable fear and reverence I may draw near before Him; knowing him to be a God of infinite greatness, sovereignty, power, and holiness, and that with him is terrible majesty; with deep humiliation and abasement, knowing myself to be a vile, sinful creature, a worm of the dust, and as nothing before Him: yet rejoicing and believing, that the great, holy, and sovereign God is also gracious and merciful, slow to anger and of great goodness. His tender mercies are over all his works. How wonderful have been the expressions of God's goodness to me this last year, and how loudly do they call for my thankful acknowledgements. I have been visited with great weakness and bodily infirmity: it has pleased Him, who is the Lord my healer, to restore me to a comfortable degree of health and strength again. I was once visited with a mortal distemper; but God was pleased to rescue me from the jaws of death, and to add to my days another year. When I was in the depths of darkness and discouragement, quite overrun with melancholy; when the waters came into my soul, and my feet sunk in deep mire; when I dwelt in darkness as those that have been long dead; when my spirit was overwhelmed within me and my heart was desolate—I remembered the days of old, my spirit failed, I became like those that go down to the pit. I cried unto the Lord, and he helped me, and delivered me out of my distress. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men. Bless the Lord, O my soul; and all that is within me praise his holy name.

March, 1719. I am this day called to wait upon God, in the holy and solemn ordinance of the Lord's supper. Wherewith

shall I come before the Lord, and bow myself before the most high God? It is, indeed, a solemn and awful thing for a sinful creature to draw near to a holy and glorious God. Where, then, is the wedding garment, the righteousness of Christ, with which I must be clothed, if I would be present at this marriage feast? Where is that faith, that love, that humility, that holy fear and reverence, which are necessary in order to my suitable attendance on this ordinance? Where is that godly sorrow for sin, that rejoicing in Christ Jesus, that delight in the ways of holiness, which God requires, and which I once hoped I experienced something of? Ah where indeed! How cold and dead am I grown. How have I lost my sense of spiritual things, and am become earthly and carnal. How lifeless in duty; how full of unbelief and formality; how are vain thoughts crowding upon me, interrupting every duty, and defiling my best performances.—Lord, I desire to come unto thee for justification and sanctification, for the renewing of the Holy Ghost. Thou art the fountain opened for Judah and Jerusalem to wash in. Wash me in thy blood, sanctify me by thy Spirit, prepare me for this holy ordinance. Thou, that raisest the dead, quicken my dead soul. Thou, who art the fountain of light, the father of mercies, the God of all grace, enrich my soul with thy grace, and irradiate me by thy Spirit."

(To be continued.)

RELIGIOUS INTELLIGENCE.

AMERICAN MISSIONARIES.

Letters have been received from Mr. Nott as late as the 29th of November. He was then on board ship with Mrs. Nott and Mr. Hall, just losing sight of land, having left Bengal for Bombay. If the ship touched at Ceylon, they thought it probable they should attempt a missionary station there. Early in November, they engaged their passage, and obtained the regular passports from Government; but, on the 18th, they were notified by the police, that it was the pleasure of Government that they should be sent to England in the fleet under despatch; and that passages were provided by the Marine Office for Messrs. Hall and Nott on board the Surrey, and for Messrs. Judson and Rice on board the Prince Regent; and their names were published in the Calcutta newspapers as passengers on board those ships. Messrs. Judson and Rice went on board a ship bound for the Isle of France, and after some difficulty obtained passports for that place. Messrs Nott and Hall went on board the ship bound to Bombay, and were regularly reported to Government as passengers. The ship Creole, in which Messrs. Judson and Rice embarked for the Isle of France, left Bengal early in December. Letters have been received from Dr. Carey dated toward the close of that month. It will probably be some time be-

fore we shall hear again from the brethren, there being no American ships, we believe, either at Calcutta, Bombay, or the Isle of France. The friends of missions will not cease to pray, that God would fix the brethren in some station where they may be employed to proclaim the Gospel, and in due time to assist in giving the word of God to the heathen in their own languages.

In a letter to the Rev. Dr. Woods written by Mr. Nott just as he was recovering from sickness, September 8, and while the minds of the brethren were directed principally to Madagascar are the following passages.

"We received Dr. Worcester's letter of March 10, accompanied by the ordination services, about a week ago. I thank you for your Sermon, and the authors of the Charge and Right Hand for their performances, with all my heart. Nothing since I left America has seemed to be so much the means of recalling to my mind the principles on which I put my hand to the plough, and of awakening every desire to persevere in the undertaking, as reading this manual of missionary motive, caution, and instruction. Its intention seems to be to bring us to an exclusion of the unhallowed leaven, to entire dependence upon, and devotedness to, the Lord;—and I hope it may have that most desirable effect. The letter and sermons came to hand just as I was beginning to recover from a severe illness; and I am now only so far recovered as to be able to do a little business in my apartment, this letter being the first business which I have done since my illness. But I am growing better very fast, and shall probably be about in a few days."

"Providence has been very good to me, and provided me with kind friends, in whose house during my sickness I have been at home. Through Divine goodness we all yet live. While I was sick I thought it likely that God was going to make an inroad upon us, and shew us that he needed us not. But he spares us yet. May it be to fulfil our duty, and do something for his honor."

"The determination of our future residence must be left in the hands of God. I feel myself, and I know the Christian public feel, a particular propensity to Asia; but God may say *Africa*. If he does, we must go thither. Madagascar is a very interesting and important field; the only question is, can we enter into one more interesting and important. You and our other good friends at home, I have no doubt, are praying for us; and, if we wait upon God ourselves, we may hope and expect to be guided right."

BIBLE SOCIETY OF NASSAU HALL.

The students of the College at Princeton, together with the members of the Theological Seminary at the same place, having taken into consideration the inestimable value of the Revelation which it has pleased God to make to our world, and the great benefits to be expected from the distribution of the Bible which contains this revelation, among persons unable or not disposed to purchase it, have

formed themselves into a society for that purpose to be called *The Bible Society of Nassau Hall*, the sole object of which is the distribution of the Bible among the poor and the destitute. The following are some of the fundamental principles of the association, viz. The regular members are to consist only of students of the College and members of the Seminary—honorary members are received—the business of the Society to be conducted by a Board of Directors consisting of a President, two Vice Presidents, a Secretary, a Treasurer, and twelve Managers, annually elected—and the copies of the Bible to be distributed to be always of the common approved version, without note or comment.

After the Society was organized, the following persons were chosen officers: William A. M'Dowell, *President*, Leverett I. F. Huntington, 1st *V. Pres.* William Blair, 2d *V. Pres.* William Pennington, *Sec.* Backus Wilbur, *Treasurer*, and twelve others, *Managers.*

The Society cordially invite contributions to aid their endeavors to circulate among the suffering poor the inestimable treasure the word of God.

CONNECTICUT BIBLE SOCIETY.

At the annual meeting of the Connecticut Bible Society held at Hartford on the 13th inst. the following persons were chosen officers; viz.

His Ex. JOHN COTTON SMITH, Esq. *Pres.*

Gen Jedidiah Huntington, } *V. Presidents.*
Rev. Samuel Nott, }
Rev. Lyman Beecher, }
Rev. Samuel Merwin, }

Mr. Henry Hudson, *Secretary.*

Mr. Joseph Rogers, *Treasurer.*

Hon. Chauncey Goodrich, Esq } *Directing Committee.*
Samuel Pitkin, Esq. }
Rev. Amos Bassett, }
Hon. Theodore Dwight, Esq. }
Rev. Henry A. Rowland, }
Rev. Calvin Chapin, }
Rev. Andrew Yates, }
Ichabod L. Skinner, Esq. }
Rev. Samuel Goodrich, }

We intended to have noticed before now the very excellent report of this society made at the annual meeting in May 1812. By this document it appears that the Society distributed 3,250 Bibles in the year preceding, and 5,303 since the commencement of its operations. The exertions of this institution have refuted a common opinion, that there is no want of Bibles in our old settlements, and the well regulated parts of our country. Even in Connecticut, which is justly said to be as well supplied with Bibles as any part of the world, many families have been found, and many others probably could be found, destitute of the word of life.

Besides distributing Bibles extensively in Connecticut, this Society afforded its bounty to the poor in several of the other states. The committee sent 300 copies of the Scriptures to the Oneida Bible Society, 100 into the state of Vermont, 50 into Pennsylvania, 300 into Ohio, and 100 into Rhode Island. The committee expended for Bibles during the year $1,938 72; and the balance on hand, May 9th, 1812, was $2,371 54, of which $1,530 was a permanent fund.

MASSACHUSETTS BIBLE SOCIETY.

By the report of the executive committee of this Society prepared for the annual meeting, June 4, 1812, it appears, that the committee distributed, during the year preceding, 93 octavo, 8 minion, and 1,050 common Bibles, and 566 Testaments, and, since the formation of the society, 3,063 Bibles and 664 Testaments. The balance on hand was $3,370 12, of which $3,236,74 was a permanent fund. The committee expended for Bibles during the year $1,317 66.

PHILADELPHIA BIBLE SOCIETY.

We learn from the report of this Society prepared for the annual meeting, May 6, 1812, that the managers had lately been directing their principal efforts to procuring stereotype plates of the whole Bible, after they shall have obtained which they hope to distribute the word of life with more liberal hands. During the preceding year they had given away 51 German and 243 English Bibles, and 12 Testaments. Since the institution of the Society in 1808, they have distributed 6,299 Bibles and Testaments. During the preceding year, they had paid $1,569 15 towards the stereotype plates, and $309 37 for Bibles. The balance on hand was $1,779 15, of which $1,552 was a permanent fund.

NEW HAMPSHIRE BIBLE SOCIETY.

Before the annual meeting of this society in Sept. last, the treasurer had received $508 77, of which 290 had been expended for Bibles. The Society had then been in existence but about three months.

DOMESTIC MISSIONS.

Extract from a letter written by the Rev. James Johnson, a missionary of the Society for Promoting Christian Knowledge. He is employed to labor in the N. W. parts of the state of New York.

"THE people in this country are exceedingly corrupt, both in principle and practice. Infidelity, profanity, and a disregard of the Sabbath, are among our most prevalent vices. But we can discover a visible reformation, where preaching has been enjoyed but a short time; and I think in most towns a desire to obtain regular preaching increases, while the means of supporting it are daily diminishing. Very many families have left the country; and some flourishing settlements are entirely deserted. So ruinous has the war already been, that we are almost all reduced to poverty. Our husbandmen have been dragged from their farms to guard the lines, till we are apprehensive of a distressing famine.

"God has visited Stockholm the last fall with a remarkable outpouring of his Spirit. There was a church, in the settlement to which the awakening was confined, consisting of eleven or twelve members. They were in the habit of holding reading meetings on the Sabbath, which were usually attended by 30 or 40 persons. But they were very stupid; and I have been often discouraged, when I have preached to them. It appeared to be laboring in vain. Last summer, in particular, they were so alarmed by the war, that they could hardly listen to any other subject for an hour, even on the Sabbath. During this alarm, in October, Mr. Parmele, as he passed through the town, preached an evening lecture, at which one man was awakened, and a number of others seriously impressed. I visited them the next week, and found three persons under conviction. I spent several days with them, and from that time the work became general, and almost every individual in the society became solemnly impressed. The work continued about 6 or 8 weeks: during which time they had no minister with them but myself; and I could be with them only a small part of the time. Thirty persons in this time obtained a hope, and give evidence of having passed from death to life. In this work I never saw any thing like enthusiasm, which was the more to be expected on account of their having no minister. All appeared deeply impressed with a sense of the entire depravity of the human heart, and placed their entire dependence for salvation on the merits of Jesus Christ. The settlement, to which the work was confined, consisted of 53 families, 10 of which were Baptists, and seldom attended meeting with the other society; and I do not recollect an individual of these, who was a subject of the work."

Extract of a letter from a missionary employed in the western parts of New York.

"ON account of the pestilence, which makes dreadful havoc in

this region, the minds of the people in many places are very tender. Yesterday I exchanged with the Rev. Elnathan Walker, pastor of the Congregational church in Homer. The Lord is doing wonders in this place. A very powerful awakening commenced here in August last. In December it became general through the town. From 15 to 20 conferences have been attended weekly, and still continue in various parts of the town. Although the awakening is thought at present not to be so powerful, yet there still prevails a very great solemnity on the minds of the people. I had a very full and devout audience yesterday. And the conference in the evening was very solemn. A new song, even praise to our God, is put into the mouths of multitudes here. One hundred and one, mostly those who have been brought home to Christ, were added to the church on the first Lord's day in January; and 56 on the first Lord's day of the present month. At another time three were added; so that 160 have publicly professed Christ and joined themselves to the family of his disciples since last August. Twenty or thirty more hopeful converts are soon to be added to Mr. Walker's communion. Between 70 and 80 are stated to have been added to the Baptist church."

"Homer, March 22, 1813."

Extract of a letter from a clergyman in the western part of the state of New York, on the need of missionaries, and the extent of the missionary field.

"In regard to the information, which you requested, I will state briefly, that the northern and southern parts of the county of Cayuga are missionary ground. In the towns of Virgil, Mentz, Dryden, and Cato, there are small churches formed. In the two first there is some attention to religion. The western part of Locke, and the southern part of Genoa, are in great want of the word of life. They have formerly had small churches which are now dissolved. The counties of Broome, Cortlandt, Tioga, Seneca, and Steuben, furnish much missionary ground. In the Holland Purchase, there is a wide field for missionary labors. This tract is about 90 miles square. In the southern parts of it there are a vast number of people, and I think but two churches formed, and those small. In some places I hear lately there is a degree of religious excitement in the minds of the people. Faithful missionaries might labor here to great advantage. Bibles and tracts are much wanted, I imagine, in these districts.

"It is a subject of deep regret, that missionaries should spend so little time in a place. They travel on rapidly over a great extent of country, preach once or twice in a place, and then return. If they would preach the same number of discourses in one quarter of the number of places, I believe more good might be done. The fact is, more missionaries are wanted, seven for one. But these are not likely to be furnished, unless God should open the hearts and hands of his people to a greater extent than hitherto."

The writer then proceeds to urge the sending of men of tal-

ents and experience as missionaries, from the consideration that infidels and heretics abound in the new settlements. These persons he represents as being "in general overawed by the presence of a respectable minister of the Gospel, while they often attack the weaker sort, and talk them out of countenance."

ABSTRACT.

The Society for missions to Africa and the East held its twelfth anniversary in London about the first of June 1812. The Rev. William Goode preached the anniversary sermon, after which a collection was made for the benefit of the institution, which with donations and new subscriptions amounted to about $1,450. The Society's missionaries at the Rio Pongas, on the western coast of Africa, have received about 120 children under their care, many of whom are children of native chiefs; and there are the most encouraging prospects of establishing schools farther in the interior. The national system of British education has been introduced, and is now making its way among the Susoos. One of the Society's missionaries, the Rev. L. Butscher, was present at the meeting, with an interesting African youth, one of the scholars at the Society's settlement who had accompanied his teacher on a visit to England. The missionary stated, that 72 slave factories on that coast were reduced to 18, in consequence of the abolition of the slave trade by the British. Mr. Wilberforce reported, that the committee appointed for that purpose had waited on the late deeply lamented chancellor of the exchequer, and on the president of the board of control, on the subject of providing, at the renewal of the East India Company's charter, for more easy access of Christian Missionaries to India; and that they had found them to be very favorable to the general object, though strongly impressed with a sense of the delicacy and prudence with which measures for the attainment of that object should be devised and executed. Lord Gambier was appointed President of the Society, and other noblemen and gentlemen, who have befriended the institution, vice-presidents.

A Prayer Book and Homily Society has been formed within a year past in England, for the purpose of distributing, gratuitously, the articles, liturgy, and homilies of the Church of England. We observe the names of Lord Teignmouth, Lord Calthorpe, Lord Gambier, Mr. Wilberforce, and Mr. Thornton, among the officers of this Society.

From the mission at Karass intelligence was received in England, in a letter from Petersburgh, dated Jan. 17, 1812, of which the following is an extract: "Two of my friends, who are returned from the waters of Caucasus, tell me, that they passed a fortnight very agreeably with the Scotch missionaries in that neighborhood. The principals are the Rev. Mr. Branton and Mr. Patterson. During the seven years they have been there, they have suffered much from

the Circassians; yet, all things considered, they have succeeded much better than might have been expected. Their village is surrounded by Tartars, who befriend them as far as lies in their power. The missionaries have a small wooden church, a printing house with Arabic types cut in England, for printing and dispersing religious tracts in that language among their neighbors Mr. Brunton has nearly completed the New Testament; which, considering he was ignorant of the language several years ago, proves him to be an indefatigable man. They have a cloth manufactory; and as much land allowed them by the Russian government as they choose to cultivate; from which they furnish the surrounding country with potatoes, tobacco, &c. In their school they have nearly forty children, who are all instructed in the Christian religion: several of them have been sent from Circassia: the rest are Tartars. This has gained them the good will of their neighbors. They are often applied to as arbitrators, &c."

A letter received by the Rev. Mr. Bayley of Newcastle (Me.) dated Greenock, (Scotland) Ap. 18, 1812, states respecting this mission, 'that a private letter had lately been received from one of the missionaries at Karass, (the only letter which had been received for two years.) They are still persevering. The New Testament is mostly translated into the country language. Many tracts have been distributed. The missionaries have some land, work at their trades, and make a hard shift to live, as they have had no communication from the society for a long time. Some of the neighboring inhabitants have stolen their cattle, &c. more than once. They have a hopeful school, &c."

Bible Associations are formed in various parts of England to which the laboring classes of people contribute a penny a week. Those who thus contribute take a lively interest in assisting to dispense the word of life. If these classes of people in England can give two cents a week each to this charitable purpose without feeling it, as seems to be admitted by all writers on the subject, the great mass of laboring people in our country can afford ten cents a week each for similar purposes. The price of labor is higher with us, the price of living cheaper, taxes incomparably lighter, and the condition of the great body of the people vastly preferable.

The Blackheath Auxiliary Bible Society held its annual meeting in May last, the Right Hon. N. Vansittart in the chair. It appeared from actual examination, that at least 5000 families in this populous district were without a Bible; that great eagerness was every where manifest to obtain the word of God; that actual application had been made for it by between 2,000 and 3,000, and that 1,000 Bibles and Testaments had been distributed. The amount of subscriptions and donations was about $4,440; and ten Bible associations are already formed within the district. Her Royal Highness the Princess of Wales was declared patroness, and Lord Hood, Lord Eardly,

Admiral Sir J. Colpoys, Rear Admiral Taylor, and the Rev. J. Mathew, were added to the list of vice presidents. Among the speakers were several noblemen, naval and military officers, and clergymen.

The Liverpool Auxiliary Bible Society had taken peculiar pains to furnish copies of the Scriptures to such of the numerous foreign seamen who frequent that port as were able to read them; and also to the poor, the needy, the sick, and the prisoner at home. The eagerness to possess the sacred volume is stated to have been general and strongly marked. It was found that out of 4,386 families inquired of for the purpose, only 1,544 were possessed either of a Bible or a Testament. The sum remitted to the parent society was $8,000 dollars. The number of Bibles distributed in different languages was 1,340, and of Testaments 2,046. Nothing prevented a much larger distribution but the absolute inability of the parent society to supply the growing demands of its auxiliaries; the presses hitherto employed in printing Bibles being insufficient for the purpose.

The Manchester and Salford Auxiliary Bible Society held its second anniversary on the 22d of June last. An able report was read by which it appeared, that, notwithstanding the extraordinary pressure of the times, by which that district was peculiarly affected, the receipts of the preceding year had far exceeded their most sanguine expectations; and five Branch Societies had been formed. The second year's income amounted to $9,300; which in addition to about $1,770, the balance of last year's account, had been remitted to the parent society. The number of Bibles circulated was 2,677, and of Testaments 3,052.

The Bath Auxiliary Bible Society was formed on the 10th of March, 1812, at a most numerous and respectable meeting of the inhabitants. Eloquent speeches were delivered by Mr. Owen and Mr. Hughes on the occasion.

The Uxbridge Auxiliary Bible Society had distributed 233 Bibles and 1,251 Testaments during the year preceding its last annual meeting. Besides the usual parochial distribution, the committee had passed a vote by which a Bible of a large type is allotted to each of the barges navigating the Grand Junction Canal, and is attached to the barge by a printed label specifying its name, and inviting the crew to read it. The committee state the following important fact. "It might have been expected," they say, "that in consequence of the recent circulation of the Scriptures in the neighborhood, either gratuitously given, or disposed of at reduced prices, the *sale* of Bibles and Testaments, on the *usual terms*, would be considerably diminished, if not altogether precluded; but this, it appears, is so far from being the case, that, since the institution of the Uxbridge Society, the demand on the trade for Bibles has been increased in a threefold proportion; a circumstance which indicates a growing spirit of reli-

gious inquiry, and both rewards and stimulates exertions to spread the word of God. The sum remitted to the parent Society is about $2,760.

The South West Essex Auxiliary Bible Society was formed on the 28th of July last, Admiral Harvey in the chair. The Admiral observed, in the course of his speech, that as a seaman he was not much used to public speaking, and his profession was not the most likely to lead him to speak on religious subjects; but he was convinced that the distribution of the Bible must be attended with the happiest effects; and he could add from his own observation in the navy, that there was the highest state of discipline on board those ships in which the Bible was most read. A considerable sum of money was subscribed.

An important act of Parliament, highly favorable to religious liberty, received the royal assent on the 29th of July last. It repealed the *Five Mile Act* and the *Conventicle Act*, which were a disgrace to the English Statute Book. All descriptions of Methodists and Dissenters have expressed, in the very strongest terms, their obligations to the archbishops and bishops and his majesty's ministers.

The Naval and Military Bible Society had distributed, in the year preceding April 1812, only 2,135 Bibles and 518 Testaments, although there were 26,327 applications for copies of the Scriptures; the funds of the Society being rather low. These funds however had been replenished by collections on the Fast soon after the above date, when about $9,000 were contributed in the metropolis.

The three following articles are taken entire from the Christian Observer.

CITY OF LONDON AUXILIARY BIBLE SOCIETY.

A large and overflowing meeting, the object of which was to establish an Auxiliary Bible Society, for the City of London, was held on the 6th instant, in the Egyptian Hall, at the Mansion House, which had been promptly and liberally granted by the Lord Mayor for that purpose. The hall was crowded at an early hour, and it is supposed that there were not less than from 2000 to 2500 persons present on the occasion. The persons who addressed the assembly in succession, were the Rev. Dr. Brunmark; the Rev. Mr. Hughes; Mr. Rowcroft; Mr. Favell; the Chancellor of the Exchequer; Mr. R. H. Marten; Mr. J. Thornton; the Rev. Mr. Hatch; the Rev. Mr. Wilson; Alderman Scholey; Alderman Wood; Mr. B. Neale; Mr. G. Barclay; Mr. W. Allen; and the Rev. Mr. Owen. A detailed account of the proceedings of the meeting will be published. In the mean time we will only remark, that there was much powerful eloquence displayed on the occasion; that the harmony and cordiality which pervaded the assembly were in the highest degree gratifying; and that the conduct of the Lord Mayor in the chair was such as fully entitled him to that warm homage of applause which he received from the multitude that surrounded him. The Lord Mayor for the time being was chosen presidents of this society. The vice-president are—the Right Honorable N. Vansittart; Aldermen C. S. Hunter; H. C. Combe, M. P.; Sir J. Shaw, Bart. M P. Sir C. Flower, Bart.; Thos. Smith; J. Sylvester; G. Scholey; S. Birch; M. Wood; J. Atkins; C. Magnay, W. Heygate; and J. Ansley, Sir Thos. Baring, Bart. M. P.; Samuel Whitbread, Esq. M. P.; Joseph Marryatt, Esq. M P.; W. Manning, Esq. M. P.; John Mait-

land, Esq. M. P.; S. Thornton, Esq. M.P.; Edward Parry, Esq.; T. Rowcroft, Esq.; and R. Clarke, Esq. Chamberlain;—the treasurer is D. Bevan, Esq.;—and the secretaries are, the Rev. D. Wilson, the Rev. H. F. Burder, and Gurney Barclay, Esq.

We congratulate the Christian world on the formation of a society, so supported and so patronized, whose attention is to be directed to supplying that grievous want of the Holy Scriptures, which is found to prevail among the poor of the metropolis. We trust that the powerful example of the first city in the world, thus recognizing, almost in its corporate capacity, the paramount importance of the word of God to the happiness of man, will be felt, not only in every part of the British empire, but in every corner of the globe.

LONDON SOCIETY FOR THE JEWS.

The London Society for promoting Christianity amongst the Jews, held their anniversary meeting at the London Tavern, Bishopsgate Street, on Thursday the 21st of May. The meeting was respectably attended; the Lord Bishop of Meath in the chair. The Report of the proceedings of the Society, during the past year, having been read and approved, his lordship examined three of the youths under the care of the Rev. Mr. Frey with a view to the ministry, and expressed the highest satisfaction with their progress in their studies.

A very numerous company afterwards assembled at dinner, the Rt. Hon. the Earl of Grosvenor in the chair, when they were gratified with the appearance of the children who attended. The Rev. Basil Woodd expressed the deepest regret that the cause of the Jews had not been taken up at an earlier period, and recommended the continued exertions of the society, in the spirit of patience, temperance, long suffering, and fervent prayer, as means of obtaining the Divine blessing on institutions like this, and concluded by moving the thanks of the meeting to the Rev. W. Marsh of Reading, and the Rev. W. B. Collyer, D. D. for their sermons, requesting them to allow the same to be printed.

The Rev. C. F. Frey stated, in an impressive manner, the actual situation of the Jews. He shewed that, in addition to the enmity to God and Christ, which renders mankind in general indifferent to religion, the Jews are induced by their pride, and the influence of their priests, to believe that all who are born of Israel will go to heaven, however they may live; and hence they refuse to believe in the despised Jesus of Nazareth. This evening, he observed, had produced proofs of the happy effects arising from the exertions of the society; and he had the satisfaction to state that forty-two Jews had been baptised, and that there are now sixty-two children wholly maintained and educated under its patronage.

The Lord Bishop of Meath declared, that from the first time he became acquainted with the formation and object of the society, he had the greatest satisfaction in contributing to the advancement of its designs in Ireland. He was persuaded the day must come, when the Jews will be completely united with the Church of Christ. That he knew of no other means for this purpose, than those adopted by the Savior and his apostles, and which were the very means pursued by the London Society; and he could not doubt that Providence would bless its endeavors.

The Right Hon. the Earl of Grosvenor, in an animated speech, declared that the interests of the Jewish people had engaged his very serious attention; and proved, from various arguments, the duty of Christians to continue their most zealous exertions in their behalf. He considered the prophecies of Scripture as affording the clearest evidence of the ultimate success of the object of the Society, and warmly recommended it to the friends of the institution to persevere in their exertions.

Plans of proposed buildings, including an episcopal chapel, schools, asylum, &c. having been laid on the table; the Rev. Dr. Randolph declared, that the great object of the institution was one in which he felt

a lively interest; that he was satisfied with the views of its conductors, and rejoiced in the plan of erecting an episcopal chapel, in conjunction with the present Jews' chapel, and engaged to support the society to the utmost of his power. Many excellent remarks were also made by the Right honorable Lord Calthorpe, and various other gentlemen, who favored the company with their sentiments.

The fourth Annual Report is in the press, and will soon be before the public.

SOCIETY FOR THE SUPPRESSION OF VICE.

An occasional Report, marked No. VI. has lately been published by this Society. Their former Report, we are happy to find, had produced such an accession of subscribers as enabled them to resume those active operations which had been in some measure suspended through a deficiency of funds. But for the narrowness of those funds their operations would have been much more extensive. They have entered, however, on five prosecutions, which they hope to bring to a successful issue.

The vigilance of the Society has continued to be directed to insuring the decorous observance of the Lord's day, and its aid has been solicited by respectable individuals, clergymen, and even magistrates. In one instance a clergyman requested the Society to undertake to repress the licentiousness of his parish, which was represented as a task become too arduous for the parish officers. The prosecutions of this class, resorted to by the Society since the last Report, have amounted to 150, all of which were cases in which previous admonition had failed to produce any effect. The attention of the Society to this offence has been complained of as harsh and unjustifiable. This complaint is ably repelled, and it is shewn that no blame can attach to the Society which does not at least equally attach to the laws of the land. On this subject the learned Judge Blackstone has thus expressed himself:—

"The profanation of the Lord's day is an offence against God and religion, punished by the municipal law of England; for, besides the notorious indecency and scandal of permitting any secular business to be publicly transacted on that day in a country that professes Christianity, and the corruption of morals, which usually follows its profanation, the keeping one day in seven holy, as a time of relaxation and refreshment, as well as for public worship, is of admirable service to a state, considered merely as a civil institution. It humanizes, by the help of society and conversation, the manners of the lower classes, which would otherwise degenerate into a sordid ferocity and savage selfishness of spirit: it enables the industrious workman to pursue his occupation in the ensuing week with health and cheerfulness: it imprints on the minds of the people that sense of their duty to God so necessary to make them good citizens; but which yet would be worn out and defaced by an unremitting continuance of labor without any stated times of recalling them to the worship of their Maker." 4 Bl. c. p 68.

The Committee add, in conclusion, "that, independently of the obligation which is incumbent on every one to obey, both the laws of God, which command that the Lord's day shall be kept holy, and those of the land, which prohibit, under certain penalties, all open profanations of it; it is evident that much temporal advantage and comfort would be derived to all who live by trade or labor, from an entire cessation of their ordinary business and occupations on the Sabbath. It is felt, and has frequently been expressed to the Society by many tradesmen, as a great hardship that they cannot enjoy one day's respite in the week from the fatigues of business: and that they are deprived of an opportunity of attending public worship. But if some persons of that description open their shops on a Sunday, it is evident that others must either do the same, or risk the loss of their customers. To relieve them therefore from this hardship, it is in justice due to them, that the law be applied equally to all."

The committee next state the ef-

forts they have made, and the success they have had, in detecting the venders of obscene books and prints; several of whom are under prosecution.

The accounts received from the Societies at York, Hull, Chatham, and Rochester, are highly satisfactory. Much has been done at each of these places for the suppression of the flagrant evils of prostitution and the violation of the Sabbath. At Hull alone, fourteen brothels had been suppressed, and four more remained under prosecution; besides which, some landlords, through fear of disgrace, had cleared their houses of infamous tenants, whose crimes they had before promoted.

(To be continued.)

THE CHRISTIAN OBSERVER.

We are happy to announce that the first volume of the Christian Observer, i. e. the volume for the year 1802, has lately been republished from the press of T. B. Wait & Co. for the principal booksellers in the United States. The price is fixed at $5 full bound, which is moderate considering the quantity of matter, the style of execution, and the number of copies printed. As this is a heavy work, and as there are eight intermediate volumes to be republished, it is greatly to be desired that the subscription list should be so increased as to enable the publishers to proceed with vigor and safety in the republication. We are authorized by the publishers to state, that not more than three volumes will be issued in a year, and that any gentleman, who has part of a set imported from England, will be supplied with the remaining volumes to complete his set; provided he makes application, specifying the volumes which he wants, before they are put to press. We earnestly wish that means could be devised to furnish every clergyman, and every parish library, with a copy of this valuable work. Few publications have a more direct tendency to enlarge, strengthen, and purify the mind. The religious part of the work has received the approbation of so many learned and judicious men, that it would perhaps be worse than superfluous in us to say any thing for the purpose of corroborating their opinion. We take the liberty of saying, however, that the Christian Observer is of great value as a repository of the principal historical events which have taken place the last eleven years, and that the political information contained in the *View of Public Affairs* is worthy of very particular consideration. These articles are never dictated by a servile devotion to any party. They are the result of great practical wisdom. They keep in view the grand doctrine of a superintending Providence in national affairs. They direct the reader to look for national blessings at the hand of God, and in consequence of national repentance and reformation.

It has been said, that the republication of the Christian Observer in this country would diminish the circulation of the Panoplist. We have never believed that any material effect of this kind would be produced. A foreign Magazine, however excellent, by no means supersedes the necessity of a domestic one. But should there be some hazard of diminishing our own subscription list, it would not deter us from cordially recommending the Christian Observer. After saying this, it will not be improper to add, that in our opinion, every reason, which has at any time rendered the support of the Panoplist desirable, now exists in all its force and that new reasons are daily presenting themselves.

BATH FOREIGN MISSION SOCIETY.

At the annual meeting of the Foreign Mission Society of Bath and its Vicinity, holden Jan. 12, 1813, by adjournment from the 8th of the same month, the following gentlemen were chosen officers for the year ensuing, viz.

Rev. William Jenks, *President.*
Rev. John W. Ellingwood, *V. Pres.*
Dr. Samuel Adams, *Sec.*
Mr. Jonathan Hyde, *Treasurer.*
Dr. John Stockbridge, *Auditor.*

BERKSHIRE AND COLUMBIA MISSIONARY SOCIETY.

At the annual meeting of this Society, Sept. 15 1812, the following persons were chosen officers; viz.

Rev. Beriah Hotchkin, *Pres.*
Rev. Jacob Catlin, *Vice Pres.*
Rev. Alvan Hyde, D. D. *Sec.*
Maj. Henry Brown, *Treas.*
Rev. Samuel Shepard, *Clerk.*
Joseph Woodbridge, Esq. *Auditor.*
Rev. David Porter, D. D.
Rev. Ephraim G. Swift,
Rev. Jonathan Nash,
Hon. William Walker, Esq.
Noah Rosseter, Esq.
Hon. Thomas Cook, Esq. with the Vice President, Secretary, Treasurer, Clerk, and Auditor, *Trustees.*

This society expended $448 the preceding year, in supporting missionaries; and had received returns of 63 weeks of missionary labor actually performed within the year. A vote was passed that the society would aid in the promotion of Foreign Missions, as far as their funds would permit; and that when the annual income of the society shall exceed $400, the Trustees may appropriate a part, or the whole, of the excess to the aid of Foreign Missions. A committee was also appointed to prepare an address on the subject of Foreign Missions, who prepared one accordingly which is published with the annual accounts. The receipts of the society during the year preceding were as follows:

Donations	$203 05
Payments of members	66 00
Profits on the Panoplist	17 13
Interest	13 33
	$299 51

ORDINATIONS.

Ordained, at Rutland, (Mass.) the Rev. Luke Baldwin Foster over the church and congregation in that place.

At Leverett, on the 9th of Dec. last, the Rev. Joel Wright. Sermon by the Rev. Dr. Payson of Rindge, (N. H.) from Mal. ii, 7.

LITERARY INTELLIGENCE.

NEW WORKS.

A Discourse in two parts, delivered Aug. 20, 1812, on the National Fast, in the chapel of Yale College, by Timothy Dwight, D.D. L.L.D. President of that seminary. Published at the request of the students. New York; J. Seymour. 1812. pp. 60. 8vo. 37 1-2 cents.

A Discourse, delivered at the Old South Church in Boston, before the Society for Foreign Missions of Boston and the Vicinity, Jan. 1, 1813. By Abiel Holmes, D.D. Pastor of the First Church in Cambridge. Published at the request of the Society. Cambridge; Hilliard and Metcalf. pp. 36. 20 cents.

Remarks on a Sermon preached before the Plymouth Association of Ministers in the third Congregational Society in Middleborough, Sept. 26, 1810, by John Reed, D.D. Pastor of the first church and congregation in Bridgewater. By Samuel Niles, A. M. Pastor of the first church and congregation in Abington. Boston; Lincoln and Edmands. 1813. pp. 62. 37 1-2 cents.

An Oration delivered Feb 22. 1813, in Washington Hall, before the Washington Benevolent Society of the city of New York. By Isaac M. Ely. New York; Hardcastle and Van Pelt. pp. 28.

Slave Representation. By Boreas. 1812 pp. 23

Formula of Prescriptions, and Various Instructions, for the service and guidance of those who have applied, are applying, or shall apply, to the Enemy of Human Diseases; to which is prefixed a Vindication concerning the Dietical Abstinence, detecting the dangerous tendency of several articles forbidden as pernicious to the human body, in which are included

tobacco, salt, and salted food, spirituous liquors, all sorts of spices and coffee. By Sylvan, Enemy to Human Diseases. Providence, for the author. 1812 pp. 140. 40 cents.

Karihwiio Wahotirihotase ne Irokwe Naho Nonhwentsoten: or, Good News to the Iroquois Nation: a Tract [in the Iroquois language] on man's primitive rectitude, his fall, and his recovery through Jesus Christ. By Eleazar Williams. Burlington, (Vt.) Samuel Mills. 1813. pp. 11. 12mo.

A Sermon delivered at Weston, Jan. 12, 1813, on the termination of a century since the incorporation of the town. By Samuel Kendal, D. D. Minister of said town. Published at the request of the hearers. Cambridge; Hilliard and Metcalf. pp. 60.

Record of Proceedings of a General Court Martial, holden at the Court-house in Salem, in the county of Essex, Monday, Sept. 28, 1812, by order of his Excellency Caleb Strong, Esq. Governor and Commander in chief of the Militia of the Commonwealth of Massachusetts, on the complaint of Lieut. Col. Samuel Brimblecom and others against Ebenezer Goodale, Maj. Gen. of the second division of the militia. Cambridge; Hilliard & Metcalf. 1812, pp. 80. 38 cents.

Romanum Imperium, or a Classic Map of all the important parts of ancient Europe, Asia, and Africa;—designed for those who are studying the Classics or ancient History. Boston; Cummings & Hilliard. 1813. 50 cents.

A Sermon, preached April 20th, 1813, in compliance with a request of the Gloucester Female Society for the promotion of Christian Knowledge and Practical Piety. By Timothy Woodbridge, A. M. Published by request. Boston; Samuel T. Armstrong. pp. 21.

A Sermon, occasioned by the death of Mrs. Abigail Basset, consort of Mr. Cornelius Bassett, jun. who died at Lee, (Mass.) Dec. 8, 1812, in the 54th year of her age; with an appendix containing a brief account of three seasons of the revival of religion in Lee. By Alvan Hyde, D. D. Pastor of the church in Lee. Stockbridge; Heman Willard. 1813.

The Kingdom of the Messiah; a Sermon preached before the Foreign Missionary Society of Salem and the Vicinity, on the first anniversary, Jan. 6, 1813. By Samuel Worcester, D. D. Salem; Joshua Cushing.

An address on the subject of missions from the Trustees of the Berkshire and Columbia Missionary Societiety to the churches and congregations; together with an abstract of the proceedings of the society at their annual meeting, Sept. 15, 1812. Stockbridge; H. Willard. 1812.

A Compendious History of the principal Protestant Missions to the Heathen, selected and compiled from the best authorities. By. E. Lord. In two volumes 12mo. Boston; Samuel T. Armstrong. 1813.

A Discourse, delivered at Lexington, March 31, 1813, the day which completed a century from the incorporation of the town. By Avery Williams, fifth pastor of the church in Lexington. Boston; Samuel T. Armstrong.

Two Sermons on intemperance, delivered on the day of the annual fast, April 8, 1813. By Joshua Bates, A. M. pastor of the first church in Dedham. Boston; Samuel T. Armstrong.

A Discourse delivered at Byfield, on the annual fast, April 8, 1813. By Elijah Parish, D. D. Newburyport; E. W. Allen.

NEW EDITIONS.

Evenings at Home; or the Juvenile Budget opened: consisting of a variety of miscellaneous pieces for the instruction and amusement of Young Persons. By Mrs. Barbauld and Dr. Aikin. In two volumes. Boston; Cummings and Hilliard. 1813. pp. 348, and 330 12mo $1,75.

An Essay concerning Human Understanding. By John Locke, Gent. With a life of the author. In two volumes. Boston; Cummings and Hilliard. 1813. pp. 465 & 413. $5.

A Brief View of the Figures; and explication of the Metaphors contained in Scripture. By John Brown, minister of the Gospel at Haddington. Middlebury, (Vt.) Samuel Swift. 1812.

WORKS PROPOSED AND IN PRESS.

Cummings & Hilliard have in the press a Geography on the plan of Goldsmith and Gray; comprising their excellencies with improvements and additions; adapted to the use of schools and academies. By J. A. C. Teacher of a private school in Boston. This work will be accompanied by an Atlas of 8 maps.

Howe & Deforest of New Haven propose to publish a Volume of Sermons from the Christian Observer, entitled Family Sermons, in that work: to be comprised in a duodecimo volume of about 330 pages. $1.

DONATIONS TO FOREIGN MISSIONS.

April 30.	From Miss S. F. - - - - - -	$3 00
May 12.	From the Foreign Mission Society of Bath and the Vicinity, by Mr. Jonathan Hyde, the Treasurer - -	109 83
14.	From Miss Elizabeth Winslow of New Ipswich, by the Rev. Richard Hall - - - - -	10 00
		$122 83

OBITUARY.

DIED, lately, on his passage from the West Indies, TIMOTHY PHELPS, Esq. formerly a merchant at New Haven, (Con.) He was graduated at Yale College, in 1780.

At Boston, on the 14th of Feb. last, the Rev. JOHN ELIOT, D.D. S.H.S. A.A.S. and a member of the corporation of Harvard College, aged 60. He was graduated at that College in 1773.

At Watertown, (Con.) SAMEUL W. SOUTHMAYD, Esq. attorney at law, aged 89.

At New Haven, Dr. JOHN BARKER, a respectable physician. He was graduated at Yale College in 1777.

In England, Lt. Col. J. BOAG, of the Royal artillery, aged 79. He served under Gen. Wolfe at the taking of Quebec.

In Poland, Gen. EBLE, an officer of high rank in the French service.

At New York, the Hon. ROBERT R. LIVINGSTON, Esq. formerly chancellor of that state, and minister of the U. S. at the French court.

At Cooperstown, (N.Y.) the Hon. WILLIAM DOWSE, member of H. R.

At Berlin, in Prussia, on the 6th of January last, Count BARAGUEY D'HILLIERS, one of Bonaparte's Generals of Division.

In Russia, PIERRE FREDERIC GEORGE, Prince of Oldenburg, brother to the Empress of Russia.

At Williamsburg, (Vir.) Hon. WILLIAM NELSON, Esq. Professor of Law and Police in the College of William and Mary.

At Georgetown, (Md.) OLIVER WHIPPLE, Esq. counsellor at law, formerly of Hampton, (N. H.) He was found dead in his office.

At Canandaigua, (N. Y.) OLIVER L. PHELPS, Esq. He was graduated at Yale College in 1794.

At Dorchester, (Mass.) MOSES EVERETT, Esq. formerly a minister of the Gospel in that town. Harvard 1771.

At Norwich, (Conn.) on the 19th ult. the Rev. ASAHEL HOOKER, pastor of a church in that place. We hope hereafter to give a particular biographical sketch of this gentleman.

At New Haven, (Conn.) on the 19th ult. Mrs. REBECCA SHERMAN, widow of the late Hon. Roger Sherman, aged 70.

Lately, in Westmoreland county, (Vir.) the Hon. RICHARD PARKER, Esq. aged 84, one of the Judges of the General Court.

On the 21st ult. at Reading, Mrs DORCAS HOMES, wife of Mr. Henry Homes, aged 23. This lady was em-

inent for piety, and was greatly endeared to a large circle of friends by her amiableness, good sense, and many Christian virtues.

On the 23d ult. at Topsfield, the Rev. ASAHEL HUNTINGTON, pastor of the church in that town, aged 53.

At Weymouth, Ensign JOHN SHAW, who within a month would have entered his 100th year. He left a numerous progeny, among whom were more than twenty of the fifth generation, some of them arrived to years of maturity.

At Lisbon, (Port.) Lt. Gen. Sir WILLIAM ERSKINE.

At Annapolis, (Md.) the Rev. RALPH HIGGINBOTHAM.

At Philadelphia, on the 19th ult. BENJAMIN RUSH, M. D. LL. D. age 70 [illegible] Rush was probably more known and celebrated than any other physician in the United States.

HYMN.

For the Panoplist.

Peter to our Lord.

Lovest thou me? John xxi, 15--17.

IF I do love thee! dearest Lord;--
The question wounds me like a dart;
Ah! so may be my last reward!--
But thou canst read my inmost heart.

My mind is fix'd; my choice is made;
Whate'er my lot in life may be,
Whether in sunshine or in shade,
Lord! I will live and die to thee.

And I will feed thy orphan sheep
With the true shepherd's tender care;
Forgive these tears!--but I must weep,
That thou should'st doubt a love so rare.

No; ask me, rather if yonder sun
Shall cease to walk his round above,
If Jordan's stream shall cease to run;
But never ask me if I love. N.

TO CORRESPONDENTS.

We sometime ago received a communication signed JOHN DEMING, jun. complaining of *An Abridgment of the History of the Shakers*, inserted in the Panoplist for Dec. 1811, p. 289. The writer has by no means convinced us, that any injustice has been done to the Shakers by that abridgment. He impeaches *Rathbone's* testimony; but the mere assertion that *R.* "was actuated by a spirit of the blackest malice," does not prove that he was so. Nor does the fact, that R. was killed by the fall of a tree, prove, as Mr. Deming supposes, that God inflicted this judgment upon him in order to prevent his writing a second pamphlet, (which he contemplated,) against the Shakers. But the plentiful display of such phrases as "base misrepresentations, "false glasses," being "ruled by a spirit of slander and prejudice," "false and scandalous comments," &c. &c. which are charged upon the writer of the abridgement. *does prove*, that Mr. Deming was not in the meekest state of mind when he wrote his communication.

A piece of poetry entitled *The Hindoo* has lain some time on our files. Though it contains some tolerable lines, it has too many inaccuracies.

ERRATA.

The revival of religion, of which an account appeared in the Panoplist for February last, p. 411, took place in Durham (New York,) not in Easthampton, (Mass.) as there stated. The mistake arose from the fact, that no date of a place appeared on the paper handed to us for publication, and, a Mr. Williston being pastor of the latter place, we supposed the narrative to relate to his congregation.

In our last number, p. 503, col. 1, line 3 from bottom for *it is forgotten* read *the recipient is forgotten*.

University of Southern California